

CARMEL CLARION

OCDS NEWSLETTER
Eastern Regional Office
THE COMMON
174 Old Street Road
Peterborough NH 03458-1644
(603) 924-6060

VOLUME VII, NO. 3

JULY -- SEPTEMBER 1991

PART II

MASTER IN THE FAITH

III. THE PATHS OF THE LIFE OF FAITH

Faith and Christian Existence

11. "The just man will live by faith" (Rom 1:17; cf. Hab 2:4). He lives by the faithfulness of God to His gifts and promises. He lives by surrendering himself in trust to God's service. Faith is the principle of life and its plenitude. For this reason the Christian is called faithful--Christ's faithful ("Christifidelis"). The Revealing God permeates all his existence. The believer's entire life is governed by principles of faith. They are his basic criteria. The Mystical Doctor observes: "We must in all of this presuppose a fundamental principle which will be like a staff, a continual support for our journey. It must be kept in mind, because it is the light which will be our guide and master in this doctrine. By it we must, amid all these goods, direct joy to God. The principle is this: The will should rejoice only in what is for the honor and glory of God, and the greatest honor we can give Him is to serve Him according to evangelical perfection; anything not included in such service is without value to man"(13).

Among the many aspects of faith education to which the Saint gives special attention, I wish to highlight those which are especially important in the lives of Christians today. They are: *the relationship between natural reason and faith, and living our faith through interior prayer.*

12. It might surprise us that the Doctor of Faith and of the Dark Night extols so earnestly the value of human reason. His is the celebrated axiom: "*One thought alone of man is worth more than the entire world; hence, God alone is worthy of him*"(14). Rational man's superiority to the rest of mundane reality should not lead to pretensions of earthly dominion. Instead it ought to guide him toward his proper end, union with God, to whom he is similar in dignity. For that reason, faith does not justify scorning human reason. Nor is human rationality to be regarded as opposed to the divine message. On the contrary, they work together in intimate collabo-

ration: "A person can get sufficient guidance from natural reason, and the law and doctrine of the Gospel"(15). Faith is not a dis-incarnate reality. Its proper subject is man, a rational being, with his lights and limits. The theologian and the believer cannot renounce their rationality; instead, they must open it to the horizons of mystery (16).

13. The experience of faith, or living it out through interior prayer, is another aspect which John of the Cross especially highlights in his writings. For that matter, it is also a constant concern of the Church in its efforts to form faith, and to secure the cultural and theological development of the faithful, so that their interior life may grow deep and they may be able to give an account of what they believe. But the Christian faith needs not only intellectual advancement. *It must undergo development in its contemplative dimension.* The Christian must encounter God in mystery. This is precisely the aim of the Spanish mystic's great pastoral concerns.

St. John of the Cross has educated generations



of faithful in contemplative prayer, which he calls "knowledge or living awareness" of God and of the mysteries which He has revealed to us. The pages which the Saint dedicated to this type of prayer are well known (17). He would have us pray always with a gaze of faith and contemplative love: in our liturgical celebration, our adoration of the Eucharist--eternal fount hidden in the Living Bread-- in our contemplation of the Trinity and of Christ's mysteries, in our loving attentiveness to God's word, in our prayerful communion mediated by sacred images, and our rapt silence as we regard the beauty of creation and the "woods and thickets planted by the hand of my Beloved"(18). In all of these, he educat-

ed the soul for a simplified kind of interior union with Christ: "Since God, then, as the giver, communes with him through a simple, loving knowledge, the individual also, as the receiver, communes with God through a simple and loving knowledge or attention, so that knowledge is thus joined with knowledge, and love with love"(19).

14. The Mystical Doctor appeals today to many believers and non-believers *because he describes the dark night as an experience which is typically human and Christian*. Our age has known times of anguish which have made us understand this expression better, and which have furthermore given it a kind of collective character. Our age speaks of the silence or absence of God. It has known so many calamities, so much suffering inflicted by wars and by the destruction of so many innocent beings. The term *dark night* is now used of all life and not just a phase of the spiritual journey. The Saint's doctrine is now invoked in response to this unfathomable mystery of human suffering.



I refer to this *specific world of suffering* about which I spoke in the Apostolic Exhortation *Salvifici Doloris*. Physical, moral and spiritual suffering -like sickness, the plagues of hunger, war, injustice, solitude, the lack of meaning in life, the very fragility of human existence, the sorrowful knowledge of sin, the seeming absence of God- are for the believer all purifying experiences which might be called *night of faith*.

To this experience St. John of the Cross has given the symbolic and evocative name *dark night*, and he makes it refer explicitly to the night and obscurity of the mystery of faith. He does not try to give to the appalling problem of suffering an answer in the speculative order; but in the light of the Scripture and of experience he discovers and sifts out something of the marvelous transformation God effects in the darkness, since "He knows how to draw good from evil so wisely and beautifully"(20). In the final analysis, we are faced with living in all truth the mystery of death and resurrection in Christ.

15. The feeling that God is silent or absent, whether

voiced as an accusation or as a complaint, is an almost spontaneous reaction to the experience of pain and injustice. The very people who do not credit God with their joy hold Him responsible in detail for human suffering. The Christian, however, feels the torment of the loss of God or of alienation from Him in a different, and often deeper way, to the point of being flung down into the darkness of the abyss.

The Doctor of the *dark night* finds in his experience the living hand of the Divine Teacher. He is silent and hides Himself sometimes because He has already spoken and manifested Himself with sufficient clarity. Even the experience of His absence can communicate faith, love and hope to one who humbly and meekly opens himself to God. The Saint writes: "The soul wore this white tunic of faith when it departed on the dark night and walked...in the midst of interior darkness and straits...and suffered with constancy and perseverance, passing through these trials without growing discouraged or failing the Beloved. The Beloved so proves the faith of His bride in tribulations that she can afterward truthfully declare what David says: Because of the words of your lips I have kept hard ways(Ps 16:4)"(21).

This schooling at God's hand is an expression of love and mercy which gives back to man a sense of gratitude so that he is free to accept God's gift of Himself. At other times it makes him feel the full effect of sin, which is both an offense against God, and death and the void for man. The dark night educates a man so that he is able to be discerning with regard to God's presence or absence. Thus schooled, he no longer depends upon pleasant or unpleasant feelings to guide him, for he is led by faith and by love. God remains His loving Father, in the hour of pleasure *and* in the hour of pain.

The Contemplation of Christ Crucified

16. Only Jesus Christ, the final Word of the Father, can disclose the mysterious meaning of suffering and, through His glorious Cross, light up the darkest night of the Christian. St. John of the Cross, consistent with what he teaches about Christ, tells us that after God revealed his son he "was, as it were, muted, with no more to say"(22). *The silence of God speaks its most eloquent and revealing word of love in Christ Crucified*.

The Saint of Fontiveros, who habitually contemplates the mystery of the Cross of Christ, invites us to do so too in the poem *El Pastorcico* (The Shepherd Boy), and in his celebrated drawing of Christ Crucified, which is known as the Christ of St. John of the Cross. John wrote some of the most sublime pages in Christian literature on the mystery of the abandonment of Christ on the Cross (23). Christ

experienced suffering in all its rigor right up until His death on the Cross. In these last moments, extreme physical and psychological and spiritual pain combine to wreak all their fury upon Him: "My God, my God, why have you abandoned me?" This atrocious suffering, provoked by hate and lies, has a profound redemptive value. It was ordained so "as to pay the debt fully and bring man to union with God"(24). By means of His loving surrender to the Father in the moment of extreme abandonment and of greatest love, "He accomplished the most marvelous work of His whole life, surpassing all the deeds and miracles that He had ever performed on earth or in heaven; that is, He brought about the reconciliation and union of the human race with God through grace"(25). In that way, the mystery of the Cross of Christ reveals the gravity of sin and immensity of the love of the Redeemer for man.



Christians who live by faith habitually make the Cross of Christ their point of reference and norm of living. "When something distasteful or unpleasant comes your way, remember Christ crucified and be silent"(26). Faith becomes a flame of charity, stronger than death. It is the seed and fruit of resurrection: "Do not think of any other thing," writes the Saint in a moment of trial, "but that God ordains all; and where there is no love, put in love, and you will draw out love"(27). Because ultimately, "At the evening of life you will be examined in love"(28).

IV. A MESSAGE OF UNIVERSAL IMPACT

Guide for Those Who Seek God

17. It is a joy, in commemorating the death of St. John of the Cross, to attest to the multitude of persons of the most diverse points of view who are drawn to his writings: mystics and poets, philosophers and psychologists, representatives of other religious creeds, men and women of culture, and plain folk.

Some turn to him because they are attracted by the humanistic values he represents, for instance: language, philosophy and psychology. He speaks to all of the truth of God and of the surpassing vocation of man. For this reason many who read his writings only for the profundity of his experience or for the beauty of his poetry consciously or uncon-

sciously assimilate his teachings. On the other hand, mystics like our Saint are great witnesses of the truth of God and masters through whom the Gospel of Christ and the Catholic Church sometimes receive a favorable reception among the followers of other religions.

But he is also the guide of those within the holy Church who seek greater intimacy with God. His magisterium is solid fare, full of doctrine and life. The theologian "called to intensify his life of faith and even unite scientific investigation and prayer" can learn from him; and so can directors of conscience, for whom he wrote many spiritually clear-sighted pages(30).

A Timely Message for Spain, his Homeland

18. I take pleasure in addressing in a special way on this occasion the Church in Spain, which is celebrating the fourth centenary of the death of the Saint as a Church event that touches the lives of individual people, families and society.

In the epoch in which John of the Cross lived, Spain was a radiating focus of Catholic faith and missionary outreach. That environment motivated and helped him, so that the Saint of Fontiveros was able to bring together harmoniously faith and culture, experience and doctrine in a personal synthesis that was built up of the most solid values that the theological and spiritual tradition of his country provided. And he did so with the beauty of its language and poetry. In him the people of Spain have one of their most universally known representatives.

Grave and unavoidable problems in the field of faith and of public life challenge the Spanish Church today, as its bishops have accurately noted in some of their most recent documents. Their efforts ought, therefore, to guide and revitalize Christian life so that the Catholic faith, convinced and free, may find personal and community expression in being *professed openly, lived consistently, and witnessed through service*. In a pluralistic society like the present one, the Christian's personal option of faith, which is threatened by anonymity and the temptation of disbelief, demands a new attitude consistent with the grace of baptism and a conscious and loving commitment to the Church.

The Church in Spain is also called to serve society by promoting a suitable harmony between the Christian message and the values of culture. That means stirring up an open and living faith which carries the new lifeblood of the Gospel to the various areas of public life. This synthesis must be brought fully into practice by committed Christian lay people in the different sectors of culture. For this deep interior renewal of community and culture, John of the Cross offers the example of his life and

the wealth of his writings.



To the Sons and Daughters of Carmel

19. The growing interest which St. John of the Cross awakens in our contemporaries is a motive for legitimate satisfaction, particularly for you who are the sons and daughters of the Teresian Carmel, of whom he is Father, master, and guide. It is also a sign that the charism of life and of service which God has given you in the Church continues to have full vigor and validity.

But your charism is not a material possession or a heritage guaranteed once and for all. It is a grace of the Spirit which demands of you fidelity and creativity in communion with the Church to whose needs you must always show yourselves attentive. To all of you sons and daughters and sisters of St. Teresa of Jesus and St. John of the Cross, *I remind you that your vocation is a motive of grave responsibility more than of glory.*

The painstaking care with which you have seen to the presentation of the writings and the diffusion of the message of your Father and Doctor of the Church is certainly a worthwhile service to the Church. So are your efforts to make it easier to understand his doctrine by fostering suitable studies and by providing the instruction necessary for those who would begin to read him and apply his doctrine to life. But the Teresian Carmel must certainly take its response further and give the fruitful witness of a rich experience of your personal and community life. Each Discalced Carmelite, each community and the entire Order is called upon to incarnate the traits which shine forth in the life and writings of him who is, as it were, "the living image of the Discalced Carmelite": austerity, intimacy with God, intense prayer, evangelical fraternity and a commitment to promoting prayer and Christian perfection through the spiritual teaching and direction which are your specific apostolate in the Church.

What a blessing it would be to find the word and life of the Carmelite Saint incarnate and person-

ified in each son and daughter of Carmel! So many daughters and sons of your Order have done it. Throughout these four centuries they have known how to live their intimacy with God. They have practiced mortification and fidelity to prayer. They have helped one another as spiritual brothers and sisters. They have set their paths through the dark nights of faith. John of the Cross has taught them through his writings. His life has made him their model.

20. On this occasion, I cannot fail to direct a word of thanks and of exhortation to all the Discalced Carmelite Nuns. The Saint especially favored them by dedicating to them the best of his apostolate and his teaching. He took pains to form them on an individual and community basis. He instructed them and guided them through his presence and his confession ministry. Mother Teresa of Jesus had presented him to her daughters as having the best of credentials for a spiritual director: he was "a heavenly and divine man", "very spiritual, very experienced and very learned." They could open their souls to him and so progress in perfection, "since our Lord has given him this particular grace"(31).

Countless Discalced Carmelite Nuns have meditated lovingly on the writings of the Holy Doctor and, through them, have reached the summits of the interior life. Some of them are universally known as his daughters and disciples. It is enough to remember the names of Teresa Margaret of the Heart of Jesus, Mariam of Jesus Crucified, Therese of Lisieux, Elizabeth of the Trinity, Teresa Benedicta of the Cross (Edith Stein), and Teresa of the Andes. Therefore, my dear Discalced Carmelite Nuns scattered throughout the entire world, continue to seek with determination *this pure love of intimacy with God which makes your lives so fruitful in the Church.*

CONCLUSION

21. Portraying for you St. John of the Cross on the occasion of the fourth centenary of his death has enabled me to share some thoughts about one of the messages at the heart of his magisterium: *the dimensions of evangelical faith.* It is a message which he, in his own historical time and setting, incarnated in his heart and his life. It is a message which continues to bear fruit in the Church.

As I bring this letter to a close, I set out in spirit on pilgrimage and go to his native town of Fontiveros. There he was baptized and received the first fruits of the faith. I follow him all the way to the Andalusian convent of Ubeda, where he passed to glory. I kneel at his tomb in Segovia. These places are blessed with the memory of his earthly life. For God's people they are temples where the

Saint is venerated and the permanent Chair from which he continues to proclaim his message of the theological life.

In presenting him today in a solemn form before the Church and before the world, I wish to invite the sons and daughters of Carmel, the Christians of Spain, his homeland, and also all those who search for God in the pathways of beauty, of theology, and of contemplation, to listen to his testimony of faith and of evangelical life in order that they may feel themselves attracted, as he was, by the beauty of God and by the love of Christ the Beloved.

To our Redeemer and His Most Holy Mother I entrust the events which will be held during this jubilee year to commemorate the passing to glory of St. John of the Cross. At the same time I impart my heartfelt Apostolic Blessing.

Given in Rome, at St. Peter's, on the 14th day of December, Feast of St. John of the Cross, in the year 1990, the thirteenth of my pontificate.

John Paul II

NOTES

13. *Ascent of Mt. Carmel, III*, 17,2.
 14. *Sayings of Light and Love*, 34 [32].
 15. *Ascent of Mt. Carmel, II*, 21,4.
 16. Cf. Congregation for the Doctrine of the Faith, *Instruction on the Ecclesial Vocation of the Theologian* (24-V-1990), 6.
 17. *Ascent of Mt. Carmel, II*, 13-14; *Living Flame of Love*, 3,32 ff; cf. Congregation for the Doctrine of the Faith, *Letter to the Bishops of the Catholic Church on Some Aspects of Christian Meditation* (15-X-1989), 19.
 18. *Spiritual Canticle B*, 4.
 19. *Living Flame of Love*, 3,34.
 20. *Spiritual Canticle B*, 23,5.
 21. *Dark Night, II*, 21,5.
 22. *Ascent of Mt. Carmel, II*, 22,4.
 23. Cf. *Ibid*, II, 21,5.
 24. *Ascent of Mt. Carmel, II*, 7,11.
 25. *Ibid*.
 26. Letter number 20 [21].
 27. Letter number 27 [24].
 28. *Sayings of Light and Love*, 59 [57].
 29. Cf. Congregation for the Doctrine of the Faith, *Instruction on the Ecclesial Vocation of the Theologian* (24-V-1990), 8.
 30. *Living Flame of Love*, 3,30 and ff.
 31. Letter to Ana de Jesus, November/December, 1578.
- (Medieval wood-cuts are from a Fourth Centennial Calendar published by the Oklahoma City Carmel).

QUARTERLY REPORT
Revenue - Expenditures
Jan 1 - Mar 31

REVENUE

Dues.....	\$7,096.00
Separate Clarion Subscriptions..	497.89
Donations.....	319.00
Items sold.....	192.95
<u>Interest N.O.W. Account.....</u>	<u>79.38</u>
Total Revenue	\$8,185.22

EXPENDITURES

Printing, April - June Clarion..	\$1,540.00
Car payments, Jan - Mar.....	1,414.71
Retreat House Video Project.....	1,000.00
Car Insurance.....	933.00
Office Overhead, Jan - Mar.....	450.00
Stamps and Postage.....	385.79
Deposit, Bulk Mailing, P.O.....	350.00
Congress Registrations.....	300.00
Car Registration, 12 Mos.....	167.20
Mailing Service for Clarion.....	111.74
Purchase, Books for Resale.....	96.40
OCDS Travel Expenses.....	96.04
Computer Programing Services....	75.00
Clarion Foreign Mailings.....	72.41
Office Supplies.....	60.62
Pstge, Chg of Adrs Ntce, Clarion..	13.10
<u>Miscellaneous.....</u>	<u>9.00</u>
Total Expenditures	\$7,050.01

On Hand, December 31, 1990....	\$5,143.45
<u>Revenue, Jan-Mar, 1991.....</u>	<u>8,185.22</u>
On hand before dsbrsmnts.....	\$13,328.67
<u>Less dsbrsmnts Jan-Mar 1991... </u>	<u>7,050.01</u>
On Hand March 31, 1991.....	\$6,278.66

Commentary

The item of expenditure entered as Retreat House Video Project represents a decision I made to contribute to the cost of Video Equipment that will enable our Father Francis Cotter to make quality video and audio tapes of the retreats, seminars and workshops here at the Common, with special emphasis on Carmelite Spirituality. The Common (the Community here) contributed the other \$1,000.00. In exchange for the investment on behalf of the membership of the OCDS Eastern Region, Fr. Francis will allow substantial discounts for all the tapes, both video and audio that the members will order. As you can see from the schedule of events forthcoming here at the Common, a wealth of

material on St. John of the Cross and other Carmelite Saints will be developed and made available by the end of the year. I do hope my unilateral decision finds favor with you all.

The item entered as car insurance looks awfully high, I admit, but the community here reached a decision about limits of liability in the event one of us were responsible for a serious accident in which substantial damages would be claimed against the Community. We felt that unless we were adequately insured in that regard, a substantial judgment against us might put us out of business and maybe even cripple the Province financially. Thus the explanation of the high premium.

Goodness, I've overlooked, the Clarion entry. It is down a bit from the cost of the Jan-Mar Clarion (by \$160), even though I had 200 more copies printed. The difference is due to the fact that the issue was presented to the printer camera-ready (thank you, Fr. Ted). And I did do some comparison shopping, and it turns out that the printer suggested by Fr. Paul Fohlin, our Superior here, gave us the best price after all.

I don't think that any of the other entries require comment, but please feel free to direct any inquiries to me should you wonder about any one or another of them.

FROM YOUR PROVINCIAL DELEGATE

Generally Speaking.....

Having had such success in eliciting a fine and enlightening letter from Fr. Anthony Morello last Fall concerning points touching on the Rule, I decided to try again. In a rather long letter (which I won't quote here) I had asked about the value and binding force of the Promise and the Vows, especially in the context of a dismissal, whether voluntary or otherwise, from the Secular Order. In view of the fact that the "Promise and above all the Vows, in themselves establish a fixed and permanent obligation (Rule, Art 16), and in view of the fact that only the General can dispense from the Rule (Art. 19), can the laity -the Council- actually release (in effect dispense *in toto*) a member from his/her Promise or Vows merely by acceding to a sufficiently reasonable request for release, or by the exercise of power to dismiss when grave reasons warrant the dismissal? And what are the sufficient and grave reasons required in each separate instance? And again -this question came to me from the Community at Mt. Clemens, MI,- to whom are the promises and the Vows made? To the Order or to God?

Unfortunately Fr. Anthony was "snowed under"

with work as the Generalate was busily engaged preparing for the General Chapter which took place last April (Cf. below for names of the new General Superior and Definitors), so that he was unable to give my letter the considered and carefully worded response he would have liked to, so he sent me instead the former Father General's Instruction which is the foreword of the New Ritual recently approved for use by our Secular Order by the Holy See. It is his opinion that the questions I had asked are answered in part by the Instruction, so I will cite the relevant parts here:

From the **INSTRUCTION** of the Superior General of the Discalced Carmelites

4. By the *Promise of obedience*, secular Carmelites pledge themselves to *cooperate* with the legitimate Superiors of the Order and the governing council of the community, and to *obey* them, within the limits of the *Rule of Life* (9). This enables them to become, in purity of faith, more responsive to the will of God (10) as they conform themselves to him who "became obedient even unto death"(11).

5. The *promise of chastity* according to one's state in life expresses a conscientious intention to respect the law of God in a way proper to the unmarried, married or widowed state, as the case may be (12), while seeking contemplative intimacy with God and the blessedness of the "pure of heart"(13).

6. The *Promise of poverty* shows the esteem which Secular Carmelites have for the beatitude of poverty (14). Imitating Christ who was poor, and stretching with the Church towards the kingdom yet to come, they exercise that interior liberty which cultivates self-denial and moderation in the use of things, simplicity of life-style, and the generous service of God and his people (15).

7. Anytime after a year from the definitive promise, a member may ask, as a personal option, to be admitted by the council to the profession of the vows of chastity and obedience for life (16). While the Promise was made *before God* to the Superiors and members of the Order, the vows are made *directly to God*, for vows are *acts of religious worship*. Thus the vows add the merit of the *virtue of religion* to the observance of chastity and obedience (17). They constitute a more complete self-offering and therefore entail a greater moral responsibility (18). The binding force of these vows, freely made, renders more visible the bond of love and commitment that exists between Christ and his Bride the Church (19).

THOSE WHO HAVE RECEIVED THE SCAPULAR IN THE YEAR OF THE LORD 1990

Warren Cole	O.L.M.C. & St Teresa	Baltimore MD	04-08
William Eck	Our Lady of Mt. Carmel	Barre VT	04-08
Jean Blatchford	O.L.M.C. & St. Teresa	Barrington RI	06-24
Rachel Cunha	O.L.M.C. & St. Teresa	Barrington RI	06-24
Phyllis Enright	O.L.M.C. & St. Teresa	Barrington RI	06-24
Karen Howard	O.L.M.C. & St. Teresa	Barrington RI	06-24
Robert Menard	O.L.M.C. & St. Teresa	Barrington RI	06-24
Jonathan Samit	O.L.M.C. & St. Teresa	Barrington RI	06-24
Mae Chambers	O.L.M.C. & St. Teresa	Buffalo NY	05-16
Gene Pitawanakwat	O.L.M.C. & St. Teresa	Buffalo NY	05-16
John Cipollina	O.L.M.C. & St. Teresa	Buffalo NY	05-16
Catherine Jurewicz	O.L.M.C. & St. Teresa	Buffalo NY	05-16
Albert Tremari	St John of the Cross	Chicago IL	10-07
Anna Fischesser	O.L.M.C. & St. Teresa	Cincinnati OH	10-28
Ray Fischesser	O.L.M.C. & St. Teresa	Cincinnati OH	10-28
Margaret Rulander	O.L.M.C. & St. Teresa	Cincinnati OH	10-28
Gabriel Giralt	The Holy Family	Cleveland OH	11-04
Patricia Giralt	The Holy Family	Cleveland OH	11-04
Annie-Mae Reid	The Holy Family	Cleveland OH	11-04
Eleanor Lukacs	The Holy Family	Cleveland OH	11-04
Ofelia Balolong	O.L.M.C. & St. Teresa	Des Plaines IL	04-04
Patricia Hayes	O.L.M.C. & St. Teresa	Des Plaines IL	09-02
Martin Hogan	O.L.M.C. & St. Teresa	Des Plaines IL	05-06
Michelle Jaworski	O.L.M.C. & St. Teresa	Des Plaines IL	05-06
Mary Lundin	O.L.M.C. & St. Teresa	Des Plaines IL	05-06
Ita Maguire	O.L.M.C. & St. Teresa	Des Plaines IL	05-06
David Butucel	Our Lady of the Paraclete	Detroit MI	12-09
Linda Cieslukowski	O.L.M.C. & St. Joseph	Elysburg PA	06-24
Marcia Czarnecki	O.L.M.C. & St. Joseph	Elysburg PA	06-24
Rita Bernatovich	O.L.M.C. & St. Joseph	Elysburg PA	11-11
Kathleen Nash	O.L.M.C. & St. Joseph	Elysburg PA	11-11
Michaelene Subasic	O.L.M.C. & St. Joseph	Elysburg PA	11-11
Katherine Harrison	Bread of Life	Erie PA	10-21
Geraldine Hughes	Bread of Life	Erie PA	10-21
Katherine Jones	Mary Immaculate & St Mary Magdalen	Flemington NJ	05-05
Kathleen Klugsten	Mary Immaculate & St Mary Magdalen	Flemington NJ	05-05
Mary E. Nelson	Mary Immaculate & St Mary Magdalen	Flemington NJ	05-05
Elaine Tuthill	Mary Immaculate & St Mary Magdalen	Flemington NJ	05-05
Marianne Smiley	Our Lady of Mt. Carmel	Flint MI	04-07
Thomas Zalizny	Our Lady of Mt. Carmel	Flint MI	05-12
Frederick Bullerman	O.L.M.C. & St. Teresa	Grand Rapids	10-01
Edward Burnham	O.L.M.C. & St. Teresa	Grand Rapids	10-01
Marilyn Pawlanta	O.L.M.C. & St. Teresa	Grand Rapids	10-01
Dinorah Hiler	O.L.M.C. & St. Teresa	Grand Rapids	10-14
Daniel Hiler	O.L.M.C. & St. Teresa	Grand Rapids	10-14
Carolyn Fitzgerald	O.L.M.C. & St. Teresa	Grand Rapids	10-15
Timothy Heffron	O.L.M.C. & St. Teresa	Grand Rapids	10-15
Cynthia Longchamps	O.L.M.C. & St. Teresa	Grand Rapids	10-15
Patricia Nilsen	O.L.M.C. & St. Teresa	Grand Rapids	10-15
Marian DeBerry	St Joseph	Hampton VA	05-09
Dorothy Duffy	St Joseph	Hampton VA	05-09
Jeanne Harvey	St Joseph	Hampton VA	05-09
Joan Lewis	St Joseph	Hampton VA	05-09
Lorraine Nurney	St Joseph	Hampton VA	05-09
Anne O'Connor	St Joseph	Hampton VA	05-09

Chris O'Connor	St Joseph	Hampton VA	05-09
Eliana Rodriguez	St Joseph	Hampton VA	05-09
Wilson Rodriguez	St Joseph	Hampton VA	05-09
Jean Sajdak	St Joseph	Hampton VA	05-09
Susan Sproull	St Joseph	Hampton VA	05-09
Eugenia Walters	St Joseph	Hampton VA	05-09
Anne Winkworth	St Joseph	Hampton VA	05-09
Marian Smith	St Joseph	Hampton VA	12-11
Jim Mogan	St Joseph	Hampton VA	12-11
Laura Bowen	at St Joseph, now of Orlando FL		05-09
Thomas Lauther	at St Joseph, now of Albuquerque NM		05-09
Eleanor Thayer	at St Joseph, now of Sun City Center FL		05-09
Jean Wagner	O.L.M.C. & St. Joseph	Harrisburg PA	05-07
Kate Meehan	O.L.M.C. & St. Joseph	Harrisburg PA	05-07
Jane Fasano	O.L.M.C. & St. Joseph	Harrisburg PA	05-07
Helen Doyle	O.L.M.C. & St. Joseph	Harrisburg PA	05-07
Mary Telenda	O.L.M.C. & St. Joseph	Harrisburg PA	05-07
Nancy Vezellos	The Resurrection	Indianapolis IN	03-15
Marikay Boles		Isolated	02-18
Ann Marie Christian		Isolated	03-03
Vinnie Costello		Isolated	11-14
Amy Davison		Isolated	03-23
Helen V. Dixon		Isolated	06-02
Catherine Flynn		Isolated	01-20
Marna Fratt		Isolated	04-07
Judith M. Galloway		Isolated	10-13
Martha Garriga		Isolated	03-30
Rosemary Martin		Isolated	02-21
Pamela M. Meyer		Isolated	07-30
Mickie Nolan		Isolated	04-16
Barbara Reynolds		Isolated	02-09
Martin Joseph Shea		Isolated	01-01
Andre Weierich		Isolated	09-02
Marsha Wisniewski		Isolated	07-19
Michael Childs	Jesus Mary & Joseph	Latrobe PA	07-20
John Harvan	Jesus Mary & Joseph	Latrobe PA	01-21
Bernice Moore	Jesus Mary & Joseph	Latrobe PA	11-18
Antoinette Posner	Jesus Mary & Joseph	Latrobe PA	01-21
Bernadette Tummons	Jesus Mary & Joseph	Latrobe PA	01-21
Trude Moshier	Our Lady of Loretto	Loretto PA	10-28
Catherine Foor	Our Lady of Loretto	Loretto PA	10-28
Joseph Petrof	Our Lady of Loretto	Loretto PA	07-08
Virginia Greecher	Our Lady of Loretto	Loretto PA	09-89
Ann Hewlett	St. Joseph	Massena NY	10-08
Christopher Brown	O.L.M.C. & St. Teresa	New York City	07-14
Jacqueline Carroll	O.L.M.C. & St. Teresa	New York City	07-14
Dennid J.P. Fiddler	O.L.M.C. & St. Teresa	New York City	07-14
Virginia K. Lee	O.L.M.C. & St. Teresa	New York City	12-09-89
Rev. John J. Moran, M.M.	O.L.M.C. & St. Teresa	New York City	07-14
Ingrid Amara	St. Teresa of Jesus	Raleigh NC	01-21
Neil Currie	St. Teresa of Jesus	Raleigh NC	11-04
Claire Drehmel	St. Teresa of Jesus	Raleigh NC	11-04
Lt Col Richard Morra	St. Teresa of Jesus	Raleigh NC	04-22
Kathleen Nelson	St. Teresa of Jesus	Raleigh NC	11-04
Lawrence Orzell	St. Teresa of Jesus	Raleigh NC	07-14
Regina Zierdt	St. Teresa of Jesus	Raleigh NC	11-04
Carol Zimmerlin	O.L.M.C. and St. Teresa	Roxbury MA	11-18
Marjorie Smith	St. Joseph	St. Joseph MI	01-04



JULY 1991

4th Centennial of Death
St. John of the Cross
1591 -- 1991

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	<p>1 Bl. Junipero Serra Canada Day</p> <p>With Love one must return love for love.</p> <p>St. Teresa Margaret Redi</p>	<p>2</p> <p>Alas, He finds so few hearts who surrender to Him without reser- vations.</p> <p>Little Therése</p>	<p>3 St. Thomas</p> <p>My Lord and</p> <p>my God!</p> <p>John 20:28</p>	<p>4 St. Elizabeth of Portugal Independence Day</p> <p>Pure contemplation lies in receiving.</p> <p>St. John of the Cross</p>	<p>5 St. Anthony Zaccaria First Friday</p> <p>Of myself I am no- thing, but in God is everything.</p> <p>St. Teresa of Jesus</p>	<p>6 St. Maria Goretti B.V.M. First Saturday</p> <p>In the heart of the Church, my Mother, I shall be love.</p> <p>Little Therése</p>
<p>7 14th Sunday in Ordinary Time <i>(Begin novena to Our Lady of Mt. Carmel)</i></p> <p>Our eyes are fixed on the Lord pleading for His mercy. Rsp. Ps.</p>	<p>8 It seems to the soul that the entire universe is a sea of love in which it is engulfed.</p> <p>St. John of the Cross</p>	<p>9 Bl. Jane (Joan) Scopelli</p> <p>Love turns all to one sweetness.</p> <p>St. John of the Cross</p>	<p>10 1790: Nuns Land at Brentfield, Md. Settled at Chandlers Hope. First Women Religious in the U.S.</p> <p>Holy Spirit, I aban- don myself to You. Little Arab</p>	<p>11 St. Benedict</p> <p>The education of the woman is even more important than that of men, for the woman will educate the man.</p> <p>Bl. Teresita</p>	<p>12 We do not wholly receive the treasure of God's love because we do not wholly give our- selves to Him.</p> <p>St. Teresa of Jesus</p>	<p>13 St. Henry B.V.M. Bl. Teresita of the Andes 1900 - 19</p> <p>The language He best hears is silent love.</p> <p>St. John of the Cross</p>
<p>14 15th Sunday in Ordinary Time <i>(Bl. Kateri Tekakwitha)</i></p> <p>Lord, let us see Your kindness, and grant us Your salvation.</p> <p>Rsp. Ps.</p>	<p>15 St. Bonaventure</p> <p>But when I place everything in Love, Love will never abandon me.</p> <p>St. Teresa Margaret Redi</p>	<p>16 Our Lady of Mount Carmel</p> <p>By considering the love He bore me I regain my courage.</p> <p>St. Teresa of Jesus</p>	<p>17 Bl. Teresa of Augustine and Companions: Martyrs of Compiègne</p> <p>Nothing seems impos- sible to the one who loves.</p> <p>St. Teresa of Jesus</p>	<p>18 1880: Birth of Elizabeth Catez, Bl. Elizabeth of the Trinity</p> <p>The victim of love must ascend Calvary with her Lord.</p> <p>Bl. Teresita</p>	<p>19 Oh, then soul most beautiful of all creatures... you yourself are His dwelling.</p> <p>St. John of the Cross</p>	<p>20 B.V.M. Solemn Feast of the prophet Elijah</p> <p>With zeal have I been zealous for the Lord, God of Hosts!</p>
<p>21 16th Sunday in Ordinary Time <i>(Bl. Lawrence of Brendisi)</i></p> <p>The Lord is my Shepherd: there is nothing I shall want.</p> <p>Rsp. Ps.</p>	<p>22 St. Mary Magdalene</p> <p>Dispose of me ac- cording to Your will. I am content in ev- erything.</p> <p>St. Teresa Margaret Redi</p>	<p>23 St. Bridget Our Lady of Grace</p> <p>I am the mother of fair love and of holy hope.</p> <p>Divine Office</p>	<p>24 Bl. John Soreth 1936: 3 Carmelite Nuns martyred Quada- lajara, Spain</p> <p>All for JESUS!</p>	<p>25 St. James</p> <p>His tenderest good- ness is for souls who seek after Him.</p> <p>Little Arab Bl. Mary of Jesus Crucified</p>	<p>26 Ss. Joachim & Ann</p> <p>The soul lives where it loves.</p> <p>St. John of the Cross</p>	<p>27 B.V.M. Bl. Titus Branulsa, O Carm Montyn</p> <p>My Heavenly Mother goes to Jesus and says, "have mercy on this little one". Little Arab</p>
<p>28 17th Sunday in Ordinary Time</p> <p>The hand of the Lord feeds us; He answers all our needs.</p> <p>Rsp. Ps.</p>	<p>29 St. Martha <i>'Little Therése' Fathen died in 1894.</i></p> <p>The God who has cap- tured my heart is filling it with hap- piness and joy and I cannot refuse Him. Bl. Teresita</p>	<p>30 St. Peter Chrysologus</p> <p>God does not fit in- to an occupied heart.</p> <p>St. John of the Cross</p>	<p>31 St. Ignatius of Loyola</p> <p>It is such a joy when I awaken to salute God by sing- ing.</p> <p>Bl. Teresita of the Andes</p>			

AUGUST 1991

4th Centennial of Death
St. John of the Cross
1591 -- 1991

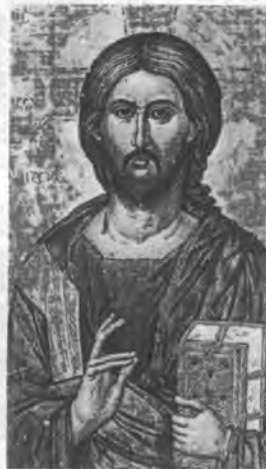
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
				1 St. Alphonsus Liguori Is it really demanding too much to make room in our life for our Saviour, so that He may transform our life into His own? St. Teresa Benedicta	2 St. Eusebius of Vercelli First Friday Look not on our blindness, my God, but on the streams of Blood shed by Thy Son for us. St. Teresa of Jesus	3 B.V.M. First Saturday Mother of Mercy, give us strength against the enemies of our souls, so that by your aid we may be victorious. St. Teresa Mgt. Redi
4 18th Sunday in Ordinary Time (St. John Vianney) The Lord gave them bread from heaven. Rsp. Ps.	5 Dedication of St. Mary Major The true lover loves everywhere and is always thinking of the Beloved. St. Teresa of Jesus	6 Transfiguration Consume all my imperfections like the fire that transforms everything into itself. Little Therése	7 SS. Sixtus II & companions St. Cajetan Saint Albert of Trapani, Priest Walk in solitude with God. St. John of the Cross	8 St. Dominic During our work we should stop as often as we can for a moment to adore God from the bottom of our hearts. Brother Lawrence	9 Bl. Teresa Benedicta The more a person lives recollected in the interior of his soul, the stronger is that radiation which he sheds around him and which draws other souls into his circle. Edith Stein, Sr. Benedicta	10 St. Lawrence The more one endures in silence, the less one feels the wrong. Bl. Teresa Benedicta
11 19th Sunday in Ordinary Time (St. Clare) Taste and see the goodness of the Lord. Rsp. Ps.	12 O, My God, Most Blessed Trinity, I desire to love You and make You loved. Little Therése	13 SS. Pontian & Hippolytus Wisdom enters through love, silence and mortification. St. John of the Cross	14 St. Maximilian Kolbe St. Teresa made new Foundations of Nuns in Medina del Campo 1587, and Valladolid in 1568 on the feast of the Assumption.	15 Assumption Holy Day of Obligation To arrive at being all, desire to be nothing. St. John of the Cross	16 St. Stephen of Hungary Oh! How much good our good God is continually doing for us! St. Teresa Mgt. Redi	17 B.V.M. Bl. Angelus Augustine Mazzingni The Lord looks at the Love with which we do our works. St. Teresa of Jesus
18 20th Sunday in Ordinary Time (St. Jane Frances de Chantal) I will bless the Lord at all times; his praise shall be ever in my mouth. Ps. 34:2	19 St. John Eutles Little Therése receives Viaticum in 1897 and prepares for death. In the evening of life I shall appear before You with empty hands. Little Therése	20 St. Bernard The life of a Carmelite is to suffer love and pray, and in this I find my ideal. Bl. Teresita of the Andes	21 St. Pius X My Jesus, I am determined to be all Yours, whatever the cost, and despite every repugnance. St. Teresa Mgt. Redi	22 Queenship of Mary The more the angel revealed to her, the more she humbled herself before God. Little Arab	23 St. Rose of Lima St. John of the Cross was declared Doctor of the Church on August 24, 1926. The soul's center is God. St. John of the Cross	24 St. Bartholomew St. Teresa of Jesus made the first Foundation of Discalced Nuns at San José Carmel in 1562. Love turns work into rest. St. T. J.
25 21st Sunday in Ordinary Time (St. Louis, St. Joseph Calasanz, Bl. Mary of Jesus Crucified, the Little Arab) Let my soul glory in the Lord; the lowly will hear me and be glad.	26 Our Lady of Czestochowa Transverberation of St. Teresa of Jesus Consider what it is God wants, then do it. St. John of the Cross	27 St. Monica Prayer is the door to great graces. If this door is shut, I do not see how God can bestow them. St. Teresa of Jesus	28 St. Augustine All things count for nothing when it is a matter of acquiring true love of God. St. Teresa Mgt. Redi	29 Beheading of St. John the Baptist The measure for being able to bear a large or small cross is love. St. Teresa of Jesus	30 Love consists not in feeling great things...but in suffering for the Beloved. St. John of the Cross	31 B.V.M. Mary never failed to console and listen to me. Bl. Teresita of the Andes

SEPTEMBER 1991

4th Centennial of Death
St. John of the Cross
1591 -- 1991

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>1 22nd Sunday in Ordinary Time <i>(St. Teresa Margaret Redi of the Sacred Heart)</i> He who does justice will walk in the presence of the Lord. Rsp. Ps.</p>	<p>2 Labor Day Everything other than pleasing God is nothing. St. Teresa of Jesus</p>	<p>3 St. Gregory the Great The spiritual life must be nourished, especially when one has to give much to others. Edith Stein, Sr. Benedicta of the Cross</p>	<p>4 The Father spoke one Word, which was the Son. St. John of the Cross John 1:1-5, 10-12, 14, 16; 3:16</p>	<p>5 Contemplation is nothing else than a secret and peaceful and loving inflow of God. St. John of the Cross</p>	<p>6 First Friday I offer myself as a victim of holocaust to Your Merciful Love. Little Therése</p>	<p>7 B.V.M. First Saturday God dwells in the inmost depths of the soul and therefore there is nothing within it that is hidden from Him. Edith Stein</p>
<p>8 23rd Sunday in Ordinary Time Grandparents Day <i>(Birth of Mary)</i> Praise the Lord, O my soul. Rsp. Ps.</p>	<p>9 St. Peter Claver Rosh Hashanah The poorer and more miserable I am, so much the more am I rich and strong in Gcd. St. Teresa Mgt. Redi 2 Cor. 12:10</p>	<p>10 The darker it becomes around us, the more we ought to open our hearts to the light that comes from on high. Edith Stein, Sr. Benedicta of the Cross</p>	<p>11 How long do you halt between two sides? If the Lord be God, follow Him! St. Elias the Prophet</p>	<p>12 He sometimes permits the body to suffer to cure the illness of our souls; be courageous, make a virtue of necessity. Brother Lawrence</p>	<p>13 St. John Chrysostom If we wish to become holy, let us work and endure in silence, keeping our soul in peace. St. Teresa Mgt. Redi</p>	<p>14 Triumph of the Cross Let Christ Crucified be enough for you! St. John of the Cross</p>
<p>15 24th Sunday in Ordinary Time Catechetical Sunday <i>(Our Lady of Sorrows)</i> I will walk in the presence of the Lord, in the Land of the living. Rsp. Ps.</p>	<p>16 SS. Cornelius & Cyprian The more we know ourselves, the more humble we will be. Humility is walking in truth. St. Teresa of Jesus</p>	<p>17 St. Robert Bellarmine Constitution Day <i>St. Albert of Jerusalem, Lawgiver of Carmel</i> Lord, deliver us from gloomy saints! St. Teresa of Jesus</p>	<p>18 Yom Kippur I count on Him. Suffering may go to its limit, but I am sure He will never abandon me. Little Therése</p>	<p>19 St. Januarius The purest suffering produces the purest understanding. St. John of the Cross</p>	<p>20 SS. Andrew Kim Taegon, Paul Chong Hasang & companions He never tires of giving, Let us never tire of receiving. St. Teresa of Jesus</p>	<p>21 St. Matthew I prefer to know my weakness than to work miracles. Little Arab</p>
<p>22 25th Sunday in Ordinary Time The Lord is near to all who call him. Rsp. Ps.</p>	<p>23 Autumn begins I cannot think of anything more pleasing to Gcd than assisting His suffering members. St. Teresa Mgt. Redi</p>	<p>24 The soul cannot overcome the devil without prayer, nor penetrate his devices without humility and mortification. St. John of the Cross</p>	<p>25 My idea of being a Carmelite is to be a victim, constantly immolated for souls. Bl. Teresita of the Andes</p>	<p>26 SS. Cosmas & Damian A vocation is the greatest blessing that God can grant to a creature. Bl. Teresita of the Andes</p>	<p>27 St. Vincent de Paul Even in sickness the prayer is genuine when it comes from a soul that loves. St. Teresa of Jesus</p>	<p>28 St. Wenceslaus SS. Lawrence Ruiz & companions B.V.M. All souls are capable of loving. St. Teresa of Jesus</p>
<p>29 26th Sunday in Ordinary Time <i>(SS. Michael, Gabriel, & Raphael)</i> The precepts of the Lord give joy to the heart. Rsp. Ps.</p>	<p>30 St. Jerome <i>Little Therése died 1897</i> Only in Heaven will you understand the gratitude which overflows my heart. Little Therése</p>					

Gary Atkinson	Our Lady of the Blessed Sacrament	St Paul MN	04-22
Jean Etzel	Our Lady of the Blessed Sacrament	St Paul MN	04-22
Donald Fier	Our Lady of the Blessed Sacrament	St Paul MN	04-22
Orise Fournier	Our Lady of the Blessed Sacrament	St Paul MN	04-22
Lisa Gannon	Our Lady of the Blessed Sacrament	St Paul MN	04-22
Leonard Glewwe	Our Lady of the Blessed Sacrament	St Paul MN	04-22
Robert Hastings	Our Lady of the Blessed Sacrament	St Paul MN	04-22
Irena Jakus	Our Lady of the Blessed Sacrament	St Paul MN	04-22
Mary Jestus	Our Lady of the Blessed Sacrament	St Paul MN	04-22
Anne Jestus	Our Lady of the Blessed Sacrament	St Paul MN	04-22
Lori Laven	Our Lady of the Blessed Sacrament	St Paul MN	04-22
Joan Nelson	Our Lady of the Blessed Sacrament	St Paul MN	04-22
Thanh Nguyen	Our Lady of the Blessed Sacrament	St Paul MN	04-22
Shannon Quinn	Our Lady of the Blessed Sacrament	St Paul MN	04-22
Joann Ronning	Our Lady of the Blessed Sacrament	St Paul MN	04-22
Mary Roth	Our Lady of the Blessed Sacrament	St Paul MN	04-22
Mary Ann Wurm	Our Lady of the Blessed Sacrament	St Paul MN	04-22
Roger Zabinski	Our Lady of the Blessed Sacrament	St Paul MN	04-22
Judy Lynn Cowen	Our Lady of Divine Providence	St Paul MN	06-09
Carol Cwikla	Our Lady of Divine Providence	St Paul MN	06-09
Jean Norton	Our Lady of Divine Providence	St Paul MN	06-09
Charles J. Murach	Holy Annunciation	Sugarloaf PA	04-22
Mary Bielecki	Holy Annunciation	Sugarloaf PA	11-25
Mary Sharry	Holy Annunciation	Sugarloaf PA	07-02-89
Lois Eck	Jesus Author of Life	Terre Haute IN	08-26
Victoria Lazaroff	Jesus Author of Life	Terre Haute IN	03-19
Mary Ann Campbell	O L of the Annunciation	Virginia Beach VA	01-14
Karen Dickinson	O L of the Annunciation	Virginia Beach VA	01-14
Charlotte Finn	O L of the Annunciation	Virginia Beach VA	11-11
Michele Rudnick	O L of the Annunciation	Virginia Beach VA	11-11
Thomas Blumer	Our Lady of Mt. Carmel	Washington DC	05-20
Kathie Fraser	Our Lady of Mt. Carmel	Washington DC	05-20
Jackie Keefer Gallagher	Our Lady of Mt. Carmel	Washington DC	11-18
Helen Kimball	Our Lady of Mt. Carmel	Washington DC	02-18
John Kimball	Our Lady of Mt. Carmel	Washington DC	02-18
Ezequial Machado	Our Lady of Mt. Carmel	Washington DC	11-18
Cheri Adkin	St. Joseph	Washington DC	05-13
Edna Caceres	St. Joseph	Washington DC	05-13
Cathy Coblentz	St. Joseph	Washington DC	10-14
Gina Garland	St. Joseph	Washington DC	10-14
Dawn Haines	St. Joseph	Washington DC	10-14
Maryanne Ibach	St. Joseph	Washington DC	05-13
Josefina Kabilng	St. Joseph	Washington DC	10-14
Julie Keiser	St. Joseph	Washington DC	10-14
Ann Krietsch	St. Joseph	Washington DC	05-13
Sharon Malay	St. Joseph	Washington DC	10-14
Kathy Napack	St. Joseph	Washington DC	10-14
Mark Napack	St. Joseph	Washington DC	10-14
Carolyn Nolan	St. Joseph	Washington DC	10-14
Ellen Sarnecky	St. Joseph	Washington DC	05-13
Teri Thomas	St. Joseph	Washington DC	10-14
Betty Turek	St. Joseph	Washington DC	10-14
Lucita Vega	St. Joseph	Washington DC	05-13



THOSE WHO MADE FIRST PROMISES IN THE YEAR OF THE LORD 1990

Mary Zimmerer	O.L.M.C. & St. Teresa	Baltimore MD	12-09
Dolores Gibbs	O.L.M.C. & St. Therese	Barrington RI	06-24

Lillian Newhouse	O.L.M.C. & St. Therese	Barrington RI	06-24
Suzanne Riley	O.L.M.C. & St. Therese	Barrington RI	06-24
Bambie Simone	O.L.M.C. & St. Therese	Barrington RI	06-24
Joseph Zappy	O.L.M.C. & St. Teresa	Buffalo NY	05-16
Margaret Bastian	O.L.M.C. & St. Teresa	Cincinnati OH	10-28
Richard E. Dumont	O.L.M.C. & St. Teresa	Cincinnati OH	02-25
Alice Heileman	O.L.M.C. & St. Teresa	Cincinnati OH	02-25
Rita Heyl	O.L.M.C. & St. Teresa	Cincinnati OH	10-28
Richard Kelly	O.L.M.C. & St. Teresa	Cincinnati OH	02-25
Jane Kishman	O.L.M.C. & St. Teresa	Cincinnati OH	02-25
Jean Lane	O.L.N.C. & St. Teresa	Cincinnati OH	02-25
Joan Neal	O.L.M.C. & St. Teresa	Cincinnati OH	10-28
Joseph Olding	O.L.M.C. & St. Teresa	Cincinnati OH	02-25
Loretta Olding	O.L.M.C. & St. Teresa	Cincinnati OH	02-25
Joseph Sailer	O.L.M.C. & St. Teresa	Cincinnati OH	10-28
Dorothy Schroeder	O.L.M.C. & St. Teresa	Cincinnati OH	02-25
Elizabeth Meagher	O.L.M.C. & St. Teresa	Des Plaines IL	10-07
Marie Irma Ruby	O.L.M.C. & St. Teresa	Des Plaines IL	03-04
Sally Sofio	O.L.M.C. & St. Teresa	Des Plaines IL	10-07
Darlene Czop	Our Lady of the Paraclete	Detroit MI	05-13
Emilie Gilewski	Our Lady of the Paraclete	Detroit MI	03-11
Robert Gilewski	Our Lady of the Paraclete	Detroit MI	03-11
Gary Major	Our Lady of the Paraclete	Detroit MI	05-13
Constance G. Bergh	Mary and Elijah	Elmira NY	05-06
Mary V. Brown	Mary and Elijah	Elmira NY	05-06
Mary Buzzetti	Mary and Elijah	Elmira NY	05-06
Elizabeth Deneen	Mary and Elijah	Elmira NY	05-06
Eugene D. Harrison	Mary and Elijah	Elmira NY	05-06
Shiela Kingsley	Mary and Elijah	Elmira NY	05-06
JoAnn McNamara	Mary and Elijah	Elmira NY	05-06
Antoinette Hickey	O.L.M.C. & St. Joseph	Elysburg PA	11-11
Kathryn H. Kuchinsky	O.L.M.C. & St. Joseph	Elysburg PA	06-24
Helen O'Connell	O.L.M.C. & St. Joseph	Elysburg PA	06-24
Fran Reuter	O.L.M.C. & St. Joseph	Elysburg PA	11-11
Helen Bierwirth	Our Lady of Mt. Carmel	Flint MI	05-12
James Reuther	Our Lady of Mt. Carmel	Flint MI	04-07
Carol Wamsley	Our Lady of Mt. Carmel	Flint MI	04-07
Joan Bartz	O.L.M.C. & St. Teresa	Grand Rapids MI	10-15
Andrea Harry	O.L.M.C. & St. Teresa	Grand Rapids MI	06-24
Gene Harry	O.L.M.C. & St. Teresa	Grand Rapids MI	06-24
Manuel Muniz	O.L.M.C. & St. Teresa	Grand Rapids MI	06-24
Pauline Muniz	O.L.M.C. & St. Teresa	Grand Rapids MI	10-01
Margaret Saukas	O.L.M.C. & St. Teresa	Grand Rapids MI	10-01
Chris Burchfield	The Resurrection	Indianapolis IN	05-17
Katie Miller	The Resurrection	Indianapolis IN	03-15
Robert G. Conway, Jr.		Isolated	11-26
Harold D. Fisher		Isolated	10-07
Thomas Fogarty		Isolated	10-17
Robert J. LaForet		Isolated	07-16
Jeannette Steiner		Isolated	05-01
Mary Taylor		Isolated	07-16
Robert Taylor		Isolated	07-16
David Venzke		Isolated	11-11
Thomas W. Williams		Isolated	02-02
Esther Wilson		Isolated	12-08
Edna Finniff	Jesus Mary and Joseph	Latrobe PA	04-22
Grace Ales	St. Joseph Protector	Mt. Clemens MI	12-09
Patricia Brennan	St. Joseph Protector	Mt. Clemens MI	01-14



William Denver	St. Joseph Protector	Mt. Clemens MI	06-17
Linda DiGregorio	St. Joseph Protector	Mt. Clemens MI	01-14
Yaeko Eagleson	St. Joseph Protector	Mt. Clemens MI	01-14
Joyce Keller	St. Joseph Protector	Mt. Clemens MI	12-09
Germain Malburg	St. Joseph Protector	Mt. Clemens MI	01-14
Marie Milmine	St. Joseph Protector	Mt. Clemens MI	06-17
Shirley Payne	St. Joseph Protector	Mt. Clemens MI	06-17
Thomas Reid	St. Joseph Protector	Mt. Clemens MI	06-17
Valerie Ruper	St. Joseph Protector	Mt. Clemens MI	01-14
Julie Adaya	O.L.M.C. & St. Teresa	New York City	03-10
Mina Barker	O.L.M.C. & St. Teresa	New York City	03-10
Irene Dutra	O.L.M.C. & St. Teresa	New York City	03-10
Joan M. Gerber	O.L.M.C. & St. Teresa	New York City	11-14
Ester Paige	O.L.M.C. & St. Teresa	New York City	03-10
Patricia Eide	Un-named	Roanoke VA	08-04
Mary Theresa Roberts	Un-named	Roanoke VA	08-04
Sally Cause	O.L.M.C. and St. Teresa	Roxbury MA	02-18
Susan Manning	O.L.M.C. and St. Teresa	Roxbury MA	02-18
Elsie Whalen	O.L.M.C. and St. Teresa	Roxbury MA	06-17
Jarlath Whalen	O.L.M.C. and St. Teresa	Roxbury MA	05-20
Anna Maria Brown	Our Lady of the Blessed Sacrament	St Paul MN	05-20
Teri Carlson	Our Lady of the Blessed Sacrament	St Paul MN	05-20
Bernadine Maro	Our Lady of the Blessed Sacrament	St Paul MN	05-20
Rev Mr John Matlon	Our Lady of the Blessed Sacrament	St Paul MN	05-20
William Pelant	Our Lady of the Blessed Sacrament	St Paul MN	05-20
Beth Scherber	Our Lady of the Blessed Sacrament	St Paul MN	05-20
Mary Jane Schroeder	Our Lady of the Blessed Sacrament	St Paul MN	05-20
Brian Scott	Our Lady of the Blessed Sacrament	St Paul MN	05-20
Marlene Scott	Our Lady of the Blessed Sacrament	St Paul MN	05-20
Thomas Wincek	Our Lady of the Blessed Sacrament	St Paul MN	05-20
Angelina LaRocca	Un-named	Stamford CT	05-10
Alfred Ryan	Un-named	Stamford CT	05-10
Thomas Burns	Un-named	Stamford CT	09-06
Thomas Nelson	Un-named	Stamford CT	03-08
Lucille Pierpont	Jesus, Author of Life	Terre Haute IN	08-26
Patricia Fadell	O.L. of the Most Holy Rosary	Toledo OH	04-09
Kenneth Krasniewski	O.L. of the Most Holy Rosary	Toledo OH	10-15
Dorothy Ellis	O.L. of the Annunciation	Virginia Beach VA	11-11
Mary Lykosh	O.L. of the Annunciation	Virginia Beach VA	09-09
William Bagaria	Our Lady of Mt. Carmel	Washington DC	02-18
William De Waal	Our Lady of Mt. Carmel	Washington DC	02-18
Don DiJulio	St. Joseph	Washington DC	10-14
Mary Dowery	St. Joseph	Washington DC	10-14
Toni Hagey	St. Joseph	Washington DC	05-13
Sandra Jackson	St. Joseph	Washington DC	05-13
Ann McCrory	St. Joseph	Washington DC	10-14
Marianne Smyth	St. Joseph	Washington DC	10-14
Mary Alice Vendetti	St. Joseph	Washington DC	06-10

THOSE WHO MADE FINAL PROMISES IN THE YEAR OF OUR LORD 1990

Dolores Burke	O.L.M.C. & St. Teresa	Baltimore MD	09-09
Joan Campbell	O.L.M.C. & St. Teresa	Baltimore MD	09-09
Ellen Jones	O.L.M.C. & St. Teresa	Baltimore MD	09-09
Karen Caruana	O.L. of Mt.Carmel & St.Teresa	Buffalo NY	11-21
Norine Crawford	O.L. of Mt.Carmel & St.Teresa	Buffalo NY	11-21
Gloria Lavin	O.L. of Mt.Carmel & St.Teresa	Buffalo NY	11-21
Mary Lou Luther	O.L. of Mt.Carmel & St.Teresa	Buffalo NY	11-21

Earlie Mae Robinson	O.L. of Mt.Carmel & St.Teresa	Buffalo NY	11-21
Joan Spinley	O.L. of Mt.Carmel & St.Teresa	Buffalo NY	11-21
Betty Ward	O.L. of Mt.Carmel & St.Teresa	Buffalo NY	11-21
Joanne Wilcox	O.L. of Mt.Carmel & St.Teresa	Buffalo NY	11-21
Diane Zervos	St John of the Cross	Chicago IL	05-27
Clare Kanofsky	O.L.M.C. & St. Teresa	Des Plaines IL	05-06
Patricia Tulp	O.L.M.C. & St. Teresa	Des Plaines IL	03-04
William Conley	O. L. of the Paraclete	Detroit MI	11-11
Donna Hartner	O. L. of the Paraclete	Detroit MI	05-13
Warren Hecht	O. L. of the Paraclete	Detroit MI	11-11
Bienvenido Lopez	O. L. of the Paraclete	Detroit MI	12-09
Clark Okulski	O. L. of the Paraclete	Detroit MI	10-14
Barbara Custy	Mary Immaculate & St Mary Magdalen	Flemington NJ	05-05
Patricia Czech	Mary Immaculate & St Mary Magdalen	Flemington NJ	05-05
Lu Therese Anthony	Our Lady of Mt. Carmel	Flint MI	05-12
James Bennigan	Our Lady of Mt. Carmel	Flint MI	12-08
Lydia Moody	Our Lady of Mt. Carmel	Flint MI	04-07
Elizabeth Christiansen	Our Lady of Guadalupe	Grand Rapids MI	10-15
Theresa Lemke	Our Lady of Holy Hill	Hubertus WI	10-15
Marilyn Jaskot		Isolated	11-28
Jane M. Morris		Isolated	10-15
Rose Casey	Jesus Mary and Joseph	Latrobe PA	04-22
Mary Friskie	Jesus Mary and Joseph	Latrobe PA	04-22
Cylea Mancuso	The Precious Blood	Manchester NH	12-09
Fred Brush	St. Joseph	Massena NY	10-08
Myra Gettys	St. Teresa of Jesus	Raleigh NC	11-04
Mary Eileen Cipullo	O.L.M.C. and St. Teresa	Roxbury MA	02-18
Eileen Kennedy	O.L.M.C. and St. Teresa	Roxbury MA	06-17
Eleanor Rotondo	O.L.M.C. and St. Teresa	Roxbury MA	11-18
Helen Sheehy	O.L.M.C. and St. Teresa	Roxbury MA	03-18
Patricia Thompson	Our Lady of Divine Providence	St. Paul MN	06-09
Dwyn Hirt	Jesus, Author of Life	Terre Haute IN	10-20
Fidela Littek	O.L. of the Annunciation	Virginia Beach VA	01-14
Veronica Anne Murray	O.L. of the Annunciation	Virginia Beach VA	01-14
Catherine Craige	Our Lady of Mt. Carmel	Washington DC	11-18
Rev. Paul Yates	Our Lady of Mt. Carmel	Washington DC	11-18
Raquel Fitzkee	St. Joseph	Washington DC	05-13
Mark Marozza	St. Joseph	Washington DC	05-13
Theresa Marozza	St. Joseph	Washington DC	05-13
Barbara McConnell	St. Joseph	Washington DC	05-13
Delma Ramsey	St. Joseph	Washington DC	10-14
Bill Ramsey	St. Joseph	Washington DC	10-14
Mary Simmons	St. Joseph	Washington DC	10-14
Patricia Simmons	St. Joseph	Washington DC	05-13

THOSE WHO MADE VOWS IN THE YEAR OF OUR LORD 1990

Irven Duguay	O.L. of Mt.Carmel & St.Teresa	Buffalo NY	05-16
Carol Ann Chisholm	O.L. of the Paraclete	Detroit MI	12-09
Lorraine K. Petersen	O.L. of Mt.Carmel & St. Joseph	Elysburg PA	06-24
Betty Zilinski	Mary Immaculate & St Mary Magdalen	Flemington NJ	05-05
Virginia Vargo	Our Lady of Mount Carmel	Flint MI	03-10
Marchell Weld	Our Lady of Mount Carmel	Flint MI	05-12
Violet Schuster	O.L. of Holy Hill	Hubertus WI	10-15
Phyllis Glynn	O.L. of Holy Hill	Hubertus WI	12-10
Marie Blair	O.L. of Mt.Carmel & St. Joseph	Roxbury MA	06-17

8. Since vows confer a new "cultic" or "worshiping" dimension upon the observance of the evangelical counsels, chastity according to one's state and obedience to superiors become attitudes and acts of divine worship. This new context converts them into cultic expressions of one's baptismal consecration (20). Thus they witness to a more generous response and interior offering of the whole person (21) to the Father who has loved us first in Christ (22).

9. The vows are intrinsically linked to the Eucharist as well as to Baptism, for the Eucharist is Christian prayer and worship 'par excellence' (23). The vows of chastity and obedience associate the Secular Carmelite by a new title with the mystery of Christ in his prayer of oblation and thanksgiving (24). Furthermore, in the face of human inconstancy, the vows aim at stability of purpose for the present and the future in conformity with Christ's constancy in his obedient, sacrificial offering of self to the Father (25).

10. While in their intimate association with Baptism and the Eucharist the vows offer God a more intensified dedication and worship, they also assume other ecclesial and eschatological dimensions. The graced freedom, which the vows confer, renders the Secular Carmelite more disposed to serve the needs of the ecclesial community at home and at large (26). And together with a zealous apostolate, the concrete testimony of the evangelical counsels serves as a sign that the Kingdom of God is in our midst, while the world and its values are passing away (27).

11. The fact that Secular Carmelites may add vows of obedience and chastity to their promise does not devalue *poverty* which is not formalized by vow. Christian baptism itself entails the cultivation of the spirit of poverty, great attention to the needs of the poor, and living in this world as though possessing nothing (28). For *pastoral reasons* poverty is not vowed, for its concrete object and material limits are not easily determined by general principle. Rather, living the beatitude of poverty is a matter of ongoing personal discernment under the guidance of the Holy Spirit. Nonetheless, it is clear that, by making one's definitive commitment in the Secular Order, a member explicitly promises to tend, for the whole of one's life, towards evangelical perfection in the spirit of the evangelical counsel of *poverty* as well as of chastity and obedience (29). This holds true with or without a vow.

12. It is my fervent hope that the thoughtful celebration of these rites will serve as an effective pasto-

ral tool for making all the more apparent the nature and mission of the Teresian Carmel in the world.

Given at Rome

October 15, 1990.

/s/ Fr. Philip Sainz de Baranda, OCD.
(Superior General)

From the Notes to Fr. General's Instruction

9. Cf. Rule, art. 14.
10. Ibid.
11. Phil. 2:8
12. Cf. Rule, art. 12
13. Mt. 5:8.
14. Cf. Mt. 5:3.
15. Cf. Rule, art. 13; see art. 11 of this *Instruction*.
16. From the Juridical point of view, these are authentic vows with effects in the "external forum"; more than merely "private vows", they are "recognized" by the Church. (Their juridical standing runs parallel to the nature of the vows taken by members of Secular Institutes, explicitated by the Vatican II Decree on the Renewal of Religious Life, *Perfectae Caritatis* n. 11). The nature of Secular Order vows is given in the *Rule of Life* (cf. arts. 15 & 16), officially approved by the Holy See in 1979 (Congregation of Religious: Prot. n. C.201/79). By means of the vows, members are more fully bonded with the Secular Order which is a "Public Association" according to Canons 301 and 312 of the Code of Canon Law. Admission to and dispensation from these vows require the confirmation of the Priest Assistant, who represents the authority of the Order (cf. Rule, art. 21).
17. Cf. Rule, art. 15; cf. Thomas Aquinas, Summa Theologica, II-II, q.88, arts. 5 & 6.
18. Cf. Rule, art. 15.
19. Principle analogous to that established by Vatican II Dogmatic Constitution on the Church, *Lumen Gentium*, n. 44.
20. Principle of the theology of "vows", analogous to what is found in *Lumen Gentium*, n. 44, and in the Vatican II Decree on the Renewal of Religious Life, *Perfectae Caritatis*, n. 5.
21. Principle analogous to that found in *Lumen Gentium*, n. 44.
22. Cf. I John, 4:10.
23. Cf. Vatican II Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, nn. 2 & 10
24. Principle analogous to that in *Lumen Gentium*, n. 44.
25. Principle analogous to that in *Lumen Gentium*, n. 44.

26. Cf. *Apostolicam Actuositatem*, n. 3.
 27. Principle analogous to that in *Lumen Gentium* n. 44.
 28. Cf. Mt. 19:23; 25:31-46; 1 Cor. 7:30-31; cf. *Apostolicam Actuositatem*, n.4.
 29. Cf. Formula of the Promise, *Rule*, art 11.



G O D

I look toward the sky, see a rainbow
 I wonder at its brilliant colors
 And I see God

I look at a sunset, the warmth fills my heart
 I have hope for a beautiful tomorrow
 And I see God

I am in awe of all creation, ponder its beauty
 Meditate on when it is born, and when it dies
 And I see God

I listen to the rain, it refreshes my soul
 I know it quenches thirst in man, animal and plant
 And I hear God

The wind blows gently through my hair
 It cools me and relaxes my body
 And I feel God

I watch one human being, then another
 I see them feed, clothe and care for one another
 And I love God

I am in complete darkness, total silence
 All my senses at rest
 And I meet God

Anne E. Engo, OCDS
 Long Island, N.Y. Fraternity

Some News of the Order...

As you know, every six years Friars from Provinces all over the world send delegates to a "General Chapter" for the purpose of electing new General Superiors. As stated above, the 1991 Chapter has been held and we have a new General. He is Fr. Camilo Maccise, OCD.

Fr. Camilo is a native of Mexico and will be 54 years of age on June 8th. He joined the Mexican Province of the Order in 1954 and made his first profession the following year. In 1958 he was sent

to study Theology in Rome at the Order's Pontifical Faculty of Theology (the Teresianum), and was ordained to the Priesthood there in 1962.

Subsequently Fr. Camilo earned degrees of Licentiate in Sacred Theology, Licentiate in Sacred Scripture, and in 1988 a Doctorate in Sacred Theology.

Our new General served the Order and his Province in various capacities, both as a teacher and in administrative offices. He taught Dogmatic Theology in his Province's House of Studies and later was professor of Sacred Scripture and Spirituality at the Ibero-American University in Mexico City, at the Pastoral Institute of the Council of Bishops of Latin America, and in various other centers of study in Latin America and in Europe, including the "Teresianum".

The various offices he fulfilled include: Rector of the Minor Seminary of his Province, Provincial Councilor and Provincial. From 1979 to 1985 Fr. Camilo was a member of the General Definitory, during which time he came to the United States as General Visitor. (I had the pleasure of meeting him on the occasion of his visit to the Peterborough Community). He was also Vicepresident of the Confederation of Religious Superiors of Mexico and a member of the theological team of the Latin American Confederation of Religious.

In addition to his teaching and administrative duties, Fr. Camilo exercised pastoral and spiritual ministry in Latin America and in Europe, and is the author of many books on biblical subjects, on spirituality and on the religious life, as well as articles that appeared in magazines and periodicals both European and Latin-American. Also he was a contributor to the *Nuevo Diccionario de Espiritualidad* (Madrid, Ed. Paulinas, 1983) and the *Diccionario Teologico de Vida Religiosa* (Madrid, Ed. Claretianas, 1989).

With those credentials, it seems quite certain that our New General will continue the tradition of outstanding leadership that we have enjoyed in the past few General Superiors. May God bless and prosper him, and through him, the entire Order.

We also have new general Definitors. The following is taken from the news release that came to us right from the Generalate:

List of Definitors (Elected 4/12/91)

1. (Vicar General) Fr. Flavio Caloi -Province of Venice- Missionary in Madagascar, 49 years of age, studied at the Teresianum and obtained a Doctorate in Theology there.
2. (Our own) Fr. John Sullivan -Province of Washington- 48 years of age, studied in Rome and in

Paris, earned Degrees of Licentiate in Theology and a Doctorate in Theology with a specialization in Liturgy. Fr. has been Prior of our monastery in Washington, D.C., Provincial Director of Initial Formation, Provincial Director of Ongoing Formation, President of the Institute for Carmelite Studies (ICS), and Provincial Councilor. And as you know, in April of last year he was elected the Provincial of our Washington Province. (Cf. the article that appeared in the July-September Clarion of 1990).

Fr. John was editor of the English edition of the Collected Works of Edith Stein (Blessed Teresa Benedicta of the Cross), editor of Carmelite Studies, associate editor of Spiritual Life, and contributed articles to the supplementary volume of the New Catholic Encyclopedia.

3. Fr. Felix Malaxechevarria -Province of Navarre- 48 years of age, former provincial, missionary in Guatemala, Secretary of the Spanish-speaking Conference of Provincials.

4. Fr. Charles Serrao -Karnataka-Goa Province- 40 years of age, studied in Rome for a degree in Psychology, was student director and Provincial Councilor.

5. Fr. Tadeusz Kujalowicz -Province of Poland- 40 years of age, was Vicar Provincial and Vicar for our Nuns in Poland, and more recently, Vice Rector at the Teresianum.

6. Fr. Jean Sleiman -Semi-Province of Lebanon- 45 years of age, has a degree in Sociology from the University of Paris, studied previously at houses of the Order in Italy, most recently taught at two Universities in Lebanon.

A Meeting of Presidents...

Last Fall, Estelle Tetreault, the President of the Barrington, R.I. Community of Lay Discalced Carmelites contacted me to inquire about the possibility of my calling a meeting of all the New England Presidents of our OCDS Communities. She was very eager to ask questions of them so as to get needed help in fulfilling her office. I authorized her to contact all the other New England presidents to find out what they thought of the idea, so that, if the response was favorable, I would indeed call them all to a meeting. It turned out that almost all of them (there are 11 communities in all, and another is just getting underway here in New England) did favor the idea, so after having to be reminded more than once, I did invite them to Peterborough for a meeting on May 4. It was on rather short notice, in view of the fact that if it were not held then, I wouldn't be free to attend a meeting till well into the summer. In any event, four were present, each with a companion, and there would have been seven

presidents if one of them had been able to find the meeting, and if two more did not have to cancel because of serious, unforeseen, last minute developments.

In any event, once the meeting got underway at 1:30 P.M., we talked for nearly three hours straight and nobody realized it had been that long. A number of issues surfaced:

1. Formation, content and style.
2. Observers and guest: what kind of program, if any, should be provided for them. Who takes responsibility for them?
3. What is the ideal "format" for a meeting?
4. How are the aspirants "screened"?
5. Just how important is a regular meeting of New England President? What would be its role?
6. As communities grow larger, how foster the interaction necessary to bring about the "bonding" that creates "community"?
7. What is the policy in regard to elderly members who are unable to attend regularly for various legitimate reasons? What is their status? What is the obligation of the Community toward them? Who assumes and discharges the responsibility for them?
8. Who should be responsible for informing the membership of pronouncements and documents on the Laity as they issue from the Holy See?
9. What about standard forms? Record keeping? When and in what way to send in periodic updates on membership, promises and vows? Isn't keeping a "ledger" in which names and dates are inscribed a more practical way of keeping track of historical data?
10. What about the practice of issuing "certificates" at the time of Clothing, Promises and Vows? Who designs and supplies them?
11. Source of supply and cost of "large scapulars" for clothing ceremonies? When, under what circumstances should they be worn over one's clothing? Are there any policies thereon?
12. What about the practice of taking "religious names". There have been mixed signals in the past.
13. What about confidentiality of reports?
14. In lieu of a vow of poverty, why couldn't members be allowed to make a vow of "simplicity".

Well, those were the kinds of things that came up, and needless to say there were no complete and total answers, now anywhere near time to talk about them all in depth. But it was the general conviction that the meeting had been very helpful. I certainly intend to have others as time goes on, hopefully giving notice well in advance and trying to prepare an agenda with input from the various Presidents. I wholeheartedly encourage similar meeting of Presidents in other fairly well-defined "sub-regions" of

our Eastern Region.

The New Ceremonial...

When our Fr. Kieran Kavanaugh returned from the General Chapter, which he attended as Fr. John's "socius", he brought with him the English version of the Ceremonial approved last Fall by the Holy See, and was kind enough to deliver a copy to me. Already I have had the opportunity to use it when I went to establish canonically the Christ the King Community of our Secular Order in Endwell, N.Y. last May 11. It is quite nice. I had planned to make enough copies to supply each Spiritual Assistant and each Community Council, but I found at least one glaring typographical error and it seemed to me that the format can be tightened up a bit. So if you will bear with me, I'll re-do it on the Office's word-processor once I return from the Congress, and should have it out to you by mid-summer.

Up-coming Events at the Common...

As stated in my Commentary on the statement of Income and Expenditures, here are some of the planned retreats on Carmelite Spirituality scheduled here over the Summer and the Fall of this year:

July 8-12 & August 19-23: UNION WITH GOD

This guided retreat will focus on contemplative prayer and union with God as taught by St. John of the Cross in his "Spiritual Canticle". Reflections by Fr. Paul Fohlin, OCD. Spiritual directors will be available. \$152, includes \$35 deposit.

July 26-28: ST. THERESE IN SEARCH OF HOLINESS.

This retreat will reflect on the message of St. Therese as we move into the Twenty-first Century. Conducted by Fr. Jude Peters, OCD. \$92, includes \$30 deposit.

July 28-August 2: SOURCES OF CARMELITE SPIRITUALITY

This retreat will consider the Medieval origins of Carmelite spirituality and the influence of St. Teresa and Bl. Elizabeth of the Trinity. Conducted by Fr. Paul Fohlin, Fr. Francis Cotter and Fr. Marc Foley, OCD. \$190, includes \$40 deposit.

August 2-4: "THE SPIRITUAL CANTICLE"

This retreat will explore insights, admonitions and inspirations from "The Spiritual Canticle" of St. John of the Cross. Conducted by Fr. Gabriel Gates, OCD. \$92, includes \$30 deposit.

August 23-25: "THE WOUNDED HART"

This retreat will focus on the role of human affectivity in St. John of the Cross. Conducted by Fr. Marc Foley, OCD. \$92, includes \$30 deposit.

September 27-29: SPIRITUALITY AND SEXUALITY IN ST. JOHN OF THE CROSS

This seminar will examine the life and writings of St. John of the Cross to discover his contribution to this most vital issue for contemporary Christians. Conducted by Fr. Kevin Culligan, OCD. \$95, includes \$35 deposit.

November 15-17: SEMINAR ON ST. JOHN OF THE CROSS

A series of scholarly papers honoring the life and writings of St. John of the Cross for the Fourth Centennial of his Death. Sponsored and conducted by the Institute of Carmelite Studies. The presenters will be Fr. Daniel Chowning, Fr. Kevin Culligan, Fr. Michael Dodd and Fr. Stephen Payne, all OCD. \$125, included \$35 deposit.

"The glory of Lebanon has been given to her, the splendor of Carmel and Sharon; they themselves will see the glory of the Lord, and the magnificence of our God"

When we reflect upon our past and try to remember how and when our devotion to the Mother of God began, very likely we discover that while we were still quite young she began to loom very large upon our spiritual horizons as a person of extremely great importance. As we tried to learn something about her, and then even more and more, we were profoundly impressed and in awe of her tremendous dignity, majesty and power over the heart of God. Most likely, when we learned that devotion to her is a sign of predestination, we hastened to approach and attach ourselves to her. But awe and reverential fear soon gave way to love (we may have learned from St. Therese that she is more Mother than Queen), until finally we decided to give ourselves to her completely and unreservedly, consecrating ourselves to her by the Scapular devotion, and we even entered her very own Order, the Order of Carmel. Though aware of God's providential hand in the development of our devotion to her, still, we remained quite conscious of having chosen freely to bind ourselves to her as members of her very own family.

Though it is true we acted freely in taking her as our Mother, it is also fundamentally true that it was Mary *who chose us* to be her very special children. Perhaps better still, it was Our Lord Himself who singled us out, gathered us, and gave us to His

Mother to be hers in a special way, so that she might be magnified in us, as He is magnified in her.

We ought not to be surprised at that. After all, what man or woman does not want to show off his/her most prized possessions. He/she wants everyone to see their outstanding qualities, their most precious attributes, so as thereby to excite in others the same love and admiration which he himself or she herself experiences when contemplating them. That person also wants others to rejoice not only over the very fact that those prized possessions exist, but also to be glad and rejoice over his/her great fortune in possessing them. And when the possessor of those most precious and surpassingly beautiful possessions is himself or herself the creator of them, the esteem and admiration of others for those things redounds to his/her own great honor and glory.

Certainly we can ascribe all of the above to Jesus, who wants us so to know, appreciate and love His Mother, since He Himself is so delighted and enraptured when He looks upon her. The Virgin Mary is His Masterpiece. No other mere human creature can come anywhere near her in terms of loveliness in body and soul. Mary, with all humility, is able to say of herself: *As a vine, I have brought forth a delightful fragrance; my flowers are fruits of honor and riches. I am the Mother of fair love, and of reverence, and of knowledge, and of holy hope. In me is the grace of every way and of every truth; in me is all hope of life and of virtue (Eccl 24,23-25).* In particular, He desires that her exalted virtues and loveliness as a Mother become known, and known not only in the sense that one can read about them and think about them in the abstract, but actually to *experience* them first hand. No wonder He chose a very large, a very numerous, family to be her very own in a special way. It requires vast multitudes to offer full scope and full

sway to her maternal instincts and attributes, upon which children she is able to pour out the complete measure of her most tender love and solicitude in service of Life. We, her Carmelite Children, are, in turn, -for Jesus so desires- to excel in rendering her all our love, gratitude, devotion and service, so that here on earth she may not be lacking the counterpart of the love, devotion, gratitude and service she receives from her only-begotten Son and from all her other true, though spiritual, children in Heaven.

Devotion to Our Lady is incumbent upon us Carmelites in a very special way. We fail in our vocation if we do not try to surpass all other Orders in the Church and the Laity in that regard. (But should it happen that they do surpass us, we do not resent it, we are supremely pleased, and we strive to learn from them how we can love her more and serve her better). No wonder the Church selects from the Holy Scriptures those passages which are so exuberant in Praise of Wisdom to help her get a faint idea of the Praise and Glory and Honor that is her due. But even while applying them to Our Lady, the Church knows that she is only "lispering" or "stammering", unable clearly to express the full Reality. And it is from those same passages that we in turn get a faint idea of the exalted magnitude of her maternal love for us, and the greatness of the solicitude with which she surrounds us. How just and fitting it is for us to say to her: *How gracious is they bearing, O daughter of the Prince! Thy lips distill as the honeycomb, and the fragrance of they garments is as the fragrance of frankincense.* And She can say to us in return: *My spirit is sweeter than honey, and my inheritance better than honey and the honeycomb. I have brought you into the land of Carmel to eat of its fruits, and the choicest fruits thereof.*

OCDS NEWSLETTER
THE COMMON
174 Old Street Road
Peterborough NH 03458-1644

Address Correction Requested

Non-Profit Org. U.S. POSTAGE PAID Peterborough NH Permit No. 13
