

# CARMEL CLARION

OCDS NEWSLETTER  
Eastern Regional Office  
THE COMMON  
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VOLUME VIII, NO. 1

January - March 1992

*The following is a translation of "The 'Credo' of the People of God" proclaimed by Pope Paul VI (June 30, 1968) at the closing of the Year of Faith during an open-air Mass in St. Peter's square.*

With this solemn liturgy We end the celebration of the nineteenth centennial of the martyrdom of the Holy Apostles Peter and Paul, and thus close the Year of Faith. We dedicated it to the commemoration of the holy Apostles in order that We might give witness to Our steadfast will to be faithful to the Deposit of the faith (1) which they transmitted to Us, and that we might strengthen Our desire to live by it in the historical circumstances in which the Church finds herself in her pilgrimage in the midst of the world.

We feel it Our duty to give public thanks to all who responded to Our invitation by bestowing on the Year of Faith a splendid completeness through the deepening of their personal adherence to the Word of God, through the renewal in various communities of the profession of faith, and through the testimony of a Christian life. To Our Brothers in the Episcopate especially, and to all the faithful of the Holy Catholic Church, We express Our appreciation and We grant Our blessing.

Likewise We deem that We must fulfill the mandate entrusted by Christ to Peter, whose successor We are, the last in merit; namely, to confirm Our brothers in the faith. (2) With the awareness, certainly, of Our human weakness, yet with all the strength impressed on Our spirit by such a command, We shall accordingly make a profession of faith, pronounce a creed which, without being strictly speaking a dogmatic definition, repeats in substance, with some developments called for by the spiritual condition of our time, the Creed of Nicea, the creed of the immortal Tradition of the Holy Church of God.

In making this profession, We are aware of the disquiet which agitates certain modern quarters with regard to the faith. They do not escape the influence of a world being profoundly changed, in which so many certainties are being disputed or discussed. We see even Catholics allowing themselves to be

siezed by a kind of passion for change and novelty. The Church, most assuredly, has always the duty to carry on the effort to study more deeply and to present in a manner ever better adapted to successive generations the unfathomable mysteries of God, rich for all in fruits of salvation. But at the same time the greatest care must be taken, while fulfilling the indispensable duty of research, to do no injury to the teachings of Christian Doctrine. For that would be to give rise, as is unfortunately seen in these days, to disturbance and perplexity in many faithful souls.

It is important in this respect to recall that, beyond scientifically verified phenomena, the intellect which God has given us reaches **that which is**, and not merely the subjective expression of the structures and development of consciousness; and, on the other hand, the task of interpretation -of hermeneutics- is to try to understand and extricate, while respecting the word expressed, the sense conveyed by a text, and not to recreate, in some fashion, this sense in accordance with arbitrary hypotheses.



**THIS IS NOT A TIME**  
**for believing**  
**everyone.**  
**Believe only those**  
**whom you see**  
**modeling**  
**their lives**  
**on CHRIST.**

**St. Teresa of Avila**

But above all, We place Our unshakeable confidence in the Holy Spirit, the soul of the Church, and in the theological faith upon which rests the life of the Mystical Body. We know that souls await the word of the Vicar of Christ, and We respond to that

expectation with the instruction which We regularly give. But today We are given an opportunity to make a more solemn utterance.

On this day which is chosen to close the Year of Faith, on this Feast of the Blessed Apostles Peter and Paul, We have wished to offer to the Living God the homage of a profession of faith. And as once at Caesarea Philippi the Apostle Peter spoke on behalf of the Twelve to make a true confession, beyond human opinions, of Christ as Son of the Living God, so today his humble Successor, Pastor of the Universal Church, raises his voice to give, on behalf of all the People of God, a firm witness to the divine Truth entrusted to the Church to be announced to all nations.

We have wished Our profession of faith to be to a high degree complete and explicit, in order that it may respond in a fitting way to the need of light felt by so many faithful souls, and by all those in the world, to whatever spiritual family they belong, who are in search of the Truth.

To the glory of God Most Holy and of Our Lord Jesus Christ, trusting in the aid of the Blessed Virgin Mary and of the Holy Apostles, Peter and Paul, and for the profit and edification of the Church, in the name of all the Pastors and all the faithful, We now pronounce this profession of faith, in full spiritual communion with you all, beloved Brothers and Sons.

### PROFESSION OF FAITH

We believe in one, only God, Father, Son and Holy Spirit, Creator of things visible such as this world in which our transient life passes, of things invisible such as the pure spirits which are also called angels, (3) and Creator in each man of his spiritual and immortal soul.

We believe that this only God is absolutely one in His infinitely holy essence as also in all His perfections, in His omnipotence, His infinite knowledge, His providence, His will and His love. He is **He Who Is**, as He revealed to Moses; (4) and **He is Love**, as the Apostle John teaches us: (5) so that these two names, Being and Love express ineffably the same divine Reality of Him Who has wished to make Himself known to us, and Who "dwelling in light inaccessible", is in Himself above every name, above every thing and above every created intellect. God alone can give us right and full knowledge of this Reality by revealing Himself as Father, Son and Holy Spirit, in Whose Eternal Life we are by grace called to share, here below in the obscurity of faith

and after death in eternal light. The mutual bonds which eternally constitute the Three Persons, Who are each one and the same Divine Being, are the blessed inmost life of God Thrice Holy, infinitely beyond all that we can conceive in human measure. (7) We give thanks, however, to the Divine Goodness that very many believers can testify with us before men to the Unity of God, even though they know not the Mystery of the Most Holy Trinity.



We believe then in the Father Who eternally begets the Son, in the Son, the Word of God, Who is eternally begotten, in the Holy Spirit, the uncreated Person Who proceeds from the Father and the Son as their eternal Love. Thus in the Three Divine Persons, *coaeternae sibi et coequales*, (8) [coeternal to each other and coequal], the life and beatitude of God perfectly One superabound and are consummated in the supreme excellence and glory proper to uncreated Being, and always "there should be venerated Unity in the Trinity and Trinity in the Unity." (9)

We believe in Our Lord Jesus Christ, Who is the Son of God. He is the Eternal Word, born of the Father before time began, and one in substance with the Father, *homoousios to Patri*, (10) and through Him all things were made. He was incarnate of the Virgin Mary by the power of the Holy Spirit, and was made man: equal therefore to the Father according to His divinity, and inferior to the Father according to His humanity, (11) and Himself one, not by some impossible confusion of His natures,

but by the unity of His person.(12)

He dwelt among us, full of grace and truth. He proclaimed and established the Kingdom of God and made us know in Himself the Father. He gave us His new commandment to love one another as He loved us. He taught us the way of the Beatitudes of the Gospel: poverty in spirit, meekness, suffering borne with patience, thirst after justice, mercy, purity of heart, will for peace, persecution suffered for justice' sake. Under Pontius Pilate He suffered, the Lamb of God bearing on Himself the sins of the world, and He died for us on the Cross, saving us by His redeeming Blood. He was buried, and, of His own power, rose the third day, raising us by His resurrection to that sharing in the divine life which is the life of grace. He ascended into heaven, and He will come again, this time in glory, to judge the living and the dead: each according to his merits -those who have responded to the Love and Piety of God going to eternal life, those who have refused them to the end going to the fire that is not extinguished.

And His Kingdom will have no end.

We believe in the Holy Spirit, Who is Lord, and Giver of life, Who is adored and glorified together with the Father and the Son. He spoke to us by the Prophets; He was sent by Christ after His Resurrection and His Ascension to the Father; He illuminates, vivifies, protects and guides the Church; He purifies the Church's members if they do not shun His grace. His action, which penetrates to the innermost of the soul, enables man to respond to the call of Jesus: Be perfect as your Heavenly Father is perfect (Mt. 5, 48).

We believe that Mary is the Mother, who remained ever a Virgin, of the Incarnate Word, our God and Saviour Jesus Christ,(13) and that by reason of this singular election, she was, in consideration of the merits of her Son, redeemed in a more eminent manner,(14) preserved from all stain of original sin (15) and filled with the gift of grace more than all other creatures.(16)

Joined by a close and indissoluble bond to the Mysteries of the Incarnation and Redemption,(17) the Blessed Virgin, the Immaculate, was at the end of her earthly life raised body and soul to heavenly glory (18) and likened to her risen Son in anticipation of the future lot of all the just; and we believe that the Blessed Mother of God, the New Eve, Mother of the Church,(19) continues, in Heaven, her maternal role with regard to Christ's members, cooperating with the birth and growth of divine life in the souls of the redeemed.(20)

We believe that in Adam all have sinned, which means that the original offense committed by him caused human nature, common to all men, to fall to a state in which it bears the consequences of that offense, and which is not the state in which it was at first in our first parents, established as they were in holiness and justice, and in which man knew neither evil nor death. It is human nature so fallen, stripped of the grace that clothed it, injured in its own natural powers and subjected to the dominion of death, that is transmitted to all men, and it is in this sense that every man is born in sin. We therefore hold, with the Council of Trent, that original sin is transmitted with human nature, "not by imitation, but by propagation" and that it is thus "proper to everyone." (21)

We believe that Our Lord Jesus Christ, by the Sacrifice of the Cross redeemed us from original sin and all the personal sins committed by each one of us, so that, in accordance with the word of the Apostle, "where sin abounded, grace did more abound." (22)

We believe in one Baptism instituted by Our Lord Jesus Christ for the remission of sins. Baptism should be administered even to little children who have not yet been able to be guilty of any personal sin, in order that, though born deprived of supernatural grace, they may be reborn "of water and the Holy Spirit" to the divine life in Christ Jesus.(23)

We believe in one, holy, Catholic and apostolic Church built by Jesus Christ on that rock which is Peter. She is the Mystical Body of Christ; at the same time a visible society instituted with hierarchical organs, and a spiritual community; the Church on earth, the pilgrim People of God here below, and the Church filled with heavenly blessings; the germ and the first fruits of the Kingdom of God, through which the work and the sufferings of Redemption are continued throughout human history, and which looks for its perfect accomplishment beyond time in glory.(24) In the course of time, the Lord Jesus forms His Church by means of the Sacraments emanating from His Plenitude.(25) By these she makes her members participants in the Mystery of the Death and Resurrection of Christ, in the grace of the Holy Spirit who gives her life and movement.(26) She is therefore holy, though she has sinners in her bosom, because she herself has no other life but that of grace: it is by living by her life that her members are sanctified; it is by removing themselves from her life that they fall into sins and disorders that prevent the radiation of her sanctity. This is why she suffers and does penance for these offences, of which she has the power to heal her

children through the Blood of Christ and the Gift of the Holy Spirit.

Heiress of the divine promises and daughter of Abraham according to the Spirit, through that Israel whose Scriptures she lovingly guards, and whose Patriarchs and Prophets she venerates; founded upon the Apostles and handing on from century to century their ever-living word and their powers as Pastors in the Successor of Peter and the Bishops in communion with him; perpetually assisted by the Holy Spirit, she has the charge of guarding, teaching, explaining and spreading the Truth which God revealed in a then veiled manner by the Prophets, and fully by the Lord Jesus. We believe all that is contained in the Word of God written or handed down, and that the Church proposes for belief as divinely revealed, whether by a solemn judgment or by the ordinary and universal magisterium.(27) We believe in the infallibility enjoyed by the Successor of Peter when he teaches *ex cathedra* as Pastor and Teacher of all the Faithful,(28) and which is assured also to the Episcopal Body when it exercises with him the supreme magisterium.(29)

We believe that the Church founded by Jesus Christ and for which He prayed is indefectibly one in faith, worship and the bond of hierarchical communion. In the bosom of this Church, the rich variety of liturgical rites and the legitimate diversity of theological and spiritual heritages and special disciplines, far from injuring her unity, make it more manifest.(30)

Recognizing also the existence, outside the organism of the Church of Christ, of numerous elements of truth and sanctification which belong to her as her own and tend to Catholic unity, (31) and believing in the action of the Holy Spirit who stirs up in the heart of the disciples of Christ love of this unity,(32) We entertain the hope that the Christians who are not yet in full communion of the one only Church will one day be re-united in one Flock with one only Shepherd.

We believe that the Church is necessary for salvation, because Christ, Who is the sole Mediator and Way of salvation, renders Himself present for us in His Body which is the Church.(33) But the divine Design of salvation embraces all men; and those who without fault on their part do not know the Gospel of Christ and His Church, but seek God sincerely, and under the influence of grace endeavour to do His will as recognized through the promptings of their conscience, they, in a number known only to God, can obtain salvation.(34)

We believe that the Mass, celebrated by the

priest representing the person of Christ by virtue of the power received through the Sacrament of Orders, and offered by him in the name of Christ and the members of His Mystical Body, is the Sacrifice of Calvary rendered sacramentally present on our altars. We believe that as the bread and wine consecrated by the Lord at the Last Supper were changed into His Body and His Blood which were to be offered for us on the Cross, likewise the bread and wine consecrated by the priest are changed into the Body and Blood of Christ enthroned gloriously in Heaven, and we believe that the mysterious presence of the Lord, under what continues to appear to our senses as before, is a true, real and substantial presence.(35)

Christ cannot be thus present in the Sacrament except by the change into His Body of the reality itself of the bread and the change into His Blood of the reality itself of the wine, leaving unchanged only the properties of the bread and wine which our senses perceive. This mysterious change is very appropriately called by the Church **transubstantiation**. Every theological explanation which seeks some understanding of this mystery must, in order to accord with Catholic faith, maintain that in the reality itself, independently of our mind, the bread and wine have ceased to exist after the Consecration, so that it is the adorable Body and Blood of the Lord Jesus that from then on are really before us under the sacramental species of bread and wine, (36) as the Lord willed it, in order to give Himself to us as food and to associate us with the unity of His Mystical Body.(37)

The unique and indivisible existence of the Lord glorious in Heaven is not multiplied, but is rendered present by the Sacrament in many places on earth where Mass is celebrated. And this existence remains present, after the Sacrifice, in the Blessed Sacrament which is, in the tabernacle, the living heart of each of our churches. And it is our very sweet duty to honor and adore in the Blessed Host which our eyes see, the Incarnate Word Whom they cannot see, and Who, without leaving Heaven, is made present before us.

We confess that the Kingdom of God here below in the Church of Christ is not of this world whose form is passing, and that its proper growth cannot be confounded with the progress of civilization, of science or of human technology, but that it consists in an ever more profound knowledge of the unfathomable riches of Christ, an ever stronger hope in eternal blessings, an ever more ardent response to the Love of God, and an ever more generous bestowal of grace and holiness among men. But it is

this same love which induces the Church to concern herself constantly about the true temporal welfare of men. Without ceasing to recall to her children that they have not here a lasting dwelling, she also urges them to contribute, each according to his vocation and his means, to the welfare of their earthly city, to promote justice, peace and brotherhood among men, to give their aid freely to their brothers, especially to the poorest and most unfortunate. The deep solicitude of the Church, the Spouse of Christ, for the needs of men, for their joys and hopes, their griefs and efforts, is therefore nothing other than her great desire to be present to them, in order to illuminate them with the light of Christ and to gather them all in Him, their only Saviour. This solicitude can never mean that the Church conform herself to the things of this world, or that she lessen the ardor of her expectation of her Lord and of the eternal Kingdom.

We believe in life eternal. We believe that the souls of those who die in the grace of Christ, whether they must still be purified in Purgatory, or whether from the moment they leave their bodies Jesus takes them to Paradise as He did for the Good Thief, are the People of God in the eternity beyond death, which will be finally conquered on the day of the Resurrection when these souls will be reunited with their bodies.

We believe that the multitude of those gathered around Jesus and Mary in paradise forms the Church of Heaven, where in eternal beatitude they see God as He is,(38) and where they also, in different degrees, are associated with the holy Angels in the divine rule exercised by Christ in glory, interceding for us and helping our weakness by their brotherly care.(39)

We believe in the communion of all the faithful of Christ, those who are pilgrims on earth, the dead who are attaining their purification, and the blessed in Heaven, all together forming one Church; and we believe that in this communion the merciful love of God and His Saints is ever listening to our prayers, as Jesus told us: Ask and you will receive.(40) Thus it is with faith and in hope that we look forward to the resurrection of the dead and the life of the world to come.

Blessed be God Thrice Holy. Amen

**FOOTNOTES**

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|--------------------|------------------------------|
| 1. Cf. 1 Tim 6,20  | 10. Cf. Dz-Sch 150           |
| 2. Cf. Lk 22,32    | 11. Cf. Dz-Sch 76            |
| 3. Cf. Dz-Sch 3002 | 12. Cf. Ibid.                |
| 4. Cf. Ex 3,14     | 13. Cf. Dz-Sch 251-252       |
| 5. Cf. 1 Jn 4,8    | 14. Cf. Cf. Lumen Gentium 53 |

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| 6. Cf. 1 Tim 6,16   | 15. Cf. Dz-Sch 2803   |
| 7. Cf. Dz-Sch 804   | 16. Cf. Lumen Gentium 53  |
| 8. Cf. Dz-Sch 75  | 17. Cf. Lumen Gentium 53,58,61                                  |
| 9. Cf. Dz-Sch 75  | 18. Cf. Dz-Sch 3903   |
| 19. Cf. Lumen Gentium 53,56,61,63; Cf. Paul VI, Alloc. for the Closing of the Third Session of the Second Vatican Council: AAS LVI (1964) 1016; Cf. Exhort. Apost. Signum Magnum, Introd. |   |
| 20. Cf. Lumen Gentium 62; Cf. Paul VI, Exhort. Apost. Signum Magnum, P.1, n.1.  |   |
| 21. Cf. Dz-Sch 1513   | 24. Cf. Lumen Gentium 8 & 5                                     |
| 22. Cf. Rom 5,20  | 25. Cf. Lumen Gentium 7,11                                      |
| 23. Cf. Dz-Sch 1514   | 26. Cf. Sacrosanctum Concilium 5,6; Cf. Lumen Gentium 7, 12, 50 |
| 27. Cf. Dz-Sch 3011   |   |
| 28. Cf. Dz.Sch 3074   |   |
| 29. Cf. Lumen Gentium 25  |   |
| 30. Cf. Lumen Gentium 23; Cf. Orient. Eccles. 2,3,5,6   |   |
| 31. Cf. Lumen Gentium 8   | 34. Cf. Lumen Gentium 16  |
| 32. Cf. Lumen Gentium 15  | 35. Cf. Dz-Sch 1651   |
| 33. Cf. Lumen Gentium 14  | 36. Cf. Dz-Sch 1642, 1631-54; Paul VI, Enc. Myst. Fidei         |
| 37. Cf. S. Th. III, 73,3  |   |
| 38. Cf. 1 Jn 3,2; Dz-Sch 1000   | 39. Cf. Lumen Gentium 49  |
| 40. Cf. Lk 10, 9-10; Jn 16,24   |   |

**QUARTERLY REPORT  
Revenue - Expenditures  
Jul 1 - Sept 30, 1991**

**REVENUE**

Dues.....	\$4,247.00
Miscellaneous.....	1,661.50
Donations.....	1,229.00
Sale of books & Scapulars.....	404.14
Interest N.O.W. Account.....	72.73
Separate Clarion Subscriptions..	35.00
<b>Total Revenue</b>	<b>\$7,649.37</b>

**EXPENDITURES**

Printing, July - Sept Clarion...	\$1,545.00
Printing cost, 570 Rituals.....	970.00
Stamps & ordinary Postage.....	876.24
Car payment, July, 1991.....	471.57
Office Overhead, Apr - Jun.....	450.00
Deposit, Clarion blk mail pstg..	400.00
Gasoline & travel expenses.....	311.00
Retreat for 2 volunteers.....	184.00
Purchase Bks,Scplrs for Resale..	159.44
Mailing Service, Clarion.....	132.50
Complete set, Congress tapes....	100.00
Computer programing service....	60.00
UPS shipping.....	56.11
Rtrn chg of addr pstg Clarion...	26.60
Office supplies.....	14.40
<b>Total Expenditures</b>	<b>\$5,748.86</b>

On Hand, Jun 30, 1991 .....	\$5,246.01
Revenue, July Sept, 1991.....	7,649.37
On hand before dsbrsmnts.....	12,895.38
Less dsbrsmnts Apr-Jun 1991...	5,748.86
On Hand Sept 30, 1991.....	\$7,146.52

**Commentary**

The miscellaneous figure in the Revenue Account must certainly arouse your curiosity. The bulk of it is the return of \$1,500 "seed money" given by Fr. Theodore to the Philadelphia Congress committee, and the remaining \$161.50 really was "miscellaneous." A similar explanation belongs to the "donations" item. One thousand dollars of it represents the contribution of the Congress Committee to the Central Office. No comment is required for the rest of the Revenue report.

Not long after receiving the distribution of the profit from Congress I decided to give the same amount of "seed money" to the committee charged with the task of preparing the 1994 Eastern Regional Congress in Louisville, KY. That disbursement will show up in the next Quarterly Report. And in view of the "profit" made by the Congress committee, it occurs to me that those who contributed an extra Five Dollars with their dues to my Office as a Congress "fee", may deduct that amount the next time they pay their annual dues.

There is only one item in the Expenditures account that I need touch on, and that is the "Retreat for 2 volunteers". As a way of expressing my gratitude to Paula Barr of the Danvers, MA, OCDS community and to Alma Lum of the Concord, NH, OCDS community, I decided to "treat" them to the weekend retreat of their choice here at the Common. Paula gives generously of her time in entering new and up-dated information into the Computer's database, while Alma prepares the quarterly Calendar pages and helps with miscellaneous office tasks from time to time.

**Corrections and Amendments. . .**

After the last Clarion had gone to the printer in early September, Fr. Clair Dinger, Spiritual Assistant of the OCDS community, entitled Our Lady Refuge of Sinners, that meets at FCI Milan, MI, called to my attention my failure to include members of his community in the list of those Lay Disclaced Carmelites who had received the Scapular and had made promises in 1990. Therefore, I take this opportunity to report that **Joe Aguilar** received the Scapular of the Secular Order in October, and that **William Conley** and **Warren Hecht** made their **Final Promise**

in November of 1990. Forgive me, gentlemen!

It seems to me that there are a few other names I should include at this time that were also omitted, but a diligent search of the office has failed to discover them, or the means to recover them. In the event there is **anyone** among the readers whose name, date of Clothing, Promises or Vows and Community should have appeared **at any time** in the Clarion but did not, I will be most happy, upon notification, to report them.

**FROM THE GENERALATE.....**

This is the text of the letter (dated March 19, 1991) addressed by our former General to myself, to Marjorie Oliver, Chairperson, and the Congress Planning Committee, and to all the participants of our recent Congress:

Peace in the Service of the Lord and Lady of Mt. Carmel!

Among my last acts as General Superior of the Discalced Carmelite Order, I happily address all the Members of our Order gathered in Philadelphia for the Regional Congress of the Secular Order. The General Chapter of the Friars is scheduled to open near Rome on April 8, 1991. Thus by the time you celebrate your meeting, you will already have a new Father General. But I am proud to be able to address you myself, for now the Secular Order in the United States is looked upon as second to none in the Order for its strength and vitality.


I address you all as "Members" of our Order. This gives me much satisfaction, for truly we are all Teresians and comprise but one Order of Discalced Carmelites: we are Tertiaries, Nuns, Friars, and aggregated Religious Congregations of Brothers and Sisters, making up one big Family. And this year, as one order, we have dedicated to the dynamic memory of our holy Father John of the Cross, whom you have proposed as the focus of your congress. With that in mind I wish briefly to share a few key thoughts which your own formation will easily allow you to elaborate upon.

First, since we are all Teresian/Juanistic Carmelites, our very identity is *contemplative*. Above all else, St. John of the Cross comes across as a contemplative, and the memory of his passing into glory some 400 years ago bolsters our own contemplative *being and doing* in the Church. As *Secular Carmelites* you are called to be *contemplatives at home and in the world*, men and women of quiet biblical prayer and active supernatural wisdom. At the feet of Christ the Master with Mary the Virgin, you drink in daily the lessons of the Word and the

Disalced  
Carmelite  
Secular  
Order  
Calendar

# JANUARY 1992

Sixteenth regional Congress  
June 4-7 Birmingham, Alabama  
The Secular Carmelite -  
A LIGHT IN THE MARKETPLACE

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>General Intention: Unity of Catholic Parishes in and through the Eucharist.</p> <p>Mission Intention: Persecuted Christians as examples to open hearts of others to Christ.</p> <p>Month dedicated to: Holy Family and the Child Jesus</p>			<p><b>1</b> Mary, Mother of God <i>Holy Day of Obligation</i> New Year's Day</p> <p>World Day of Prayer</p> <p>Mary is more Mother than Queen.</p> <p>Little Therese</p>	<p><b>2</b> SS. Basil the Great &amp; Gregory Nazianzen</p> <p>Birth of St. Therese of the Child Jesus 1873</p> <p>It is so sweet to call God, Father.</p> <p>Little Therese</p>	<p><b>3</b> First Friday Bl. Cyriscus Elias Chavara, Priest, India</p> <p>Christ does not force our wills. He will only take what we give Him....</p> <p>St. Teresa of Jesus</p>	<p><b>4</b> St. Elizabeth Ann Seton First Saturday</p> <p>...but He will never give Himself entirely to us until we give ourselves entirely to Him.</p> <p>St. Teresa of Jesus</p>
<p><b>5</b> Epiphany</p> <p>We have seen His star in the east, and have come to adore the Lord.</p> <p>Mt. 2:2</p>	<p><b>6</b> Blessed André Bessette</p> <p>For each of us a Star is shining in the heaven of our souls pointing out the place where we shall find Jesus.</p> <p>Mother Aloysius of the Blessed Sacrament</p>	<p><b>7</b> St. Raymond of Penyafort</p> <p>I propose to have no other purpose in all my activities, either interior or exterior, than the motive of love alone.</p> <p>St. Teresa Mgt. Redi</p>	<p><b>8</b> St. Peter Thomas, Bishop, O.Carm.</p> <p>By the exercise of the Presence of God, we are with Him, who is our goal.</p> <p>Br. Lawrence</p>	<p><b>9</b> St. Andrew Corsini Bishop, O. Carm.</p> <p>My thirst for truth was my only prayer.</p> <p>Bl. Teresa Benedict</p>	<p><b>10</b></p> <p>The least act of pure love is of more value to the Church than all other works together.</p> <p>St. John of the Cross</p>	<p><b>11</b></p> <p>It is not necessary to be always in Church to be with God, we can make a private Chapel of our heart.</p> <p>Br. Lawrence</p>
<p><b>12</b> Baptism of the Lord</p> <p>The heavens were opened and the Father's voice was heard: this is my beloved Son; hear him.</p> <p>Mk. 9:6</p>	<p><b>13</b> (1st Week in Ordinary Time) St. Hilary</p> <p>Living faith is the firm conviction that God exists,....</p> <p>Sr. Benedicta of the Cross - (Science of the Cross, 190)</p>	<p><b>14</b></p> <p>Living faith is... an acceptance as true all He has revealed,...</p>	<p><b>15</b></p> <p>Living faith is... a loving promptness to let oneself be guided by the will of God.</p>	<p><b>16</b></p> <p>We can retire from time to time to the Chapel of our heart to commune with Him, peacefully, humbly, lovingly.</p> <p>Br. Lawrence</p>	<p><b>17</b> St. Anthony</p> <p>God dwells secretly in all souls and is hidden in their substance. F4:14</p> <p>St. John of the Cross</p>	<p><b>18</b> B.V.M. 85th Week of Prayer for Christian Unity</p> <p>There is no greater nor more necessary work than love. Sc. 29:1</p> <p>St. John of the Cross</p>
<p><b>19</b> 2nd Sunday in Ordinary Time</p> <p>You shall be called by a new name pronounced by the mouth of the Lord. You shall be a glorious crown in the hand of the Lord, a royal diadem held by your God. TS. 62:2b-3</p>	<p><b>20</b> St. Fabian St. Sebastian Martin Luther King, Jr., Birthday, observed</p> <p>A woman will find her strength in the intention of the concrete and the living.</p> <p>Bl. Teresa Benedict</p>	<p><b>21</b> St. Agnes</p> <p>Everyone is capable of the intimate conversations with God, some more, others less.</p> <p>Br. Lawrence</p>	<p><b>22</b> St. Vincent</p> <p>He wills that you do not lose sight of Him for a single quarter of an hour.</p> <p>Little Arab</p>	<p><b>23</b></p> <p>I have received many favors from Our Lord, but I have repaid Jesus very poorly.</p> <p>Bl. Teresita of the Andes</p>	<p><b>24</b> St. Francis de Sales</p> <p>We desperately need saints for without them humanity would undoubtedly fall to ruin.</p> <p>St. Raphael Kalinowski</p>	<p><b>25</b> Conversion of St. Paul</p> <p>People... look for novel devotions and neglect true devotion.</p> <p>The Little Arab</p>
<p><b>26</b> 3rd Sunday in Ordinary Time *Catholic Schools Week</p> <p>Do not be saddened this day, for rejoicing in the Lord must be your strength!</p> <p>Neh. 8: 10</p>	<p><b>27</b> St. Angela Merici</p> <p>O my soul! Allow the will of God to be done; this is very fitting for you.</p> <p>St. Teresa of Jesus</p>	<p><b>28</b> St. Thomas Aquinas</p> <p>We are caught up in activity and so few in number are they who realize the importance of prayer...</p> <p>St. Raphael Kalinowski</p>	<p><b>29</b></p> <p>The Holy Rule and Constitutions are for us the expression of Divine Will.</p> <p>Bl. Teresa Benedict</p>	<p><b>30</b></p> <p>He who avoids smaller attachments will not fall into greater ones. A3-20:1</p> <p>St. John of the Cross</p>	<p><b>31</b> St. John Bosco</p> <p>Lord, since You are keeping me company... nothing will be wanting to me.</p> <p>Bl. Anne of St. Bartholomew</p>	

# FEBRUARY 1992

**SUNDAY**

**MONDAY**

**TUESDAY**

**WEDNESDAY**

**THURSDAY**

**FRIDAY**

**SATURDAY**



General Intention: Mutual understanding through Christian-Moslim exchange of ideas.  
Mission Intention: Renewed zeal for evangelization among the Churches in Africa.  
Month dedicated to: Holy Passion of Jesus

**1** *B.V.M.*  
First Saturday  
We must trust God once and for all and abandon our selves to Him alone.  
Br. Lawrence

**2** Presentation of the Lord

The Lord, strong and and mighty..... the Lord of Hosts;  
Ps. 24:8,10

**3** (4th Week in Ordinary Time)  
*St. Blase*  
*St. Ansgar*

If we fall, all is atoned for by an act of love and Jesus smiles.  
St. Therese of the Child Jesus

**4**

The martyrdom of the heart is no less fruitful than the shedding of blood.  
St. Therese of the Child Jesus

**5** St. Agatha

Oh, how much my people must suffer before they become converted.  
Bl. Teresa Benedict

**6** Ss. Paul Miki & companions

One attains possession of a knowledge of the Cross only when one experiences the Cross to the very depths.  
Letter 152  
Sr. Benedict of the Cross

**7** First Friday

**8** *St. Jerome Emiliani*  
*B.V.M.*

The life of the Carmelite is to suffer, love and pray, and in this I find my ideal.  
Bl. Teresita of the Andes

**9** 5th Sunday in Ordinary Time  
Boy Scout Sunday  
World Marriage Day  
Holy, holy, holy is the Lord of Hosts! All the earth is filled with His glory!  
Is. 6:2

**10** St. Scholastica  
When You chastise, Your touch is gentle, but it is enough to destroy the world.  
F2:16  
St. John of the Cross

**11** *Our Lady of Lourdes*  
In prayer, one can embrace the past, the present, and even the future in the form of hope.  
St. Rafael Kalinowski

**12** Lincoln's Birthday  
See how Jesus comes upon the altar at Mass!  
Little Arab

**13**  
I, as His bride must be thirsty for souls. I must offer my Bridegroom the Blood. He shed for each soul.  
Bl. Teresita of the Andes

**14** Ss. Cyril & Methodius  
Valentine's Day  
Let us do our duty and leave the rest in the hands of God.  
Generaldo Sonis, OCDS

**15** *B.V.M.*  
Speak little and do not meddle in matters about which you are not asked.  
Maxims 62  
St. John of the Cross

**16** 6th Sunday in Ordinary Time  
....Christ has been raised from the dead, the first fruits of of those who have fallen asleep.  
I Cor. 15:20

**17** *Seven Founders of the Order of Servites*  
Washington's Birthday, observed  
One must try continually so that all his actions may be a sort of little conversation with God; not in a studied way, but just as they happen.  
Br. Lawrence of the Resurrection

**18**

**19**  
Now is not the time for me to leave the Cross.  
Bl. Anne Barthomew

**20**  
Jesus does not need our deeds, but He does need our love.  
St. Therese of the Child Jesus

**21** *St. Peter Damian*  
He who falls while heavily laden will find it difficult to rise under the burden.  
Sayings of Love & Light 10  
St. John of the Cross

**22** Chair of St. Peter  
...infused contemplation is loving wisdom of God...  
N2 5:1  
St. John of the Cross

**23** 7th Sunday in Ordinary Time  
Merciful and gracious is the Lord, slow to anger and abounding in kindness.  
Ps. 103:8

**24**  
Christ continues to live and suffer in His members.  
Bl. Teresa Benedict

**25**  
It is here love must be made known; not in secret places, but in the midst of temptations.  
St. Teresa of Jesus

**26**  
Jesus' life of prayer is the key that introduces us into the prayer of the Church.  
Sr. Benedicta of the Cross

**27**  
I come for this: to suffer, and up to now I have endured nothing.  
Bl. Anne Barthomew

**28**  
I too, Lord shall want for nothing if You keep me in Your love.  
Miriam, the Little Arab







**29** *B.V.M.*  
Apart from prayer, I have nothing I can offer God.  
St. Rafael Kalinowski



Disalced  
Carmelite  
Secular  
Order  
Calendar

# MARCH 1992

Sixteenth Regional Congress  
June 4-7 Birmingham, Alabama  
The Secular Carmelite -  
A LIGHT IN THE MARKETPLACE

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	
<p><b>1</b> 8th Sunday in Ordinary Time</p> <p>But thanks be to God who has given us victory through our Lord Jesus Christ.</p> <p>I Cor. 15:56</p>	<p><b>2</b></p> <p>Those who are devoted to prayer should, in a special manner, cherish devotion to St. Joseph.</p> <p>St. Teresa of Jesus</p>	<p><b>3</b> Blessed Katharine Drexel Mardi Gras</p> <p>Let us take ourselves for what we are.</p> <p>Bl. Teresita of the Andes</p>	<p><b>4</b> Ash Wednesday Fast and Abstinence</p> <p> Suffering for God is better than working miracles.</p> <p>Other Counsels 13' St. John of the Cross</p>	<p><b>5</b></p> <p>Suffering pleases me because it is in the crucible of sorrow that souls are formed.</p> <p>Bl. Teresita of the Andes</p>	<p><b>6</b> First Friday</p> <p></p> <p>Suffering pleases me.... because Jesus gives this gift to the souls He loves the most.</p> <p>Bl. Teresita of the Andes</p>	<p><b>7</b> SS. Perpetua &amp; Felicity First Saturday</p> <p>You are not the only one to be troubled with wandering thoughts.</p> <p>Br. Lawrence</p>	
<p><b>8</b> 1st Sunday of Lent</p> <p>For if you confess with your lips that Jesus is Lord, and believe in your heart that God raised Him from the dead, you will be saved.</p> <p>Rom. 10:9</p>	<p><b>9</b> St. Frances of Rome</p> <p>When the creature judges, it says to the the Lord: You do not know how to judge.</p> <p>Miriam the Little Arab</p>	<p><b>10</b> How tenderly You swell my heart with love.</p> <p>F4 St. John of the Cross</p>	<p><b>11</b> My nature revolts at the thoughts of death; and at the same time my heart quivers with joy.</p> <p>Miriam the Little Arab</p>	<p><b>12</b> ...from idleness flows every kind of evil....</p> <p>St. Rafael Kalinowski</p>	<p><b>13</b> </p> <p>Trials help greatly to detach us from earth. They make us look to God, rather than to this world.</p> <p>St. Therese</p>	<p><b>14</b></p> <p>The Lord knows what is suitable for us better than we do.</p> <p>Sc. 2:8 St. John of the Cross</p>	
<p><b>15</b> 2nd Sunday of Lent Girl Scout Sunday</p> <p>The Lord is my light and my salvation, whom should I fear?</p> <p>Ps. 27:1</p>	<p><b>16</b></p> <p>Suffering united with love is the one thing we should desire in this valley of tears.</p> <p>St. Therese</p>	<p><b>17</b> St. Patrick</p> <p>The Cross is the heritage of Carmel.</p> <p>Sr. Elizabeth</p>	<p><b>18</b> St. Cyril of Jerusalem</p> <p>God does not place His grace and love in the soul except according to its desire and love. SC13;12 St. John of the Cross</p>	<p><b>19</b> St. Joseph, Protector of Carmel</p> <p>To be able to give ourselves to God with love, we have to recognize Him as He who loves. E. Stein</p>	<p><b>20</b> </p> <p>The more weak and despicable I see myself to be, the more beloved I am to God.</p> <p>Br. Lawrence</p>	<p><b>21</b></p> <p>....only faith, hope and charity can unite the soul with God in this life.</p> <p>A2 6:1 St. John of the Cross</p>	
<p><b>22</b> 3rd Sunday of Lent</p> <p>....The place where you stand is holy ground...</p> <p>Ex. 3:5b</p>	<p><b>23</b> St. Turibius of Mogrovejo</p> <p>In the wretchedness of my life, where could I turn to, if I did not have such treasures open to me in your Church, O my Savior?</p> <p>St. Rafael Kalinowski</p>	<p><b>24</b></p>	<p><b>25</b> Annunciation of the Lord</p> <p>But I, also see that the life of a Carmelite consists in suffering in loving and in praying</p> <p>Bl. Teresita of the Andes</p>	<p><b>26</b></p> <p>...The endurance of darkness leads to great light.</p> <p>Letter to Madre Catalina of Jesus St. John of the Cross</p>	<p><b>27</b> </p> <p>If I stray a little from Your Majesty, where will I end up?</p> <p>St. Teresa of Jesus</p>	<p><b>28</b></p> <p>It always seemed that the Lord was keeping something for me in the Carmel which I could find only there.</p> <p>Bl. Teresa Benedict</p>	
<p><b>29</b> 4th Sunday of Lent</p> <p>If anyone is in Christ he/she is a new creation.</p> <p>2 Cor. 5:17</p>	<p><b>30</b></p> <p>The soul that walks in love neither rests nor grows tired.</p> <p>Maxims 18 St. John of the Cross</p>	<p><b>31</b></p> <p>Prayer began to take place as an edifice that now had a foundation.</p> <p>St. Teresa of Jesus</p>					<p>General Intentions : All Pastors as experienced teachers of prayer for their people.</p> <p>Mission Intention: Proper formation of lay catechists to spread the Gospel.</p> <p>Month dedicated to: St. Joseph</p>

Liturgy, and thereby nourish divine intimacy as part of the on-going process of personal and ecclesial transformation. Above all else, I say, we are contemplatives seeking God in the purity of faith, hope and charity.

Second, as Teresian/Juanistic Carmelites, we are *social* contemplatives, that is, community-minded people of prayer. Without denying the quietly introverted and reserved personality of St. John of the Cross, contemporary study and reflection is impressively highlighting the communal dimensions of the saint. In relation to the early Friars he is being proposed in the role of the great 'Master of Formation', and as a gentle and effective 'Superior', and as a 'Contemplative Apostle' - all aspects of a relational and community man, a truly ecclesial personality.

It might sound new, but the truth is that the memory of St. John of the Cross calls us to contemplative *community!* Being well prepared by Teresa of Avila's insistence that Carmelites be friends in Christ and form a little contemplative college of his disciples, we are better prepared to heed the call. Let no one underestimate the importance of community to the Discalced Carmelite. I have again and again drilled into the Friars the notion that our vocation is as *social* as it is contemplative. So please emphasize a sense of community in the Secular Order, a genuinely *lay* community - under the leadership of the local lay council - according to the *Rule of Life*. The 'community conviction' is at the root of the great Teresian *ecclesial sense and thrust*. Indeed, the Order sustains individual contemplatives by creating a group of persons with common contemplative goals and



Officers 1990-93, Baltimore OCDS: L to R stdg: Ruth O'Brien, Rec. Sec., Mary L. Ames, Treas., Ruth Gordon, 2nd Cnlr, Kathleen Quinn, 1st Cnlr, Mary A. Byrnes, 3rd Cnlr. L to R Std: Mary Carter, Pres., Fr. Michael Griffin, Sp Asst., Mary E. Gorman, P. Dir.

means and that is what makes community, some common goals and means. St. John of the Cross was very much at home with *his own*; he belonged to them, *drawing* from them and *contributing* to them as his contemplative community. Let us cultivate the same kind of community.

A further point: we are *apostolic* contemplatives like St. John of the Cross. (Some might prefer "contemplative apostles", but most likely our saint would have made 'contemplative' the substantive in the phrase). As apostles we carry the message of Christ Crucified and Risen wherever we go, to enhance the healing and solidarity of the human race. As contemplatives we *mediate* the divine presence which we harbor, and we *teach* others how to pray. In this double sense we do share contemplation itself with others in and outside the Church.

And we shall not miss the chance this year to say that, with St. John of the Cross, we contemplatives are '*evangelizers*'. As we move toward the year 2000 a "new evangelization" is often proposed as the project of the Church. We Carmelites have a deep part to play in that re-evangelization, for we are to answer the first request of any sincere searcher after God, "Teach us *how to pray*". Notice that the request is not to tell people *about* prayer; it is rather a matter of showing people *how to pray*. Carmel indeed knows how to attend to the Scriptures of the Lord day and night with simple and loving attention. And Carmel's humanistic phenomenology and quiet methodology is the primary contribution of the Order's "specific apostolate". That apostolate constitutes a special mission within the new evangelization in which all of us Teresian Carmelites must find a part to play as persons and/or groups.

Dear Brother and Sisters, these are a few fraternal ideas for you. May they serve your already admirable perseverance and development in Christ. Continue to encourage one another. Your devotion to the Friars and Nuns of the Order gives cause for special gratitude on my part. The Order is truly yours and you constantly prove it to be so. Together we move forward to the Day of the Lord, clothed in the sign of our Lady of Mount Carmel, and confident in her abiding protection in both life and in death, for in Christ she constantly exercises her maternal role of intercession for the Church and the Order. Under that protection, may you have a very good congress.

Fraternally yours in Christ,

/s/ Fr. Philip Sainz de Baranda, OCD  
[former] General Superior

*Having allowed our former General to speak to the readers of the Clarion, it seems to me to be only fitting that our current General be permitted to address you (by letter dated 31 May, 1991, Feast of the Visitation):*

Dear Secular Order Members,

It is a pleasure for me to be sending you my special greetings for the success of your regional congress in Philadelphia. This written note along with the presence of Father John Sullivan ought to assure you of the General Definitory's desire to be present to all members of our Secular Order wherever they are and meet.

I am aware that my predecessor, Fr. Felipe Sainz de Baranda, has already addressed to you a fine letter with several very valid points for your reflection. May his thoughts prove to be an inspiration and a source of encouragement for your deliberations together. Those deliberations are most important for our Order since we are learning more and more fully just how much we can learn from one another, friars and nuns and lay members. That you have a mission of living out your spiritual heritage in your daily surroundings, and thus affect other lay people with a message of hope, is one of the great signs of our times. Vatican II reassured us all of our common call to holiness, and the Order of Carmel can only benefit from the many and varied ways you answer that call as lay members of our great spiritual family.

As the next six years unfold I trust you will learn to rely on whatever services we at the Generalate in Rome can offer you, just as we know we can expect your kind collaboration for any initiatives we might call you to. Just last year Carmel in the United States celebrated two hundred years of presence in your country; this year we are all celebrating St. John of the Cross in the fourth centenary of his death. As we look forward, may we all learn to draw on the sense of deep hope the first Carmelites in the U.S. and John of the Cross showed in their times as they faced life's difficulties and joys.

Your brother in Carmel,  
/s/ (V. Rev.) Fr. Camilo Maccise, OCD  
General Superior

As you recall, it was my hope that the answers to the questions I had addressed to Fr. John Sullivan, 2nd General Definitory, the substance of which was reported to you in the last Clarion, would have reached me in time to include them in this present

Clarion. In a letter I received from Fr. John Landy, OCD, an Australian who has succeeded Fr. David Centner, OCD, of our Western Province, as Secretary of the Apostolate, I have been informed that the past few months have been quite hectic at the Generalate. With Fr. General and some of the Definitors being away part of the time, and with preparations for the Canonization of St. Raphael Kalinowski occupying the bulk of everyone's time and attention, there simply was neither the opportunity nor the time required for the consultation needed to give an appropriate answer to each of my questions.

However, I did get an answer to a question that occurred to me after the last Clarion was printed, which concerns the date of Canonical Establishment of a Community. I had noted that two communities that I personally had formally established by performing the Rite of Canonical Establishment (which is found in the new Ritual) were citing as the date of Canonical Establishment the date on which the letter *empowering me* to establish it had issued. It seemed to me that, logically, the date on which *I performed the ceremony* was to be cited as the date the Community achieved Canonical status. It turned out that Fr. Peter Zubieta, OCD, the canonist at the Generalate, confirmed my opinion.

Now that may present a problem for those communities for whom a decree empowering one of our Friars or a Spiritual Assistant to *establish* it has issued, but which has never been formally carried out by the one empowered. (That was the case in regard to our OCDS community at Springfield, MA). If, in any of our Secular Communities for which the decree has issued, long-time members *cannot recall* that the decree was formally executed by the one empowered, it would be most appropriate that it be done as soon as possible. The one given authority in the decree, if not available, can delegate his authority to the Spiritual Assistant.

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FROM YOUR PROVINCIAL DELEGATE . . .

Because I had spoken in the last Clarion of how important it is that the members of a local Council take their duties seriously, and because the recently elected Council of a young community I visited last summer made inquiries as to how to hold formal Council meeting, I believe it to most appropriate to include here the information I solicited from the Presidents of three of our long-established communities regarding the format and the frequency of their Council meetings. I will let each of them speak for herself:

Dear Fr. Bruno,

... In reply to your letter, our Council meets usually four times a year, or if additional meetings are needed, we do have them. They usually are 30-45 minutes duration for approval of candidates for clothing, promises/vows or for dismissal. Sometimes I lay a proposition before the Council to feel them out and if it applies to the general membership, with Council approval, I get the members' ideas on it before we solidify the matter. This works very well for our group -it might not for others. I want to be fair and if it affects everyone we can all sit and talk it out and then the Council goes ahead to finalize to everyone's (almost) satisfaction.

As to a set format, being so long an established Third Order our problems have not been monumental and come easily and quickly to being resolved. We follow Roberts Rules of Procedure. The Council meetings are opened with a prayer, issues are made known and discussed and voted on by each Council member present and the Secretary records the action and submits her written report to me when it is completed. If motions are made, they are seconded by a Council member. Fr. Matthias [Montgomery, OCD, Spiritual Assistant] joins us for guidance, support and I feel his presence is a tremendous help to us all. I have a remarkable group to work with -they are a joy to serve- and for that reason I believe our problems are minor. ...

Lovingly in Him,

/s/ Mary C. Fernald [Pres., OLMC and St. Teresa Community, Roxbury, MA]

Dear Fr. Bruno,

As you know, our council consists of the president, 3 elected council members and the elected director of formation. The spiritual assistant attends our council meetings, which are held 3 or 4 times a year to discuss policy. An agenda is sent out, along with any information that needs to be looked over in advance. The agenda also gives an estimate of the time allotted for each item. We try to keep to the agenda and to no more than 2 hours total. Time is allowed to raise issues not covered by the agenda under "Other business" item.

The topics discussed include:

- . questions we may have about aspirants, candidates, someone requesting vows and transfers.
- . discussion of formation procedures, content & resources.
- . committee chairpersons are invited from time to time to discuss their committees, e.g. liturgy, library, retreat, etc.

- . our secretary attends half-yearly to give an update on the records. (one of our council members takes the minutes of our council meetings)
- . our treasurer attends yearly or sends a year-end report. (a monthly financial report is sent to the president)
- . our meetings begin and close with a prayer led by different council members.

Ad hoc meetings for interviews with aspirants, candidates and those requesting vows are held separately or before the council meetings.

Most of the time we come to consensus at a meeting. When we have had to take a vote, we have gone with the majority vote. For the rest, quorum, etc., we follow the Rule (Local Statutes, Sec. VIII).

With prayers for the peace of Christ,  
/s/ Virginia Hayden [Pres., O.L.M.C. Community,  
Washington, D.C.]

Dear Father Bruno,

In response to your note of August 12 concerning how our council functions, I will try to give a description.

We meet at least twice a year usually the month before Professions which are in May and October. This is to discuss those being accepted into formation and making profession. The teacher of the aspirants brings letters she has received from those in her class asking to enter into formation. These are read before the Council. Again letters are received from those about to make their first promise and these are also read. For those making final promise we have an interview with the members of the council. As we review each group we discuss and vote on their acceptance. The President presides and the Spiritual assistant guides us. Any matters that we feel need to be discussed concerning our formation or meetings are also mentioned at this time. Since we are all together anything that needs voting on is taken up also. ... The secretary takes minutes and then sends copies of them to each council member and the Spiritual Assistant.

I will enclose a copy of the ... rule that I use to help keep me on track. Hope this is of help to the new group and thank you for asking me.

Respectfully,  
/s/ Steph[anie McConnell, OCDS, Pres.,  
St. Joseph's Community, Washington, DC]

Enclosure: Taken from the Rule of Life

The Council consists of

1. President
2. 1st Councillor
3. 2nd Councillor
4. 3rd Councillor
5. Director of Formation
6. Assistant -with veto power

Duties of Council - To see to growth both Christian and Carmelite of its members. It is the competent authority to :

1. Admit candidates to Formation, Promises and Vows.
2. Reduce, for just reason, the period of formation before the temporary Promise, with consent of the Provincial.
3. Convene the community for triennial elections.
4. Replace, for serious reasons, a member of the council itself.
5. Dismiss a member of the community, should this be necessary.
6. Receive an isolated member who gives up his isolated state and asks to be admitted to a community, and determine the conditions for this.
7. Receive a member who for valid reasons requests a transfer from another community.
8. If a matter should arise that falls outside its own competence, the Council has the duty of bringing it to the notice of the proper authority.

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For myself and for all the readership, Mary, Virginia and Stephanie, our most sincere thanks for your generous and valuable help.

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While on the subject of helping young communities, It occurs to me that it is very appropriate for me to share with you the following **Basic Meeting Structure**. Its author is Mrs. Ruby Alexander, OCD, Admissions & Formation Director for Isolated Lay Disalced Carmelites. It was intended for a small group of aspirants in a locale where no established community exists, and was written for the group while it was preparing itself, under Ruby's direction, for investiture with the Scapular of the Secular Order:

1. Formation for at least 1/2 hour for all members
  - a) Using the Rule of Life, Fr. Griffin's Commentary on the Rule of Life or, Welcome to Carmel.
  - b) The text should be read aloud and all members should be encouraged to comment on what was read.

2. Whenever possible the Eucharist should be celebrated. If there is no priest available, the Liturgy of the Hours should be celebrated.
3. Short Business Meeting
  - a) Roll Call
  - b) Treasurer's Report
  - c) Infirmarian's Report (on all members who are ill, if any).
  - d) Old Business - (plans for retreat, day of recollection, whatever the community is attempting to achieve).
  - e) New Business . . . .
4. Conference on Disalced Carmelite Spirituality. If you do not have a Spiritual Assistant you may request tapes from the Formation Director [in this case, Mrs. Ruby Alexander].

Group Leader: Primary function, direct the group. In the above structure, the business meeting should not become "the meeting". Maintain order, that is, see to it that the meeting remains Carmelite in nature. It should not disintegrate into a discussion of personal problems, the latest trip to a popular shrine, or how the Blue Army runs its affairs. All those things are good, but not Disalced Carmelite business.

Direct the members in selecting the following assistants:

- a) Secretary
- b) Treasurer
- c) Infirmarian
- d) Retreat Chair Person

The Group Leader should not feel called upon to fill each silence. Silence is useful; in silence we absorb what we have just heard -thereby, getting fruit from our monthly meetings.

Each member should be encouraged to participate in the discussions. The group leader should gently restrict long repetitive discourses in order to permit everyone to feel free to join in and make his/her contribution.

**Evening Prayer should be said in common at the close of the meeting**

It is always nice to spend time together after the meeting over coffee and... just getting to know one another... This helps to create **community**.

(I whole-heartedly endorsed this instruction that Mrs. Alexander "ran by me" for the budding community for which it was intended. And I found it so worth-while that I urge other new communities still searching for a reliable monthly meeting format to take advantage of and incorporate into their own agendas as much as possible of the wisdom gleaned from experience that Ruby has put into it).

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Recently received...

I was talking to 'Father God' today  
I said:  
"Father God, have thine own way...  
You are the potter, I am the clay!"

This is what "Father God" had to say:

"Therefore I tell you, do not worry about your life,  
what you will eat or drink, or about your body, what  
you will wear. Is not life more than food and the  
body more than clothing? Look at the birds of the  
sky; they do not sow or reap, they gather nothing  
into barns, yet, I feed them! ...notice the flowers...  
see how they grow... they do not toil or spin... Will I  
not give you more than these... O you of little faith?  
Do not be afraid any longer, my little one, it has  
pleased Me to give you the Kingdom!"

"Father God...  
It's easy for You  
To say these things to me...  
You see  
You are  
Eternity!  
But here I am  
Father God,  
With my work to do each day  
With my clock, which, by the way  
Does not stop!  
It tells me more about time  
Than I have time to say!  
It takes my day away...  
And the time I save for You!  
Tell me Father God...  
What am I to do?  
How can I  
Give my life to You?  
How can I  
On You rely...  
With the worries of my day  
Along this earthly way?"

I waited...God seemed delayed...  
I heard  
Not one word!  
So I prayed...

"Father God, it is getting very late  
and I have prayed so patiently...  
I don't have time to wait  
Father, please, won't You answer me?  
Are You testing me...  
To prove my sanctity?"

Then it seemed I saw God passing

With His music all around...  
And I dreamed I heard Him laughing  
In a ringing crystal sound!  
I thought I heard Him say...  
In a happy laughing way...

"Give Me time!"

His words astounded me...  
"Father God...  
You are Eternity!  
And you say to me  
'Give me time'...  
I have waited patiently  
For You to answer me!"  
He smiled lovingly  
And sang three words to me  
A peaceful melody...  
In perfect harmony...  
"Give 'Me' time!"  
"Give 'Me' time!"  
"Give 'Me' time!"

Then He carried my soul  
To the cleft in the rock  
And covered me there with His hand!  
Where He melted my soul  
In the depths of His heart  
And I drank from the cup  
Of His Lamb!  
I wanted to stay...and never depart!

His Love was so tender  
So gentle His hand...  
I forgot to remember  
The day or the time...  
My soul's sweet surrender  
was drinking God's wine!  
My Father was pleased  
And He held me sublime...  
In my heart He released  
His Glory divine!  
My Father smiled...  
I was His child...  
The bride of His Lamb  
Held in His hand!

My Father God was laughing  
And He lifted me so high!  
The Angels all were clapping,  
They said I was His 'pride'...  
'The apple of His eye'!  
I had never felt this happy  
I just cried from deep inside  
My Father God was clapping...  
For I was His Son's bride...  
'The apple of His eye'!

There was singing all around me...  
Angelic melody...Saints in harmony!  
But what truly did astound me...  
**My Father's love for me!!!**  
My Father smiled...  
And He gently lifted me!  
He called me 'child'..  
Then He kissed me tenderly  
And I was graced in sanctity!  
I heard eternity...echoing infinity...  
Eternal Deity...whispered patiently...

Now I hear My Father say:  
"My child...do you remember  
The day...the time...  
When first you heard  
My Word Divine?"  
"Father God  
I just don't know  
I cannot say...  
A thousand years ago...  
Today or yesterday??  
I do not know the day...  
I forgot to remember...  
The day I surrendered...  
That was the day  
I gave you my time  
All I can say is...  
It must be your wine!  
All I convey is...  
'I am my Beloved's...  
My Beloved is mine!'  
That's all I know...so...  
I know my way  
Just for today!  
God laughed so loud...  
And I heard Him say...  
"Time ran out...There's just today...  
Our love is now...there is no end...  
And now is forever and ever...  
Amen!"

Eleanor A. Damian,  
Aspirant

#### Notices, Advertisements, etc...

Also recently received: a **Carmelite Catalogue** from Wenzel Press, P.O. Box 14789, Long Beach, CA 90803, the preferred publisher and purveyor of Carmelitana of Fr. Michael Buckley, OCD, Provincial Delegate for OCDS of the Western Province. Here are some excerpts:

#### Proceedings of the 1990 San Diego Congress

This 108-page, spiral bound, 8 1/2 x 11 book con-

tains many photographs, and 12 excellent articles about St. John of the Cross by Fr. Jerome Lantry, OCD, Dr. Alexander Lipski, OCDS, Fr. David Costello, OCD, Fr. Edward Leahy, OCD, Fr. Thomas Koller, OCD, Fr. Kevin McArdle, OCD, Bro Reid Wagner, OCD, Bro Jan Lundberg, OCD, Dr. Joyce Rogers, OCDS, Mary Cruise, OCDS, Dr. Daniel Dombroski, OCDS and Ruben Barella, OCDS. ...

This Proceedings is still incomplete, so we can't deliver it until late December or January.

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#### St. John of the Cross: A Community Man by Fr. Denis Read, OCD

...this talk, given at the 1991 Philadelphia Congress, ...was so well received that people have been wanting a printed copy of it. ...

This is an unusual talk since it deals with St. John's ideas of community, which was probably not written about before. And it could help us in our relations with our own communities.

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#### Companion to the Rule of Life

Edited with a Preface by Fr. Jerome Lantry, OCD, this 40-page booklet is to be used with the OCDS Rule of Life. It contains the full text for each reference note in the Rule of Life. This saves you time because you don't have to look up the references yourself.

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#### A Book for OCDS Aspirants Carmelite Spiritual Growth Experiences by Michael D. Griffin, OCD

This book has now been reprinted into an inexpensive 60-page booklet. ...

When aspirants first come to us, they are very eager to read all they can about our Order. Give them this booklet and it will tell them most of what they are so eager to learn.

This booklet may also be used to *teach* aspirants. At the end of each chapter it has a list of questions for discussion which is a great help for teachers.

#### CONTENTS

The Glory of the Secular Order of Carmel

Understanding the Discalced Carmelite Vocation  
Keeping Alive the Marian Character of the Order  
The Call to be a Secular Carmelite  
The Carmelite Vocation Requires Great Faith in  
the Importance of Prayer  
St. Teresa of Avila and Mental Prayer  
Virtues Needed in a Religious Family  
Profession in the Secular Order  
Participation in the Monthly Meetings

**Addition to the Carmelite Supplement**  
NEW 1991 EDITION:

3 New Carmelite Blesseds Have Been Added to It

This small, 52-page booklet has all the official prayers for use in the Liturgy of the Hours for all 13 Carmelite saints who were made Blessed after our Carmelite Supplement was already printed. It can be used by those saying the prayers from either the one-volume or the 4-volume breviary. And it is in a size that just fits inside your Carmelite Supplement or breviary.

**A Message from Our Mother (Aug 6, 1977)**

"If you remain in the garden of my Immaculate Heart you become my property. And so no one can any longer take you away from me, because I am your defense; you should always feel safe.

You must no longer fear either Satan, or the world, or the frailty of your nature.

Certainly you will experience that seduction and that temptation which the Lord permits as a test to allow you to experience the extent of your weakness.

But I will defend you from the Evil One, who can do nothing to harm those who are part of my property.

Then gently I cultivate you till each one of you

becomes that kind of garden in which, as in mine, the divine splendor of the Trinity can be reflected.

I form you with maternal solicitude. With my own hands I root out from you whatever might, in any way, be displeasing to the Lord.

The Spirit in whom I am clothed is like a fire which consumes everything within you, so that there remains not even a shadow which might bedim that beauty to which your heavenly Mother wishes to bring you. I want to make you a most pure transparency of God.

And then, I am strengthening in you those virtues which are like roots on which depends any possibility of your growth: faith, hope and charity. Round about these, I am giving you, as ornaments, all those other virtues which have made your Mother beautiful in the sight of God.

And in the measure that you open yourself more and more to the light of God, I am sprinkling upon you the balm of my perfume: humility, confidence, self-abandonment.

Thus you grow, O flowers cultivated by me in my garden, because you receive the beauty and the perfume of your Mother.

Then, accompanied by the angels and the saints of paradise, and with the prayer of the souls in purgatory, I present myself each day before the throne of God to offer Him ever larger bouquets of these flowers from my garden.

When you have become like this, then all the Church will become my garden, in which the divine Trinity will take delight in being reflected.

The Father will rejoice to see the design of his creation perfectly realized in it. The Son will dwell with you, into whose midst the reign of the Father has already come. The Holy Spirit will be life itself, in a world reconsecrated to the glory of God.

This will be the triumph of my Immaculate Heart."

**OCDS NEWSLETTER**  
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