

# CARMEL CLARION



OCDS NEWSLETTER  
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## FROM L'OSSERVATORE ROMANO...

### Give Thanks for the Gift of Serving

*Our Holy Father Pope John Paul II reflects on God's gifts to the Church, especially those resulting from the Second Vatican Council.*

(The following is a translation of the discourse the Pontiff gave in Italian on Tuesday, Dec 22, 1992, to the College of Cardinals, the members of the Roman Curia, and Roman prelates gathered to exchange wishes for the Christmas season with the Holy Father. This traditional appointment offers the Pope an opportunity to address a particular aspect of their service to the Church).

Your Eminences,  
Dear Brothers and Sisters,

1. The 11th of October marked the 30th anniversary of the beginning of the Second Vatican Council. On 11 October 1962 the Church celebrated the liturgical feast of *Mary's Divine Motherhood*, an occasion which was very meaningful in itself. The immediate proximity of Christmas, the solemnity on which we shall once again contemplate the *Son of God's virginal birth* of that humble maiden of Nazareth, leads us again to the joyous atmosphere of that day on which, *beneath the gaze of Mary most holy*, Bishops from every part of the world began that great ecclesial event. On today's occasion, which gives me the joy of meeting the venerable members of the College of Cardinals, the Curia and the Roman prelates for the beautiful tradition of the exchange of Christmas wishes, it is my spontaneous desire to choose the 30th anniversary of the Council as the theme of our pre-Christmas reflection.

First and foremost, I thank the dear, venerable

Dean of the College of Cardinals for the lofty sentiments which he expressed in the name of all and for his wishes to me. I return them with great affection, asking the divine Saviour to grant plentiful gifts of grace to Your Eminence, to the other Cardinals and Bishops and to all of you, priests, religious and laity who so generously and constantly offer your work in the service of the Holy See.

Quite a few of those present participated in the Council, contributing under the guidance of the Holy Spirit, to that great work of the Magisterium and the ordering of the Church's apostolic and pastoral mission. Others, however, who in some way belong to the post-conciliar generation, have "entered into the work" of their predecessors, day after day, year after year, fulfilling what the *Holy Spirit*, who constantly speaks to the Church (cf. Rv 2:29), said to us *through the Council of our century*.

To him, the Paraclete, the Spirit of the Father and the Son, the Spirit of Jesus Christ, we offer the expression of our constant gratitude for all that he "says", which was so intensely and efficaciously manifested in the Council.

### *Trent and Vatican I Paved the Way for Vatican II*

2. At the same time, let us turn our thoughts in gratitude to those who, working in charity and humility, have more directly become the *co-workers of the Spirit of Truth and co-artisans of the work of Vatican II*. I am referring first and foremost to the Council's preparatory period. In a wider sense one could say that the Church's whole life, experience and teaching, especially from the Council of Trent and then through the First Vatican Council, prepared for Vatican II. A council

always takes place at a given historical moment, but it also emerges from the substratum of the history



*"Love is patient  
and kind;  
love is not jealous  
or boastful;  
it is not  
arrogant or rude.*

*Love does not  
insist on its  
own way;  
it is not irritable  
or resentful;  
it does not  
rejoice at wrong,  
but rejoices  
in the right.*

*Love bears  
all things,  
believes all things,  
hopes all things,  
endures all things."*

*I Corinthians 13:4-7*



of the Church "from the beginning."

In regard to its immediate preparation, we should recall the *great contributions of Pope Pius XII*. The Council documents show how much each of them owes to the Church's entire Tradition, and especially to the teaching of that Pope.

How, too, could we not be *grateful to divine Providence for the gift of a Pope like John XXIII*? We are grateful for the great intuition which led him to discover the "hour" of the Council, the divine "kairos" bearing the inner imperative for convoking it. John XXIII acted like that head of the household who *brings from his storeroom both the new and the old* (cf. Mt 13:52), to show the "newness" of the Gospel precisely in what is eternal and unchanging in it. As he said in his address at the opening of the Council, "it is necessary that this certain and unchanging doctrine... be studied and presented in a way that responds to the demands of our times. In fact, the very deposit of faith, that is, the truths contained in our teaching, is one thing, while the way in which they are expressed is something different; nevertheless, they retain their same meaning and their same significance" (*Acta Apostolicae Sedis* 45 [1962], p. 792).

*We are also grateful to Christ the Lord for Pope Paul VI*, who brought to completion the undertaking of the Council, and then began its practical application in circumstances which were sometimes dramatic, but always proceeding with calm, moderation and equilibrium. With the "Credo of the People of God" Paul VI returned to the apostolic beginnings, but at the same time he *opened the Church to the "Dialogue of salvation"*, illustrating and showing the ways she would need to take in the modern world. This was the content of *Ecclesiam suam*, the first Encyclical in which, in the perspective of the Council, the memorable Pontiff defined the areas of dialogue of salvation, describing them as immense concentric circles.

*How many people we would need to mention now among the principal figures or the collaborators in the great work of the Council!* The whole Episcopate of the universal Church, all the Bishops of the world exercised their specific ministry in it in the sight of all the Churches of the earthly "*oikumenē*". Then there were the theologians, experts, observers, the internal staff, the media workers who were at the service of the Council's assembly.... A very valuable contribution to the Council was made by the *representatives of the other Churches and Christian communities* whose presence helped Vatican II courageously draw the lines of a renewed ecumenism in the search for unity among divided Christians: "so that they may all be one" (Jn 17:21).

*Canons and catechism  
are the fruit of the Council*

3. Today in recalling with a great sense of gratitude all those people and their many activities, we cannot fail to *give thanks to the Holy Spirit who—according to the Lord's promise—is with us until the end of the world* to teach us everything and remind us at the right time of all that Jesus said (cf. Jn 14:26).

Our reflection on the past becomes all the more meaningful if we look at the Council *through the experience of the post-conciliar period*. Although the Church in every part of the earth is the same as that of yesterday, in Christ she lives and realizes the "today" that began especially with Vatican II. This "today" has also been given expression in the post-conciliar documents of a universal nature. I am thinking of the *Code of Canon Law* of the Latin Church and the *Code of the Canons of the Eastern Churches*, whose future draft was announced by Pope John himself together with the announcement of the Council. At the same time it can be said that in a certain sense they are to be considered the last documents of Vatican II. Something similar could be said (and perhaps even more rightly so) of the *Catechism of the Catholic Church*, which was solemnly consigned to the community of believers in recent days following years of intense work by the commission presided over by Cardinal Joseph Ratzinger, that passionate seeker of the Truth by which the Church lives.

We cannot fail to add that these documents, in particular the catechism, were born as a *result of suggestions of the Episcopates*, expressed especially through the Synods. This is a very significant fact which tells us a great deal about *what gives life to the great community of the people of God in the whole world and what it needs* in order to live.

Furthermore, there is another detail which cannot be overlooked: the Council assembly was followed with great interest by the mass media, which doubtlessly played a valuable role in providing information for public opinion, but none too infrequently indulged in rather one-sided interpretations of its work, presenting the Council as a scene of conflict between conservative and liberal tendencies. In truth, it would be very unjust in regard to the the Council's work to try to reduce that historic event to such a polarization and to arguments between rival groups. The truth about the Council is quite different: it is the truth which emerges from the Gospel parable of the head of the household who *brings from his storeroom both the new and the old* (cf. Mt 13:52). What counts most of all is that this person knows he is in the presence of a



great Treasure entrusted to him by God himself. He, that head of the household, knows that he is only its administrator and steward –of the Treasure, that is– and not its owner. The Treasure has merely been entrusted to him.

*Council's ecclesiology  
rooted in the Trinity*

4. The Second Vatican Council will go down in history *primarily as an ecclesiological Council*. The Church was, and remains, its central topic: the Church –a human, historical reality, but at the same time a divine institution and the mystery of faith. For these reasons any attempt to reduce the reality of the Church to purely sociological dimensions, for example, are inadequate and actually misleading, because they do not take into consideration the mystery represented by the Church's deepest, essential *constitutivum* as a divine–human reality.

Therefore the *Council, which is ecclesial at heart, is also profoundly trinitarian*: "A people brought into unity from the unity of the Father, the Son and the Holy Spirit" (St. Cyprian, *De Orat. Dom.* [The Lord's Prayer] 23; quoted in *Lumen Gentium*, n.4). The summit and innermost core of "theo–logia" –the truth about God, a communion of Persons in the absolute unity of the Godhead– at the same time constitutes the source from which ecclesiology takes its origin. The Church was born and always has her source in the bosom of the eternal Father, who loved the world so much that he sent his only–begotten Son (cf. Jn 3:16) and through the work of the Son, that is, through his redemptive sacrifice, also sent the Holy Spirit into the world. Here we are at *the very heart of the "Trinitarian Economy"*. The Church, in her constitutive dimension of mystery, is a profoundly *Christological and pneumatological* reality. This truth about the Church is clearly shown from the very first passages of *Lumen Gentium*, and is present in all the Council teaching.

Here, too, are the *roots of Vatican II's theological anthropology*. Indeed, the mystery of man is fully revealed (cf. *Gaudium et spes*, n. 22). "Is revealed": although the truth about man may seem to be completely accessible to human understanding, either to pre–scientific knowledge or to the various branches of human learning, nonetheless the fullness of that knowledge comes only *on the basis of his being "the image and likeness of God"*. Christ, "in the very revelation of the mystery of the Father and of his love, fully reveals man to himself and brings to light his most high calling" (*Gaudium et spes*, n. 22).

In this calling we find the theologically correct answer to the question: "Who is man?" The Council

is in line with all of tradition when it teaches that since man is "the only *creature on earth that God has wanted for its own sake*, man can fully discover his true self only in a sincere giving of himself" (*Gaudium et spes*, n. 24). In that statement we plumb the depths of the trinitarian mystery: that "sincere giving of self", in fact, is made possible for us beginning with the divine "communion" of Persons in the unity of the life of the Trinity. The Council even speaks of a "certain parallel between the union existing among the divine Persons and the union of the children of God in truth and love" (*Gaudium et spes*, n. 24).

This conciliar anthropology sheds light on the deepest meaning of man in that he is created in God's image and likeness. At the same time, it allows us to understand *the true identity of the "world"*, helping us to discover it as the world of people, of the whole human family "in the context of everything which envelops it: it is the world as the theatre of human history, bearing the marks of its travail, its triumphs and failures, the world, which in the Christian vision has been created and is sustained *by the love of its Maker*, which has been freed from the slavery of sin *by Christ*, who was crucified and rose again in order to break the stranglehold of the evil one, so that it might be fashioned anew according to God's design and brought to its fulfilment" (*Gaudium et spes*, n. 2).

Here we have what could be called the *Council's theological cosmology*, intimately imbued with soteriological truth. The creation and redemption of the world are set in the context of the unity of the divine plan. The Church, whose mission is rooted in the mystery of creation and redemption, is universal by constitution because everything which exists comes from God the Creator, and every person has been embraced by God's saving love in Christ the Redeemer. *This is why the Church is always "in statu missionis"*.

*Missionary activity is  
an 'exchange of gifts'*

5. On this day which finds us gathered together here *on the threshold of the great Solemnity of the Lord's Birth* to exchange Christmas wishes, let us ask the Lord that these great lights of Vatican II may become the source of particular joy and intense inspiration for each and every person. Jesus, the Son of the Father, who enters the world that night in Bethlehem, is the most faithful witness, the "eyewitness", of the trinitarian mystery of God. He, the Son of the Virgin of Nazareth, comes to offer to all –to mankind and every creature– the witness that God loved the world, and the extent of that love is

expressed in the fact that "he gave his only-begotten Son" (cf. Jn 3:16) and gives him continuously through the Holy Spirit.

God, who, according to St. Paul's words at the Areopagus, is the One in whom "we live and move and have our being" (Acts 17:28), revealed himself in Christ as Father, Son and Holy Spirit. He not only *embraces the universe*, keeping it in existence by the power of his creative Providence, but at the same time he *fills it with the mystery of divine communion, that is with his salvific love*. The Council demonstrated how this highest communion is inscribed within the mystery of the Church and her mission, becoming the source and model of her life and manifold dynamism. It is under the inspiration of that divine communion that the "exchange of gifts" is made possible. Thus the mystical Body of Christ is one in the multiplicity of the Churches spread over the face of the whole earth. It is also one in the ecumenical hope for that unity of Christians which Christ ceaselessly asked of the Father. It is one in its reference to the ever more numerous human family.

In this perspective missionary activity becomes the privileged place in which the exchange of gifts between the salvific mission and the life and culture of diverse peoples takes place with an ever greater richness (cf. *Redemptoris missio*). *The Church is one in her continuous encounter with the manifold realities which constitute the "world of mankind"*, with all its "victories and defeats", with progress and underdevelopment, with its civil, economic and political gains, with its ardent search for peace and its continuous threat of war. All the disintegrating forces, the forces of disdain, hatred and destruction, come together, through the Church, with that salvific life which was manifested fully in the mystery of the cross on Golgotha, but which began at Bethlehem the night of the Redeemer's birth. *"Natus est nobis hodie Salvator mundi"*. [*Today there is born for us the Saviour of the world*].

*Let us give thanks  
for the gift of serving*

6. Let us draw near to the mystery of that birth with deep humility and gratitude for being able to serve the Love which, seemingly defeated by hatred, overcomes by its own power; initially overwhelmed by the father of lies, it triumphs by the power of the one truth brought into the world by the incarnate Word.

*To him who came that night in Bethlehem in order to serve, we give thanks for the gift of being*

TRUST IN GOD CAN REMAIN  
UNSHAKEN ONLY IF IT INCLUDES  
BEING PREPARED TO ACCEPT  
ABSOLUTELY EVERYTHING  
FROM THE HAND OF THE FATHER.

*Edith Stein*

able to serve. We give thanks together with all those who fulfil various ministries in the Church. We give thanks with the Church's entire ministerial priesthood. We give thanks in union with the special ministry of witnessing to the kingdom which belongs to religious and to consecrated persons. We give thanks together with spouses who contemplate the Holy Family that night in Bethlehem, and during the flight into Egypt, and then at Nazareth, *finding* in all these events the *divine meaning of their human love* in the service of life and the education of their children. We give thanks together with those who suffer, with the elderly, the lonely and abandoned. We give thanks with the young generations who, in Christ, are learning the basic truth: *to serve is to reign*.

All of us gathered here give thanks, as does the one who, if he can rightly claim a title, it is merely that of the servant of the servants of God – yes, merely a servant. Today is a *special occasion to thank you*, dear brothers, for your valuable participation in that "*ministerium petrinum*" [*ministry of Peter*] which the Lord established in the service of that manifold "communion" through which the ineffable mystery of God is manifested in the human context.

This year we also give thanks for the Fourth General Conference of the Latin American Episcopate. We give thanks for the work of the Synods for Africa, for Europe, for Lebanon, for Armenia; and for the work which has already begun for the coming Synod on the religious life. Once again we offer thanks for the fruit of all the Synods of Bishops of the post-conciliar era, recalling in particular the recent Post-Synodal Apostolic Exhortations *Christifideles laici* and *Pastores dabo vobis*. We entrust to the Lord all the tasks – the current new tasks and the future ones as well – of all the Churches and Christian communities, praying "that they may all be one, as you, Father, are in me and I in you, that they also may be one in us, *that the world may believe that you sent me*" (Jn 17:21).

If Christians are united with one another, all the



better can they fulfil that task which is ever timely, but particularly urgent today, the task of *showing charity to those in need*. Last Sunday, with Christmas in view I visited the soup kitchen run by the diocesan Caritas at Colle Oppio. There I found large numbers of immigrants, refugees and nomads: people who lack everything and who often cannot even demand respect for their fundamental rights. *The Holy See cannot fail to unite its involvement* to what the Diocese of Rome is already doing in reaching out to them; in responding to its universal mission of service, it feels its primary concern is the people in this city who are in such a precarious condition. This awareness is all the more acute in the Christmas season, which leads us back to the mystery of the Son of God who came to earth to share fully in humanity's lot, respecially that of the poor, the poor of all ages, and therefore, the poor of our time at the end of the 20th century as well. Before the manger we see how an appeal for love and sharing becomes a pressing invitation for each person to create the "civilization of love". Before the manger this appeal becomes prayer. But see, the most powerful prayer, the loudest cry to the Father is coming into the world. At the moment that prayer is but the weak cry of a newborn Babe, but in it the "firstborn of all creatures" is already expressing himself. He comes "to gather into one the dispersed children of God" (Jn 11:52). He comes so that everyone "may have life and have it more abundantly" (Jn 10:10). *Christus natus est nobis, venite adoremus*".

IN SILENT FLOW OF PEACEFUL STREAMS  
GRACE GENTLY CARRIES ME  
TO CLIMB WITH FAITH ON RAINBOW WINGS  
AND PIERCE ETERNITY!

PRAYER DRAWS ME UP IN CLOUDED SWIRLS  
IN SPIRES OF ESSENCE BLEST  
SOFT ANGELIC LIGHT UNFURLS  
LOVE'S MYSTIC ARABESQUE!

MY SOUL RECLINES IN REST SUBLIME  
ABSORBED IN HEAVEN'S BLISS  
IMBIBING LAMB'S ETERNAL WINE  
IMMERSED IN GLORY'S KISS!

SERAPH RENDS EARTH'S VEIL OF FLESH  
MY SEEING PIERCES TIME  
CONSUMED IN HOLY EUCHARIST  
MY BEING FLOWS DIVINE!

DRINKING LOVE IN ABBA'S BREAST  
BEYOND THE VEIL OF TIME  
ETERNAL PULSE OF EUCHARIST  
*INFINITY IS MINE!*  
(Eleanor Parr Damian, November 10, 1992)

Quarterly Financial Report  
Oct-Dec 1992  
REVENUE

3711 - Dues.....	\$3,215.00
3712 - Donations.....	357.00
3713 - Bks, scplrs, items sold.	442.30
3714 - Clarion sbscrptns.....	1,758.00
3715 - Interest N.O.W. acct....	38.85
3717 - OCDS Ring Project.....	2,044.44
4718 - Donation, copier costs..	25.00
4721 - Donation, postage.....	32.00
4732 - Donation, trvl expnse...	30.00
4735 - Refund, cmmrcl trnsptn..	250.00
Total Revenue 4th Qtr 1992...	\$8,192.59

EXPENDITURES

4702 - Printing of Clarion.....	\$1,600.00
4708 - Printing, envelopes.....	34.00
4712 - Office Supplies.....	52.00
4718 - Copier, cnfrnc, isolts..	264.00
4721 - Stmps, ord. pstge.....	828.46
4722 - Clrn 3rd Cl bulk mail...	505.00
4723 - Clrn foreign mail pstg..	54.74
4724 - Custom Mailing, Clrn....	125.91
4725 - Clrn chg addr rtrn pstg.	47.95
4732 - Gasoline, trvl expnse...	199.45
4733 - Auto mntnce/repair.....	204.70
4751 - Bks/Tps office library..	8.00
4752 - Sbscrptns office libr....	108.00
4761 - Rtrts vltrs indgts.....	62.00
4762 - Salary Prov Delegate....	1,500.00
3717 - OCDS Ring payments.....	3,661.97
Total Expndtrs 4th Qtr 1992....	\$9,256.18

On hand, end of 3rd Quarter....	\$ 7,449.67
Revenue, 4th Quarter.....	+8,192.59
Available before dsbrsmnts.....	15,642.26
Less dsbrsmnts 4th Quarter.....	-9,256.18
On hand, end of 4th Quarter....	\$ 6,386.08

Commentary

Before typing in the Annual Report for 1992, let me comment briefly on certain entries of the 4th Quarterly Report. I do believe the abbreviations in the entries on the Revenue Table are clear enough, but one entry on the Expenditure Table may be difficult for you to interpret. That is the entry for 4718, a category of office expense labeled "other". The abbreviation stands for: Copier costs, conference for Isolated Lay Discalced Carmelites.

Up until October of last year I had been doing all the copying myself on the machine here in the Retreat House office, in which I share space. Because the machine was not made for copying on

Annual Financial Report, 1992

both sides of a sheet of paper, a certain roller would get "gummed up" with toner and divert the exiting copies in such a way as to cause them to "jam up" inside the machine. This could be cleared up by having the roller "cleaned", but then after copying for a while again on both sides of a sheet, the problem would re-occur. Finally, last October, with 275 copies of a four page, two sheet Conference for Isolates to run off, the copy-machine began to jam and I was already late getting 240 copies to Mrs. Ruby Alexander, who includes them in her regular monthly mailing to Isolates. (I send out 31 to folks on my "private" mailing list). So I had to take them to a local copier company. Every month now, there is the added expense of \$88.00. What with helping to take up the slack in house ministries caused when Fr. Gabriel had to relinquish his duties after his surgery to remove a kidney, I just haven't had the time to find ways of getting the copying done by myself. If and when the Retreat House can afford to get a copier that copies on two sides of the same sheet, then that expense will disappear.

One other entry in the Expenditure table may require explanation. It is at 4761. It stands for Retreats for Volunteers and Indigents. Last year one of our OCDS members was able to pay only a bit more than one-third of the cost of the annual retreat with her community here at the Common, so I paid the rest for her out of office funds.

Also, I "treat" volunteer Alma Lum, OCDS, of the Concord, NH, Community, who does the Calendar pages for the Clarion to two weekend retreats a year here at our Retreat House. And I do the same for Paula Barr, OCDS, of the Danvers, MA, community, for the many hours she spends helping me enter data into the data-base and typing text for the Clarion into the computer's word-processor.

Please pray for Alma. Not long after I finished typing the above lines, I received a phone call from a friend of Alma's who informed me that Alma is a patient in the Cardiac Care unit of the Concord, NH, hospital, a very very sick girl. Thus she had not been able to finish the Calendar pages for this issue of the Clarion. That explains the present format for the Calendar pages in this issue. God grant that Alma will be well enough to attend the Holy Week retreat here at the Common April 8-11, for which I have "signed her up".

In this "new" format, constraints of time required that I give you the calendar in the form of an "Ordo" I apologize for having to give you only the bare minimum, and I must confess I've taken most of the sayings from an "old" set of calendar pages prepared long ago by Fr. Theodore. God grant that Alma may recover and be well enough to continue this important feature. Even so, perhaps it is time we had a new format after all.

REVENUE

3711 - Annual Dues.....	\$15,972.00
3712 - Donations.....	770.00
3713 - Bks, Scplrs, items sold..	1,980.70
3714 - Clarion Sbscrptns.....	7,751.75
3715 - Interest N.O.W. acct...	311.84
3717 - OCDS Ring project.....	9,870.45
3728 - Miscellaneous revenue..	135.00
4718 - Donation, office expnse.	25.00
4721 - Donation, postage.....	68.00
4732 - Donation, trvl expnse...	135.06
4735 - Refund cmmrcl trnsprtn..	250.00
4773 - Refund, Cngrss costs....	85.00
<u>Total Revenue, 1992.....</u>	<u>\$37,354.80</u>

EXPENDITURES

4702 - Printing of Clarion.....	\$ 6,290.00
4708 - Other printing cost.....	34.00
4712 - Office Supplies.....	228.15
4713 - Cmptr prgrm services....	294.95
4718 - Other office expenses...	269.00
4721 - Stamps, ordinary pstge..	3,026.82
4722 - Clnr 3rd Cl Bulk mail...	1,771.28
4723 - Clnr foreign mail pstg..	212.95
4724 - Clnr cstm mail service...	484.60
4725 - Clnr chg addr rtnn pstg.	90.56
4732 - Gasoline, trvl expnses..	1,054.31
4733 - Auto Mntnce/repair.....	759.20
4734 - Auto Insrnce/rgstrtn....	977.20
4735 - Commercial Trnsprtn.....	416.55
4738 - Other trvl expnses.....	65.97
4751 - Bks/tapes office librry..	145.95
4752 - Sbscrptns office librry..	173.00
4761 - Rtrts, vlntrs, indgnts..	252.00
4762 - Salary, Prov Delegate...	6,000.00
4768 - Other stpnds/donations..	35.00
4772 - Prchse itms for resale..	936.14
4773 - Cngrss related costs....	1,839.72
4774 - Wrkshp related costs....	1,636.00
3717 - OCDS Ring payments.....	9,412.56
<u>Total Expenditures, 1992.....</u>	<u>\$36,405.91</u>

Total Revenue, 1992.....	\$37,354.80
<u>Total Expenditures, 1992.....</u>	<u>36,405.91</u>
Surplus Revenue, 1992.....	\$ 948.89

Commentary

In interpreting the figures for Revenue and Expenditures, it must be remembered that entries concerning the OCDS Ring project, which I had hoped would be a "wash", do create the illusion of a larger than actual budget. Actually, it appears that I underestimated the cost of postage and handling,

so the office will lose some on the project, but I don't expect it to be too much.

The Ring project also affects the "surplus" noted above. Of that \$948.89, \$457.89 is money yet to be paid (as of December 31, 1992) for rings that were ordered. So the "true" surplus is the difference, or \$491.00

The entry for Subscriptions for the office Library represents the cost of: the Weekly English language edition of L'Osservatore Romano (The Roman Observer, the official Vatican Newspaper), Communications, OCD (the news letter from the Generalate), and S.I.C Missionum, which stands for Servitium Informativum Carmelitanum of the Missions, in case you were wondering.

One thing about the annual revenue does kind of disturb me a little. Aside from the well over a hundred complimentary Clarions that go out to our Nuns, Friars, Spiritual Assistants and other Religious, there are about 2,700 plus sent to "paying" customers. At \$5 per year for those who can afford it, (our elderly are excused from paying dues and Clarion) Revenue from the Clarion should be close to \$14,000. I get the impression that many folks who began getting the Clarion after being invested with the Scapular eventually decided they did not have a vocation to Carmel and otherwise lost interest, but whose names remained on the mailing list. Therefore, I have mailed to our presidents and group leaders "print-out" of members of their respective groups that is entered into the data-base and have ask them, among other things, to indicate which, if any, did not persevere, so that I may "pare down" the mailing list.

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**ALL THE WAY TO HEAVEN  
IS HEAVEN  
BECAUSE HE SAID:  
"I AM THE WAY"**

A saying dear to the heart of the late Fr Adrian Cooney, OCD, a former Provincial Delegate.

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**ANNUAL UPDATE: Deaths, Investitures...**

In keeping with the practice of former years, only the deaths and investitures will appear in this issue. The next issue will list the names and dates of those making promises and vows. If the reader notices that I have omitted the name of anyone who died or received the Scapular in 1992, please let me know and I will include it in the next issue, too.

With regard to deceased members: I would like to maintain a permanent record of all our dear, departed Lay Carmelites. After all, they remain members of the Order even though they are already in Heaven or still in Purgatory. I would hope that the individual communities likewise preserve a permanent record of them.

## DEATHS

### Avenel, NJ - St Teresa of Jesus...

Marian Beella, Veronica Schirger, Caravita Maffia, Jennie Scott, Agatha Joseph, Sophie Myers, Catherine Martin.

(These were never before listed, and the dates of death were not supplied).

Emily Wawerczak, 3/28

### Baltimore, MD - Our Lady of Mount Carmel and St. Teresa...

Lillian Treshner, 2/22; Louise Lessner, 10/22

### SBarrington, RI - Our Lady of Mt. Carmel and St. Theresa of the Child Jesus...

Elizabeth Nolan, 6/6; Eugene Plante, 6/7;

### Clearwater, FL - Holy Trinity, Our Lady of Mt. Carmel and St. Teresa...

Rose Toppenburg, 9/24

### Brighton, MA - Espousal of Mary and Joseph...

Bob Walsh, 6/9

### DesPlaines, IL - Our Lady of Mt. Carmel and St. Teresa of Avila...

Helen M. Keppers, 9/1

### Detroit, MI - Our Lady of the Paraclete...

David Stasiak, 4/1

### Grand Rapids, MI - Our Lady of Mt. Carmel and St. Teresa of Jesus...

Marie Centilli, 10/17; Louise Ryan, 1/16;  
Stella Tomaszek, 1/17;; Valerie Wisneski, 5/27;  
Mary Zamierowski, 12/28

### Isolated Group - St Teresa of Jesus and St. John of the Cross...

Barbara Reynolds, 2/19

### Latrobe, PA - Jesus, Mary and Joseph...

Evelyn Milyak, 2/13

### Louisville, KY - Holy Spirit...

Mary Catherine Drescher, 2/5; Ann Weber, 9/1



Milwaukee, WI - St. Teresa of Jesus...

Junette Reinecke, 10/7; Emilla DiMario, 11/9

Roxbury, MA - Our Lady of Mt. Carmel and St. Teresa...

Rita Hegerick, 7/19; Helen A. O'Connor, 9/30,  
Alice Sokolowski, 6/7

Schenectady, NY - Our Lady of Mercy...

Marian Boucher, 12/10; Ann Tomkowski, 8/1;  
Marion VanLaak, 3/1

Washington, DC - Our Lady of Mount Carmel...

Anne Connor, 4/5; Elizabeth Jones, 2/8

### INVESTITURES

Baltimore, MD - Our Lady of Mount Carmel and St. Teresa...

Kathleen Littlepage, Mary C. McGarvey, 2/9;  
Angela Fernandez, 6/14; Maureen Chambers,  
Eileen Foster, Dr. Sally Mejia, 11/8

Barrington - Our Lady of Mt. Carmel and St. Therese of the Child Jesus...

Rochelle DiMascio, 6/28; Rita Dugdale, 11/22;  
Victoria Foshey, 6/28; Wendy Palanza, 11/22;  
Carolyn Weber, 11/08; Shirley Wiejcik, 6/28

Barre, VT - Our Lady of Mount Carmel...

Barbara Bassett, 10/11; Marianne  
Ciotti, 6/7

Brighton, MA - Espousal of Mary and Joseph...

Edward J. Carlier, Margaret E. Droll, 7/18;  
Joyce A. Martin, 2/15;

Buffalo, NY - Our Lady of Mt. Carmel and St. Teresa of Jesus...

Mary Hoag, Patricia Panna, 2/19

Cleveland, OH - The Holy Family...

Mary McCormick, 10/16; Barbara Merigold,  
Joanne Trivisonno, 11/1

Columbus, OH - Our Lady of Mount Carmel...

Melissa Conway, Jack W. Koelbl, 10/13;

Conyers, GA - St. Elijah...

Peggy J. Harrison, 9/13; Irene D. Jolly, 6/7;

Chicago, IL - St. John of the Cross...

Cecelia Baez, 10/25; Lorraine Galon, 4/26;  
Eleanor Kosielnick, Henry Matz, 7/26;

Danvers, MA - Blessed Teresa Benedicta of the Cross...

Lyn Crombie, Claire Gasinowski, Paula Gauthier,  
MarkKeene, Ann Michaud, 10/10; Patricia  
O'Shea, 4/11; Patricia Phillips, Mary  
Phillips, Corinne Roberts, Margaret  
Spurrell, 10/10

DesPlaines, IL - Our Lady of Mt. Carmel and St. Teresa of Avlia...

Gayle Atkinson, 4/5; Mary Philomena  
Boyce, 11/1; Frank Canizares, 4/1;  
Michelle Jaworski, 12/6; Sandra I. Lim,  
David Tulp, 4/5

Detroit, MI - Our Lady of the Paraclete...

Anthony Brown, Daniel Edwards, Cathy Horoky,  
Richard & Bernie Ploski, Antonia Sipos,  
Maria Wang, 5/10

Elmira, NY - Mary and Elijah...

Mary Theresa Jamison, Eleanor Kane,  
Mary Ann Rogers, 11/6

Erie, PA - Bread of Life...

James Walker, James Zink, 10/18

Flint, MI - Our Lady of Mount Carmel...

Irene Baxter, 5/9

Grand Rapids, MI - Our Lady of Mt. Carmel and St. Teresa of Jesus...

Morton Harwood, Janet Heffron, Maureen  
Siegel, 11/15

Hampton, VA - St. Joseph...

Michele Bizak, Joanne Bruns,  
Anne Weaver, 12/9



**1993 APRIL 1993**

1. Thu – 5th week of Lent. Office of the day.  
Bl. Nonius Alvares Pereira, Religious, our Order  
"Love turns work into rest" St Teresa of Jesus
2. Fri – 5th week of Lent. Office of the Day.  
First Friday. Day of Abstinence. St. Francis of  
Paula. "May Jesus always lead me by the way of  
Cross" St. Teresa of the Andes
3. Sat – 5th week of Lent. Office of the Day  
First Saturday. "The language He hears best is  
the silent language of love" St. John of the +
4. SUN – Palm Sunday of the Passion of Our Lord  
"I gave my back to those who beat me, my  
cheeks to those who plucked my beard; my  
face I did not shield from buffets and spitting"  
Isaiah 50, 6
5. Mon – Of Holy Week. Office of the Day.  
"In the heart of the Church, my Mother, I will  
be love" St. Therese of the Child Jesus
6. Tue – Of Holy Week. Office of the Day.  
"The Lord helps us... He is a true friend"  
St. Teresa of Jesus
7. Wed – Of Holy Week. Office of the Day.  
"Our Lord is always there praying in me, and I  
pray with Him" Bl. Elizabeth of the Trinity
8. HOLY THURSDAY – Easter Triduum begins  
with Evening Mass of the Last Supper.  
Attendance at this Mass takes the place of  
Evening Prayer. "But if I washed your feet –I  
who am Teacher and Lord– then you must wash  
each other's feet" Jn 13, 14
9. GOOD FRIDAY – Day of Fast and Abstinence.  
Attendance at the Liturgical Action in the after-  
noon takes the place of Evening Prayer.  
"Today I stood with you (Mary) beneath the  
Cross..." Bl. Teresa Benedicta
10. HOLY SATURDAY, EASTER VIGIL  
"O happy fault, O necessary sin of Adam,  
which gained for us so great a Redeemer!"  
–the Easter Proclamation, Service of Light
11. EASTER SUNDAY of the RESURRECTION  
Eastertide begins. Devotional renewal of  
promise (vows) is made during this time.  
"Why do you seek the Living One among the  
dead?" Lk 24, 5
12. Mon – Of Easter Week. Proper Office.  
"Jesus does not demand great actions from us,  
but simple surrender and gratitude"  
St. Therese of the Child Jesus
13. Tue – Of Easter Week. Proper Office.  
"The purest suffering produces the purest  
understanding" St. John of the +
14. Wed – Of Easter Week. Proper Office  
"In falling I had many friends to help me; in  
rising I found myself so alone"  
St. Teresa of Jesus
15. Thu – Of Easter Week. Proper Office.  
"May nothing trouble my peace or make me  
leave you" Bl. Elizabeth of the Trinity
16. Fri – Of Easter Week. Proper Office.  
"Be careful not to indulge in a great deal of  
talk" St. Albert of Jerusalem
17. Sat – Of Easter Week. Proper Office.  
"May God be blessed forever, who waited for  
me so long" St. Teresa of Jesus
18. SUN – 2nd of Easter. Mercy Sunday.  
"Blest are they who have not seen and have  
believed" Jn 20, 29
19. Mon – 2nd week of Easter. Office of the day.  
"It seems to me that I have my heaven on  
earth, since heaven is God, and God is in my  
soul" Bl. Elizabeth of the Trinity
20. Tue – 2nd week of Easter. Office of the Day.  
"The true lover...is always thinking of the  
Beloved" St. Teresa of Jesus
21. Wed – 2nd week of Easter. Office of the day or  
of the Saint. St. Anselm, Bishop and Doctor.  
"Mother, obtain perseverance for me, that I  
may become totally perfect"  
Bl. Elizabeth of the Trinity
22. Thu – 2nd week of Easter. Office of the day.  
"Conquering the tongue is better than fasting  
on bread and water" St. John of the +
23. Fri – 2nd week of Easter. Office of the Day or  
of the Saint. St. George, Martyr. "Alas, He  
finds so few hearts who surrender to Him  
without any reservations"  
St. Therese of the Child Jesus

24. Sat - 2nd week of Easter. Office of the day or the Saturday Office of Our Lady or the Saint. St. Fidelis of Sigmaringen, Priest and Martyr "Be deeply sorry for any time that is lost or passes without your loving God" St. John +
25. SUN - 3rd of Easter. "Did not the Messiah have to undergo all this so as to enter into His glory?" Lk 24,26
26. Mon - 3rd week of Easter. Office of the day. "...she who desires peace must see, suffer and be silent" St. Teresa Margaret Redi
27. Tue - 3rd week of Easter. Office of the day. "There is much to fathom in Christ, for He is like an abundant mine" St. John of the +
28. Wed - 3rd week of Easter. Office of the day or of the Saint. St. Peter Chanel, Priest and Martyr. "I am but a little dust, and this dust is calling to You; listen to it, Lord" Bl. Miriam of Jesus Crucified (the Little Arab)
29. Thu - 3rd week of Easter. St. Catherine of Siena. Office of the Saint. "What does it profit you to give God one thing, if He asks of you another" St. John of the +
30. Fri - 3rd week of Easter. Office of the day or of the Saint. St. Pius V, Pope "One can only learn the science of the cross if one truly suffers under the weight of the cross" Bl. Teresa Benedicta of the +
5. Wed - 4th week of Easter. Office of the day. "It is from Christ Himself that you must learn how to love Him" Bl. John Soreth
6. Thu - 4th week of Easter. Office of the day. "Oh then, soul, most beautiful of creatures...you yourself are His dwelling" St John of the +
7. Fri - 4th week of Easter. Office of the day. First Friday. "I try to give joy to my Master by being, even on earth, the Praise of Glory" Bl. Elizabeth of the Trinity
8. Sat - 4th week of Easter. Office of the day. "O souls , created for love and by love, why do you not love Love" St. Mary Magdalen de Pazzi
9. SUN - 5th of Easter. Mothers' Day. "In my Father's house there are many dwelling places... I am indeed going to prepare a place for you" Jn 14, 2
10. Mon - 5th week of Easter. Office of the day. "This is the Virgin who has never ceased to console me and to listen to me" St. Teresa of the Andes
11. Tue - 5th week of Easter. Office of the day. "For the Christian there is no stranger. Whoever is near us and needing us must be 'our neighbor'" Bl. Teresa Benedicta of the +
12. Wed - 5th week of Easter. Office of the day or of the Saints. Saints Nereus and Achilleus, Martyrs; St. Pancratius, Martyr. "Let us be students of the laws of God (Gospel and Rule) so that we may conduct ourselves according to them" St. Raphael Kalinowski
13. Thu - 5th week of Easter. Office of the Day. "Anyone who is to find a hidden treasure must enter the hiding place secretly" St. John +
14. Fri - 5th week of Easter. Office of the Feast. St. Matthias, Apostle "All the saints dwell in shadows, compared with Our Lady's light" Bl. Elizabeth of the Trinity
15. Sat - 5th week of Easter. Office of the day or of Our Lady on Saturday or of the Saint. St. Isidore, Farmer. "Only in heaven will you understand the gratitude which overflows my heart" St. Therese of the Child Jesus
16. SUN - 6th of Easter. "I will ask the Father and he will give you another Paraclete—to be with you always: the Spirit of Truth" Jn 14, 16,17

**1993 MAY 1933**  
Month of the Blessed Virgin Mary

1. Sat - 3rd week of Easter. First Saturday. Office of the day or of Our Lady on Saturday or of St. Joseph the Worker. "Christ continues to live and suffer in His members" St Teresa Benedicta of the +
2. SUN - 4th of Easter. "Whoever does not enter the sheepfold through the gate but climbs in another way is a thief and a marauder. ... I am the sheepgate" John 10, 1, 7
3. Mon - 4th week of Easter. Office of the Feast. Saints Philip and James, Apostles. "All who wear the habit of Carmel are called to prayer and Contemplation" St. Teresa of Jesus
4. Tue - 4th week of Easter. Office of the day. "He has shown me great mercy, and I acknowledge my unworthiness" St Teresa Margaret

17. Mon - 6th week of Easter. Office of the day.  
"The Lord looks at the love with which we do our works..." St. Teresa of Jesus
18. Tue - 6th week of Easter. Office of the day or of the Saint. St. John I, Pope and Martyr.  
"Love Him intensely, as He deserves to be loved" St. John of the +
19. Wed - 6th week of Easter. Office of the day.  
Evening prayer of the Solemnity. "Grace in the child is like a hidden little flame which must be painstakingly tended and nursed"  
Bl. Teresa Benedicta of the +
20. THU - ASCENSION OF OUR LORD. Office of the Solemnity. Holy Day of Obligation.  
"This Jesus who has been taken from you will return, just as you saw Him go up into the heavens" Acts 1, 11
21. Fri - 6th week of Easter. Office of the day.  
"He dwells within us in order to save us, to purify us and to transform us into Himself"  
Bl. Elizabeth of the Trinity
22. Sat - 6th week of Easter. Office of the day or of Our Lady on Saturday or of the Saint. Saint Joachina Vedruna de Mas, Religious of our Order. "In what peace and recollection did Mary act" Bl. Elizabeth of the Trinity
23. SUN - 7th of Easter. "Eternal life is this: to know you, the only true God, and him whom you have sent, Jesus Christ" Jn 17, 3
24. Mon - 7th week of Easter. Office of the day.  
"The soul in which God dwells has no other function than that of an altar" St. John +
25. Tue - 7th week of Easter. St. Mary Magdalen de Pazzi, Virgin or our Order. Office of the Saint. "I have liked beautiful things...but now God is asking the opposite of me" St. Mary Magdalen de Pazzi
26. Wed - 7th week of Easter. Saint Philip Neri, Priest. Office of the Saint. "There is no other remedy for this evil of giving up prayer than to begin again" St. Teresa of Jesus
27. Thu - 7th week of Easter. Office of the day or the Saint. St. Augustine of Canterbury, Bishop  
"Without showing Himself, without making His voice heard, Jesus teaches me in secret"  
St. Therese of the Child Jesus
28. Fri - 7th week of Easter. Office of the day.  
"This is the reason for prayer...the birth always of good works" St. Teresa of Jesus
29. Sat - 7th week of Easter. Office of the day or of Our Lady on Saturday. "I should like to have lips the purest to pronounce the name of Mary, and a pen of gold to write it. Bl. Miriam of Jesus Crucified (the Little Arab)
30. SUN - PENTECOST SUNDAY. Office of the Solemnity. Eastertide ends after Evening Prayer.  
"No one can say 'Jesus is Lord' except in the Holy Spirit. ... To each person the manifestation of the Spirit is given for the common good" 1 Cor 12, 3,7
31. Mon - 9th week of the year. Office of the Feast. Visitation of the Blessed Virgin Mary to Elizabeth. Week 1 of the Psalter. Memorial Day. The Provincial Chapter of the Washington Province opens today at Holy Hill, WI. "My being proclaims the greatness of the Lord, my spirit finds joy in God my savior" The Magnificat

**1993 JUNE 1993**  
Month of the Sacred Heart of Jesus

1. Tue - 9th week of the year. Office of the Saint. St. Justin, Martyr. "My only practice is to enter into myself and lose myself in Those Who are there" Blessed Elizabeth of the Trinity
2. Wed - 9th week of the year. Office of the day or of the Saints. Saints Marcellinus and Peter, Martyrs. "I feel my helplessness and I beg You O my God, to be Yourself my Sanctity"  
St. Therese of the Child Jesus
3. Thu - 9th week of the year. Office of the Saints. St. Charles Lwanga and Companions, Martyrs. "A fully developed Faith is one of the profoundest acts of the human personality"  
Bl. Teresa Benedicta of the +
4. Fri - 9th week of the year. First Friday.  
Office of the day. "One act of humility is worth more than all the knowledge of the world"  
St. Teresa of Jesus
5. Sat - 9th week of the year. Office of the Saint. St. Boniface, Bishop and Martyr.  
"He does not surrender completely to us until we have surrendered completely to Him"  
St. Teresa of Jesus



6. SUN - TRINITY SUNDAY. Office of the Solemnity. "...the Advocate, The Holy Spirit, whom the Father will send in My Name, He will teach you all things and bring to your mind whatever I have said to you. Jn 14, 26
7. Mon - 10th week of the year. Office of the Blessed. Bl. Anne of St. Bartholomew, Virgin of our Order. "How happy I am that God created me to call Him my GOD"  
Bl. Miriam of Jesus Crucified
8. Tue - 10th week of the year. Office of the day "A Carmelite has only one thing to do: to love and to pray" Bl. Elizabeth of the Trinity
9. Wed - 10th week of the year. Office of the day or of the Saint. St. Ephrem, Deacon and Doctor. "Consider what it is God wants, then do it" St. John of the +
10. Thu - 10th week of the year. Office of the day "My vocation, at last I have found it...My vocation is LOVE!" St. Therese
11. Fri - 10th week of the year. Office of the Saint. St. Barnabas, Apostle. "God, like the sun stands above souls to communicate Himself St. John of the +
12. Sat - 10th week of the year. Office of the day or of Our Lady on Saturday. "And the desire for God is the preparation for union with Him" St. John of the +
13. SUN - SOLEMNITY OF THE BODY AND BLOOD OF CHRIST. Office of the Solemnity "He who feeds on my flesh and drinks my blood has life eternal, and I will raise him up on the last day" Jn 6, 55
14. Mon - 11th week of the year. Office of the day Flag Day. "A Carmelite is one who has beheld the Crucified" Bl. Elizabeth of the Trinity
15. Tue - 11th week of the year. Office of the day. "Knock in prayer and it will be opened to you in contemplation" St. John of the +
16. Wed - 11th week of the year. Office of the day. "It is always the time for God to grant favors to the ones who truly love Him" St. Teresa
17. Thu - 11th week of the year. Office of the day. Evening Prayer of the Solemnity. "What helps is that the soul embrace the good Jesus Our Lord with determination" St. Teresa of Jesus
18. FRI - SOLEMNITY OF THE MOST SACRED HEART OF JESUS. Office of the Solemnity. "...the design of His Heart [stands] through all generations. ...to deliver them from death and preserve them in spite of famine" Ps 33, 11,19
19. Sat - 11th week of the year. Office of the day or of Our Lady on Saturday or of the Saint. St. Romuald, Abbot. "It is with joy that I shall contemplate you on the last day carrying the sceptre of your Cross" St. Therese
20. SUN - 12th of Ordinary Time. Fathers' Day. "Whoever acknowledges Me before men I will acknowledge before my Father in Heaven" Mt 10, 32
21. Mon - 12th week of the year. Office of the Saint. St. Aloysius Gonzaga, Religious. "To come to possess all, desire to possess nothing" St. John of the +
22. Tue - 12th week of the year. Office of the day or of the Saints. St. Paulinus of Nola, Bishop; Saints John Fisher, Bishop and St. Thomas More, Martyrs. "The soul lives where it loves" St. John of the +
23. Wed - 12th week of the year. Office of the day. Evening Prayer of the Solemnity. "By considering the love He bore me, I regained my courage" St. Teresa of Jesus
24. Thu - SOLEMNITY OF THE BIRTH OF ST. JOHN THE BAPTIST. Office of the Solemnity. "Before I formed you in the womb I knew you, before you were born I dedicated you..." Jer 1, 5
25. Fri - 12th week of the year. Office of the day. "There is so little time to enjoy Your presence...and You hide from me" St. Teresa
26. Sat - 12th week of the year. Office of the day or of Our Lady on Saturday. "I beg of You to take away my freedom to displease You" St. Therese of the Child Jesus
27. SUN - 13th of Ordinary Time. "He who will not take up his cross and come after Me is not worthy of Me" Mt 10, 38
28. Mon - 13th week of the year. Office of the Saint. St. Irenaeus, Bishop and Martyr. Evening Prayer of the Solemnity. "Where brethren are united in praising God, there the Lord will bestow His blessing" St. Simon Stock

29. Tue - SOLEMNITY OF SAINTS PETER AND PAUL, APOSTLES. Office of the Solemnity "I for my part declare to you [Peter], you are 'Rock', and on this rock I will build my Church, and the gates of Hell shall not prevail against it" Mt 16, 18,19

30. Wed - 13th week of the year. Office of the day or of the martyrs. 1st Martyrs of the Church of Rome. "I am not afraid of my weakness, for within me is the Strong One" Bl. Elizabeth of the Trinity

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Harrisburg, PA - Our Lady of Mt. Carmel and St. Joseph...

Janice Wyatt, 5/23

Huntington LI, NY - Un-named...

Beatrice Elcih, Vera Esposito, 7/19  
Richard Harrington, 8/9; Priscille  
Roncallo, 6/8; Gracemarie Whitfield, 6/1

Louisville, KY - Compassionate Spirit...

Myrna Page, 2/21

Jacksonville, FL - Immaculate Conception...

Peter F. Cagle, Judith Ann Broom,  
Kathleen Jones, 9/12

Keeseville, NY - Virgin of Solitude...

Charlotte Noble, 9/20

Latrobe, PA - Jesus, Mary and Joseph...

Cynthia O'Rourke, 5/28; Frances Yandora, 4/26

Montclair, NJ - Immaculate Heart of Mary...

Rosemarie Grieco, 2/1;

Morristown, NJ - Sacred Heart...

Marie Romano, Mary Vassour, 5/5

Mt. Clemens, MI - St. Joseph Protector...

Denise Buszek, 6/14; Catherine Hoskin,  
Mary Shavinski, 3/8

Munster, IN - Mary Queen of Peace...

Andrea Lewis, 6/30/91; Larry Maginot,  
Dolores Peters, 1/26

New York, NY - Our Lady of Mt. Carmel and St. Teresa of Jesus...

Rose Marie Jakubjansky, 6/13

Isolated - St. Teresa of Jesus and St. John of the Cross...

Charles Aulffo, 12/14; Eileen Basara, 10/5;  
Dorothy Beller, 10/14; Marie A.  
Bergmann, 10/3; Judith Ann Bernd, 4/29;  
Michael Paul Burns, 11/14; Frank D.  
Camp, 7/23; Elvira Mary Celli, 6/29;  
Dolores Condic, 2/23; Marie Crupi, 10/5;  
Mathew J. Daly, 11/14; Casimir  
Erzegovich, 7/16; Linda M. Fentner, 10/15;  
Carolyn Flagg, 1/25; John P. Furey, 2/1;  
Anne Gallagher, 10/5; Gloria E.  
Gentilcore, 10/1; Rev. Mr. Philip Giordano,  
Barbara Giordano, 10/5; Melanie  
Grusczenski, 3/30; Nancy Hannah, 12/12;  
Nancy Holling, 10/20; Carolyn Ketchel, 3/28;  
Debra Kieda, 4/29; Robert R. Kleppick, 10/22;  
Patricia M. Malloy, 10/5; Dorothy Marie  
Manning, 8/8; Janice McNamara, 10/15;  
William Minoia, 12/14; Holly Nichols, 4/9;  
Elizabeth Onofrey, 10/15; Patricia (Tricia)  
Palmer, 11/14; Mary Ann Pieski, 10/15;  
Rev. Mark Quillen, 1/6; Lisa Rubin, 10/1;  
Genevieve Seilhan, 10/16; Carmella Spina, 10/5;  
Magdalena Stewart, 10/15; Audrey  
Thomas, 10/5; Dr. Rose Thorn, 6/26;  
Cary Touart, 10/3; Vivienne  
Ventuarelle, 11/21; Julianne C. Wise, 10/18

Orland, ME - Our Lady of Mount Carmel...

Michael Howley, Lorette Ann Marr, 10/10

Philadelphia, PA - St. Teresa of Avila...

Joseph Barret, 6/15; Elizabeth Cunningham,  
12/6; Maury Hans Watze, 6/2

Pittsburgh, PA - Un-named...

Kathy Gerace, Lynne Shine, Susan  
Showalter, 7/19

Port Tobacco (LaPlata), MD - St. Joseph...

Wier Bristow, Betty Greer, Veronica  
A. Griffith, Carolyn Lee, Ella Reid,  
Alice Showell, 7/5

Raleigh, NC - St. Teresa of Jesus...

Richard Galloway, Dan Guliano, 2/9

Reading, PA - Our Lady of the Rosary and St. Joseph...

Jeri Albright, Romulo T. Greus, Agnes Marino, 10/7; Ann E. Meyers, 6/21; Raul & Nicolina Ortiz, 7/15; Florence Pasko, 6/21; Janice Ranalli, 10/7

Roxbury, MA - Our Lady of Mt. Carmel and St. Teresa...

Mary Caldarulo, 3/15; Arlene B. Champoux, Mary Reilly-Giggey, 11/15

St. Joseph, MI - St. Joseph...

Anthony and Suzanne Andres, 9/6

St. Paul, MN - Our Lady of the Blessed Sacrament.

Kathleen David, Mary Ojenpara, Dianna Schultz, 4/26

St. Paul, MN - Our Lady of Divine Providence...

Mary Payne, Bobbi Vaughan, 6/13

Springfield, MA - Blessed Elizabeth of the Trinity...

Jeanne Durocher, Margo Moon, 12/13

Sugarloaf, PA - Holy Annunciation...

Karla Haydam, Anne Marie Fogash, 10/11

Virginia Beach, VA - Our Lady of the Annunciation...

John Plaskette, 5/17

Washington, DC - Our Lady of Mount Carmel...

Brent Bazell, 11/15; Alice Brazier, Lang Sprangan, 5/17

Washington, DC - St. Joseph...

Azucena Bortle, Priscilla Cahill, Maureen Enriquez, David Howard, Araceli Reves, Vivian Thompson, 11/8

Willow Grove, PA - Immaculate Heart of Mary...

Rita Bellew, Mary T. Boutaugh, Jean Burns, Jacquelyn Dougans, Marta Garaitonandia, Carol Lepley, Marie S. Lepley, Claire Rosencrans, Phyllis Sanders, 9/2

News, Notes, Items of Interest..

1. I am happy to announce that our current Provincial, Fr. Philip Thomas, OCD, was re-elected Superior of our Washington Province for the triennium beginning June 1st on the first ballot cast by the Friars the members eligible to vote. Fr. Provincial received five more than the required two-thirds of all votes. Congratulations, Fr. Philip!! With the backing of practically the entire Province, you should be able to guide us and help us all to make valuable contributions to the upbuilding of the Order and the Church, to the greater honor and glory of God and the salvation of souls!

2. An excerpt from TIDINGS the Newspaper of the Diocese of Manchester, NH:

The burning room was a furnace, the fire trapped on four sides by thick cinderblock. Before bursting through the ceiling into the attic, the superhot fire melted a steel desk into so much slag, and reduced everything else to ashes.

Except for one thing.

Two days after the fire at the Carmelite Monastery in Concord, workmen were shoveling the half-foot of ashes from the room. Their shovels uncovered a hand-carved wooden crucifix, dirty with soot and ash, but intact.

Intact. It was the only thing, other than melted steel and ashes, found in the room.

When the crucifix was given to Sister Margaret Mary Champney, whose calligraphy tools, work and papers were destroyed in the fire, she held it in her hands and recalled Jesus' words at His Ascension: "I am with you always."

3. Since the last issue of the Clarion I received a letter from Amelia Lichman, OCDS. In it she wrote, in part:

*"...about the Apostolate I was starting. At that time there were homes open but there were obstacles that prevented the Apostolate from truly forming. Now, due to circumstances unforeseen, my own home is available to begin the Lord's work. I am looking for secular Carmelite women who would like to live together in the rich spiritual life of Carmel. The Apostolate has been approved by the Archdiocese of Philadelphia and Fr. William Healy [formerly] Provincial Delegate." And she asked me to include the letter in the Clarion.*

I wrote and asked for a better description of the Apostolate she had in mind, and I received this reply:



*"I would like to have the women of the Apostolate take care of children after school for working mothers. This way the mothers won't be worried that their children are home watching television until they get home. Instead, we can give them a chance to snack, play with other children, or do their homework. We can also have them pray and enrich their spiritual life. When the parents pick them up, we can make their jobs a little easier by having the children prepared for the next day of school.*

*The Apostolate can also help with the elderly, making their meals and giving them a little company. This work is very much needed since the old age homes are very full and difficult to get into. It could be 3 to 4 hours a day, work with pay. This would be a big help for all.*

*We will place our trust in God to help us meet our needs and make steady progress along the "way of perfection."*

*I am a member of the Secular Order of Discalced Carmelites, Upper Darby, PA. I was invested in the Order on October 4, 1961. My final Promise and vows were made October 12, 1962, as Sister Mary Theresa of the Cross. ..."*

Amelia's address is: 159 Shadeland Ave.,  
Lansdowne, PA, 19050.

4. Notice of a  
CARMELITE RETREAT  
By Fr. Theodore Centala, OCD  
May 7, 8, 9, 1993

at

Holy Family Retreat House  
1414 N. Mallory Street  
Hampton, VA 23663  
(804) 722-3997

The theme is THE INDWELLING OF THE BLESSED TRINITY, based on St. Paul's writings, and including Carmelite Saints, such as Bl. Elizabeth of the Trinity. The retreat begins at 5:45 p.m., Friday, May 7, with Evening Prayer, and will close after Mass at 9:30 a.m. on Sunday May 9.

Cost \$70 per person in single room accommodations. Price includes Friday evening supper, three meals on Saturday and breakfast on Sunday.

A \$25 non-refundable deposit must accompany the reservation. Balance due on arrival. Make check payable to Holy Family Retreat House and mail to: P.O. Box 3151, Hampton, VA 23663.

Reservation Form - OCDS Retreat  
Holy Family Retreat House

Name \_\_\_\_\_

Address \_\_\_\_\_

Amount Enclosed \_\_\_\_\_

Contact person: Susan Sproull, OCDS 804-865-6676

5. A note from Dorothy Schik, OCDS, coordinator of the OCDS Ring Project:

"Several members have written to ask if our rings are still available. The Robbins Co, has been in business for over 100 years and they have no intention of discontinuing!!

For those who want the prices again:

Small, woman's ... Silver .....	\$ 37.00	Sterling
Small, woman's ... Gold .....	229.00	10 K
"	300.00	14 K
Intermediate .... Silver.....	\$ 52.00	Sterling
(design slightly . Gold.....	250.00	10 K
larger small ring) "	342.00	14 K
Large, man's..... Silver .....	\$ 68.00	Sterling
Gold.....	464.00	10 K
" .....	618.00	14 K

Please make out the check for THE RING to OCDS. A \$3.00 check for POSTAGE is made out to me, Dorothy Schik. Both checks are sent to me so I can keep the records for Fr. Bruno. It takes 6-8 weeks to fill an order. We will send in orders Feb 1st, Apr 1st and Sept 1st.



6. An item that appeared in a recent Newsletter of Fr. Michael Buckley, OCD, Provincial Delegate

for the Western Region, Secular Order Discalced Carmelites:

*"TO WHOM IT MAY CONCERN: I wish to state that the Central Office does not vouch for or sponsor in any way the firm which trades under the name Enlighten Enterprises. I have had a number of complaints about it.*

7. Some of the up and coming offerings at our Retreat House here in Peterborough:

*(Weekend retreats \$97. Includes a \$40 deposit)*

April 30-May 2: THY FATHER AND I

This retreat will consider the virtues of St. Joseph from the writings of the Saints. Conducted by Fr. Francis Cotter, OCD.

May 7-9: HOLY MARY: OUR SPIRITUAL MOTHER AND ICON: The life and meaning of our Lady for the Christian is celebrated through Sacred Scripture, prayer and religious art. Reflections by Fr Paul will emphasize Our Lady's role as a courageous model and spiritual guide for today. Conducted by Fr. Paul Fohlin, OCD.

May 28-30: PENTECOST RETREAT

The Feast of Pentecost will be celebrated with reflections on the work of the Holy Spirit in the New Testament and in the spiritual life of the faithful. Conducted by Fr. Paul Fohlin, OCD.

June 18-20: WELLNESS: A TWELVE STEP RETREAT: To surrender one's life to God is the first step from insanity to serenity. This retreat is open to all people in twelve step programs. Conducted by Fr. Terrence Dougherty, OCD.

July 2-4: THE HEART OF MEDJUGORJE

Our Lady's call to conversion. Conducted by Fr. Francis Cotter, OCD

July 5-9: PRIVATE RETREAT

A time for quiet prayer and reflection.  
\$180 includes a \$40 deposit.

July 9-11: SINGLES RETREAT

Open and frank discussion regarding the place of single men and women in our Church today. Team presentations as well as discussions. Open for single men and women serious in exploring their vocation. Conducted by Fr. Michael Ciullo, OCD.

July 11-16: PRIVATE RETREAT

A time for quiet prayer and reflection.  
\$225 includes a \$40 deposit.

July 16-18: HOLY MARY: OUR SPIRITUAL MOTHER AND ICON (See May 7-9 for details)

July 18-23: PRIVATE RETREAT

A time for quiet prayer and reflection  
\$225 includes a \$40 deposit

July 23-25: ADVENT IN JULY!: BEAT THE CHRISTMAS RUSH!

This weekend will reflect on the readings for Advent 1993 (Cycle B) as well as some liturgical exchanges. Bring your ideas, your suggestions. A creative weekend to get the "jump" on Nov 28th!  
Conducted by Fr. Michael Ciullo, OCD

July 25-30: GUIDED RETREAT ON ST TERESA OF AVILA: Journey with this great Doctor of the Church through her letters! Look into her mind; taste her personality; laugh with her humor; struggle with her in the discovery of Jesus, her Friend.  
Conducted by Fr. Michael Ciullo, OCD.

\$225 includes a \$40 deposit.

July 30-Aug 1: OUR LORD JESUS, THE SAVING ICON OF GOD: The life and meaning of Jesus Christ for his disciples today is celebrated this weekend through Sacred Scripture, prayer and religious art. The reflections by Fr. Paul will focus on Our Lord as the ark of God's wisdom and transforming power. Conducted by Fr. Paul Fohlin, OCD

Since space is frequently limited, early registration is recommended. To register for any program, fill in the form below and mail it with a deposit to:

Rev. Retreat House Director,  
The Common  
174 Old Street Rd  
Peterborough, NH 03458-1699 (603-924-6060)  
Office Hours: 9 am -1 pm Monday-Thursday

Please make our checks to "The Common". Deposits are non-refundable and non-transferable. Programs are open to anyone interested. Friday night programs begin with dinner at 6:30 pm. Sunday night programs begin with dinner at 6: pm. The program concludes with lunch on weekends and with a hearty breakfast on weekdays.

Name \_\_\_\_\_

Address \_\_\_\_\_

Phone (\_\_\_\_\_) \_\_\_\_\_

Program Title \_\_\_\_\_

Prgm Dates \_\_\_\_\_ Amt Enclsd \_\_\_\_\_



Sr. Margaret Mary of Concord Carmel holds the miraculously preserved crucifix, p 14.

From "another" Commentary on the Rule of Life", an excerpt, in question-answer format..

## FORMATION

### Article 10 - Requirements for membership

1. *Who can apply?* - The first paragraph of this article states: Those members of the Church who are called by the Lord, are free from impediments, and conscientiously accept this special vocation (31) and the Rule of Life offered by the Secular Order, can apply to be admitted to a Community, and accepted by the competent authority.

#### 2. *Who are excluded?*

Non-Catholics, even if they are good people belonging to other Christian bodies, could not be accepted.

#### 3. *Is there a special reason for excluding good people of other Christian faiths?*

Surely it must be because total "communion" would not be possible. Other Christian churches do not adhere fully to the teachings of the Church in Faith and Morals, they are not accustomed to submitting to lawful church authority to teach and make practical rules about forms of worship. They tend to "shop around" to find a congregation that caters to their own views or desires. They tend to

## THE THIRD NATIONAL (Eighth Western Regional) CONGRESS SECULAR ORDER DISCALCED CARMELITES



They recognized Him in the breaking of bread  
Luke 24:35

CARMEL and the EUCHARIST  
University of San Francisco  
JULY 1 - 4, 1993

break up easily into splinter groups. Because they, in principle, accept divorce (i.e., in principle reject Jesus' teaching on the indissolubility of marriage), they cannot make a permanent commitment, or they will at least be inclined to ignore a "permanent" commitment made when it suits them. Many non-Catholic Christians do not believe in the Real Presence of Jesus in the Eucharist, which is the unique effective source of the fidelity that preserves permanence and unity. Thus they would not be able to obtain the help and strength and the increase of pure love necessary to remain in communion with the other members of an OCDS community. In short, "community" would be impossible with such a member in its ranks.

#### 4. *What is meant by "membership" in the Catholic Church?*

It means, of course, that one is "baptized" into the Catholic Church. But for purposes of our Secular Order, it also means that the individual be "in good standing". That would exclude, for example, someone who is in a bad marriage, that is, in a marriage that is "invalid" in the eyes of the Church. But even beyond that, the Catholic applying for membership in the OCDS must be leading a good, upright life. By that we mean a "practicing" Catho-



lic, one who attends Mass on Sundays and Holy Days of Obligation, frequents the Sacraments, participates in Parish life, and generally has a good reputation in his/her Parish community and among Catholic friends and acquaintances.

5. *Why is it important that applicants be living good and upright lives?*

I think the answer is found in the phrase "who are called by the Lord." In order for a person to be called, really to "hear" a call from God, there must be no obstacles to the influence and inspirations of the Holy Spirit. One who is not leading a good life has effectively blocked out those influences and inspirations that call to intimate union with God. In fact, the notion of leading a good and upright life must also include the notion of "prayerfulness", as well as some acquaintance with Holy Scripture and spiritual reading, because it is precisely at those times in our daily lives that we make ourselves receptive to the graces and inspirations of the Holy Spirit. All of that would have to be taking place as a pre-condition to "experiencing" in some way a *desire* to draw closer to God through membership in a Secular Order. These same pre-conditions also are necessary in order to have the requisite dispositions of soul to follow up on the call and to make sincere efforts to cooperate in the formation process once one has been admitted.

6. *What would be the impediments mentioned in the first paragraph of Article 10?*

In General, they are of two kinds: practical and juridical.

The practical impediments would be those due to conflicting obligations. These would prevent the applicant from "finding the time" or "making the time" to follow the Rule faithfully in its entirety, which includes, of course, attendance at the monthly meetings. These conflicting obligations could be those of family or employment, that is, whatever would preclude the opportunity and the "freedom" to make and carry out a permanent commitment to the Secular Carmelite life and to the OCDS community.

The juridical impediments would be existing membership in another publicly recognized "religious" organization, that is, the applicant has already made promises or vows in another Secular Order or its equivalent. Such a person would already have a rule to follow. (In the Apr-Jun 1991 Clarion Fr. Anthony Morello, OCD, then a Definitor General, spoke to the issue of belonging simultaneously to two distinct Secular Orders. In the Clarion of a full year later, Fr. John Sullivan, OCD, currently 2nd Definitor General, spoke to the issue of letting Religious (Sisters) attend monthly meetings).

Then there are impediments that lie somewhere

in between, which could be practical and juridical at the same time. For example, a married person sincerely believes he/she has the time and the freedom, while remaining utterly faithful in fulfilling all his/her obligations to the family, to make a commitment to the Secular Order Rule, but whose spouse does not grant permission. It is always necessary that permission of one's spouse be obtained, because in a certain, but true, sense, each spouse is the "religious superior" of the other. Hopefully, the denial would be based upon good, solid reasons, and hopefully, a spouse would not apply for admittance in spite of want of permission from his/her spouse.

7. *What does "conscientiously accept" mean? -* At the very least, it means taking the fact of membership in the Secular Order very seriously. It means taking the Rule in its *entirety* very seriously, such that one will not, for minor or frivolous reasons, omit duties and obligations imposed by the Rule. Even though the Rule does not oblige "under pain of sin", once the vocation has been "conscientiously accepted", it should follow that a member would feel almost as bad, almost as sorrowful for deliberate infidelities to the Rule as he/she would feel for having sinned. A conscientious person is likely to think along these lines: *I have committed myself to a way of life that I know pleases God very much, even though it is not "binding" in conscience. But in view of the fact that He loves me with an infinite love, and has sent His Son to rescue from eternal death, how could I possibly take that commitment lightly?* We can see from this, by the way, why the requirement of "membership in the Church" means quite a bit more than just "being baptized into it".

8. *What is meant by the term "this special vocation?"*

The footnote (31) that follows this phrase in the text of the Rule refers to the Decree on the Laity, section 3, of the Second Vatican Council. There it says that all lay Catholics are called to cooperate in the building up of the Church and in the spreading of the Faith according to each one's special gifts. A Catholic called to be a Lay Discalced Carmelite would need those special qualities that enable one to share in the characteristic way in which the Teresian-Sanjuanist Carmel helps to build up the Church and to spread the Faith. That "characteristic way" for Lay Catholics is laid out in the Secular Order Rule. Whoever has these special gifts and qualities knows it, because the Rule and the Spirit of our Carmel exercises a certain appeal and attraction over the mind and the heart of such a person. One whose call is authentic and who accepts it conscientiously should always find deep peace and

contentment in living out the Rule, even though that is not always easy.

9. *What is meant by "can apply?"*

What it means is that no one can be prevented from making an application, on the one hand, and every application must be given serious consideration, on the other.

10. *What about: "can be accepted by competent authority?"*

Quite a bit is said here. It implies that the competent authority must see to it that everything that precedes that phrase in the sentence has been verified. Thankfully, the application blank solicits most of the necessary information, and from it, the competent authority (Council and Spiritual Assistant) can make *prima facie* judgement that there are no impediments to the applicant's being admitted to "postulancy". In order for them to make a valid practical judgement as to the applicant's suitability to be admitted to "formation", that requires the "sufficient contact" spoken of next.

Having considered the first paragraph of Article 10, we now consider the second paragraph:

*After Sufficient contact with the Community, the candidate is admitted to a period of formation, which normally extends for two years before the temporary Promise, and for another three years before the definitive Promise.*

11. *What is meant by "sufficient contact?"*

Section IV of the Local Statutes for the U.S. states that the term is "normally understood to entail the aspirants' attendance at six consecutive meetings of the community".

In the past, that statute has caused some difficulties. Some applicants were able to attend four or five meetings consecutively, but then because of some unforeseen circumstances that prevented their attendance the 5th or 6th consecutive meeting, they were obliged to start counting all over again. The previous meetings they attended were discounted.

As a result the Generalate was asked to change that requirement to read "attendance five or six times within a nine month period". The answer of Fr. John Sullivan, OCD, appears in the Apr-Jun 1992 Clarion, spoken of above.

12. *Is there a meaning to "sufficient contact" that applies to an individual meeting?"*

I think so. I think it means that the prospective applicant make a good faith effort to "participate" fully in the activities of the meeting. Of course, at the very first meeting attended, one could be an "observer" only.

13. *Who decides, in both cases, that there has been "sufficient contact?"*

Naturally, the Council, with the consent of the Spiritual Assistant. Usually the priest assistant defers to the Council because he knows that Catholics are generally at their best behavior in the presence of a priest, but their "true selves" emerge when the priest is not around. As the Rule is written, the spiritual assistant can only veto "approvals" by the Council, he cannot veto "disapprovals". That prevents an unworthy candidate from successfully deceiving a priest assistant into *insisting* that the Council accept the said candidate.

14. *What is meant by "formation"?*

The word as used in the Rule includes several elements. It certainly includes "instruction", the *impacting of information*. Obviously, that would be information about the Spirit of the Order, for one thing, and because Carmel is the Order of Prayer and Contemplation, instruction on Prayer and its practice.

Carmel is also an ascetical Order (prayer and self-indulgence do not go together), and so formation includes instruction on self-denial and the attainment of self-mastery through mortification. Formation would also include an attempt to imbibe and make one's own the heart and mind of both St. Teresa and St. John of the Cross, since they are our Holy Parents as Carmelites. And, of course, formation includes instruction on the History of the Carmelite Order, as well.

15. *What would be elements of "formation" that are distinct from "instruction" or the imparting of knowledge?*

I think all of them are included in the word "apprenticeship", or in an equivalent expression: "hands-on-experience". Formation includes the actual experience of trying to live the Rule, trying to carry out all its requirements in daily life. Particularly, one has to begin to practice prayer, recite the breviary, and engage in the ascetical practices of self-abnegation and mortification.

Actually, without the apprenticeship aspect of formation, the instructions given cannot properly be understood or assimilated. Doing provides a certain "keen-ness of perception" that enables one to grasp the teaching intellectually and helps one to acquire the "instinct" one needs when it comes to integrating the teaching into one's daily activities.

The end result of formation should be a soul that has all the "characteristics" of a Lay Discalced Carmelite. The habits of thought and affection of a Discalced Carmelite need to be acquired. Thus the prescribed formation period lasts five years.

16. *Is the three year period of "formation" of the*



*temporarily professed member any different in kind or scope that the two year "formation" of Novices?*

I think so, because the aspects of instruction and apprenticeship are of the utmost importance in the two year period as Novices. Of importance, too, is the fact that the Novices, having made *no Promise*, do not have the "stress" or "burden" of obligation to intimidate or discourage them as they struggle to re-organize their lives in accordance with the Rule. Of course, generous, good faith efforts must always be made.

During the Three years of "formation" of the 1st professed, there is not the same emphasis on "instruction" as before. Now the member has to learn how to cope with the stress and burden of an obligation that is present as a result of having made a three-year promise. It gives him/her an opportunity to see if he/she can live up to the commitment made. In the course of three years, usually any difficulties or impediments to ongoing, permanent fidelity to the Rule that could arise will have arisen, so that the candidate will be able to decide, realistically, whether or not the definitive Promise, for the rest of one's life, can be made.

The three year period of formation is important also for the Council and the Spiritual Assistant, so that they will have an opportunity better to get to know the 1st professed. Then, at the end of that time, they will be able to make a prudent, well-formed judgement as to the suitability of the 1st professed to make the final, permanent promise. It should become clear to them by the end of three years, whether or not the candidate has the "characteristics" of a Lay Discalced Carmelite.

Thus, the three year formation period is a "two-way-street". The 1st professed, the Council and the Spiritual Assistant all need "evidence" that the former is ready for the Final Promise.

17. *What kind of instruction is usually given during the three years of 2nd formation?*

The practice varies in different communities, usually depending upon circumstances. A very few

have formal "classes" for the 1st professed, and this usually involves a deeper and more extensive study of the lives and writing of our Founders, and of contemplative prayer. Most communities have no special "formation" classes for the 1st professed, so that they, the finally professed and the "novices" get only the further instruction contained in the Spiritual Assistant's conference to the entire group. My personal opinion is that the priest-assistant should, over the course of the years, include conferences on topics that help the members grow toward basic "Christian" perfection as well as toward "Lay Discalced Carmelite" perfection.

Some of the topics for the conferences by the priest assistant would hopefully include the Sacraments, the Virtues, and the many Mysteries of our Faith. Also talks on Scripture, the great Saints, especially Our Lady, St. Joseph, and our own Discalced Carmelite Saints and Blesseds. Talks on the holiness that is proper to the Laity would also be appropriate. And now that the Universal Catechism of the Catholic Church has been published, conferences based on it would be very timely.

18. *Do the Council and the community have any input into the selection of subject matter for the conferences of the spiritual assistant?*

The Rule says nothing specific about this, but in the "form" used to appoint a non-Carmelite priest as spiritual assistant there is explicit instruction that he confer with the Council for the purpose of selecting topics that are agreeable to *both* the Council and the assistant.

19. *What, if anything, do the Local Statutes for the U.S. add to the requirements for membership as contained in Article 10, since the last paragraph of Art. 10 defers to section IV of those same Statutes as to "age" and "other" requirements? - Really, nothing, other than to set a minimum age limit of 18 years, to state that [diocesan] clergy may be admitted to our Secular Order, and to define "sufficient contact". In terms, it corroborates the authority of Article 10.*

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**OCDS NEWSLETTER**  
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