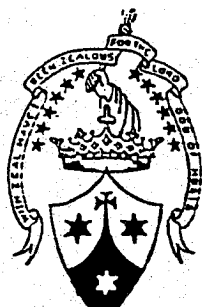


# CARMEL CLARION



**OCDS NEWSLETTER**  
Eastern Regional Office  
THE COMMON  
182 Old Street Road  
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VOLUME XII, NO. 1

FEB-APR 1996

## LENTEN CHALLENGE AND EASTER WISHES FROM THE WASHINGTON PROVINCIAL DELEGATE:

FATHER PATRICK FARRELL OCD

Dear Members of the Secular Order,  
St John of the Cross points out (in his *Ascent of Mt Carmel*) that it is by the imitation of Christ that progress is made in the spiritual life.

Instead of giving up delightful good things for Lent, one of our OCDS Communities last year offered a list of faults to give up for Lent. Back-biting, gossip, complaining, etc. were on the list. In giving these and other faults up for Lent, a person might just become more Christlike.

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Which one or two faults could you give up for a most effective Lent?

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Jesus shares His Pascal Mystery of suffering, death, and rising again with us in many ways. We may resemble Him in our version of the Pascal Mystery in many ways.

One of my sisters took her 5-year-old spina-bifida nephew shopping before Christmas. Sam spotted a push broom, about 40 inches long. He saw how it was his size, usable while in his wheelchair--since he is paralyzed from the waist down. He was very disappointed not to be able to have it. However, another aunt bought and wrapped the broom as a Christmas present for him.

When Sam opened the present he was so delighted he both wept and laughed with joy. His father said that he had never even imagined a kid would want a push-broom for Christmas!

Sam saw in the broom his chance to be more fully a part of the family. His five older brothers and sisters each had a posted weekly task -- like clearing the table, doing dishes, etc.. Now Sam was able to help! He could sweep the kitchen and family room. The weekly list now included him!

Jesus used the wooden Cross as His service tool, enabling Him to be Savior of all humanity. Below, Joseph of Nazareth displays one of his service tools.

(cont.)



**DOES THE CROSS HAVE TO HURT THE WHOLE TIME?**

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OR CAN IT BE JUST A HEAVY BURDEN, A RESPONSIBILITY, A SITUATION IN LIFE, IN WHICH YOU ARE TRANSFORMED, CHANGED BY JESUS, INTO PART OF SOMETHING BIGGER THAN YOUR OLD SELF?

The Cross transformed Jesus from preacher and miracle-worker into Redeemer. When He invites us to pick up our cross and follow Him, it seems such a well-diguisd blessing that we aren't sure it is a blessing!

Teresa of Avila in her *Life* points out that favors in prayer are always accompanied by trials and crosses. St John of the Cross talks about those who are enemies of the Cross. When life seems especially rough, read St. John's *Ascent of Mt Carmel*, Bk 2, Ch 7. Jesus may be moving over on the Cross to make room for you to join Him in the Paschal Mystery of suffering, dying, and eventually rising again with Him.

Only with the eyes of faith can we recognize the Cross as a blessing. May you possess that faith! --Fr. Pat, OCD

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From Fr. Bruno Cocuzzi, our Mission Procurator:

You are cordially invited to help yourself and your loved ones spiritually, and at the same time help our Provinces's Mission in Nairobi, Kenya.

Join the Infant Jesus Carmelite Mission Association (\$5 per year donation)! Benefits listed below:

\*\*A Mass offered once each week for the intentions of the members,

\*\*A Mass for the members offered on the 25th of each month in honor of the Infant's birthday,

\*\*A share in the daily prayers and good works of the Discalced Carmelite Friars of the Immaculate Heart of Mary Province serving God in all parts of the world.

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**THE NATIONAL OCDS SECRETARIAT MET BEFORE THE CENTRAL REGIONAL CONGRESS IN AUSTIN, TEXAS IN OCTOBER.**

Although the National Secretariat has the authority to propose new Statutes or changes in the Local Statutes, it was agreed that we see the National Secretariat meetings as being mostly an opportunity for the various OCD provinces to work together. In any case, changes or new Statutes must later be approved by the General Definitory in Rome. At present: no changes.

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Here is Peggy Wilkinson's report on the Austin Secretariat and congress meetings-- with some omissions of matters already mentioned in the last *Clarion* or to be reported more fully in this one:

Fr. John Sullivan, OCD, Definitory for the Secular Order, brought updates on the First International OCDS Congress to be held in Rome, Oct 8-15, 1996. This is not like the OCDS congresses that we are accustomed to, but a council of Secular Carmelite representatives from every country in the world.

Translators for each language will be required at the meetings.

Although only a representative number of Seculars can be accommodated, Fr. John assured us that the Carmelite Information Service plans to make audio and perhaps some video tape translations. We will be receiving information on these as they become available.

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Each Carmelite Secular was invited to participate in this First International Congress through prayers and financial help.

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We were informed that some members from Eastern Europe would find it financially difficult to attend.

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The 100th anniversary of St Therese's entry into heaven will be celebrated from Sept 30, 1996 to Sept 30th, 1997. Celebration plans are already underway.

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Because of the International Secular meeting in Rome, (Oct 8-15, 96) the Western jurisdiction will not have its congress in 1996. Instead, the California-Arizona province will be having a series of one-day symposia in honor of St. Therese of Lisieux.

Each Congress is a time to renew old friendships and begin new ones. All of the Secular members who attended the Austin Congress were delighted with the warm reception of their hosts. As usual, the speakers were both informative and inspiring. A great deal of preparation was evident in the excellent liturgies. Our prayers of thanks to all those who made our visit so delightful. --Peggy Wilkinson, OCDS

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**THE FIRST OCDS CONGRESS IN CANADA WILL TAKE PLACE IN TORONTO, NOV 8TH TO 10TH, 1996. THEME: ST THERESE OF LISIEUX**

"What she lived.... What she wrote.... What she thought...."

Where: TORONTO COLONY HOTEL Cost: Shared room: \$240 Canadian per person, double occupancy; Single room: \$340 Canadian. The fee includes accommodation, meals as specified, coffee breaks and all conferences. Hotel accommodations booked through OCDS Congress Registration. REGISTRATION MAY BE MAILED TO: OCDS CONGRESS 1996 c/o 775 Eversley Dr, Mississauga, Ontario L5A 2E2 CANADA. Non-refundable deposit \$50 due by Feb 15, 96. Questions: 416-223-4770 or 905-896-2830

Note: most of the above information did not arrive in time for the Nov-Jan issue of the *Clarion*; this issue may not arrive in time for Feb 15, 96. The above deadline might be adjustable. Hence the above phone number.

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**AUDIO CASSETTES OF THE OCDS 17TH OCT 3-8, 1995 (AUSTIN, TX) CAN BE OBTAINED FROM RELIABLE COMMUNICATIONS, 1925 RUTLAND, SUITE J, AUSTIN TX 78758 #512-834-9492 OR 800-388-5709.**

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The next USA OCDS Congress, sponsored by our Eastern Region, will be held June 12-15, 1997, at the Huntington Hilton, Melville, Long Island, NY: ONE PERFECT ACT OF LOVE -- THE LITTLE WAY

## QUESTIONS AND ANSWERS

**THE THREE BIGGEST CONCERNS AMONG THE OCDS seem to be: Formation, Community, and Membership.**

Match your formation program to the reality of your group. My advice: don't bother to judge other groups --thinking they are better or worse. They are *different*.

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OCDS members come into the Secular Order from very different backgrounds. One group seems to be mostly highly sophisticated, eager to dig into profound spiritual questions. Another is simply trying to learn the basics. Neither is better, just realistic, I hope.

Some become interested in the Secular Order because they have already studied John of the Cross and Teresa of Avila in great depth, and discover there exists a Secular branch of Teresa's Order! Others never heard, much less read, anything of these saints--even if they are "Doctors"--Teachers of the whole Church, of everyone, Carmelites or not!

Many look for a support group in the area of prayer. Most support groups meet to cope with a problem. The OCDS meets to support each other in an answer: contact with their God--in prayer, and to study the ways to make this happen--with their group.

Formation Directors do not have to do everything. Those asked to help them sometimes need simply to read the materials with the "learners", and share with each other. Let God do something, too.

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**AREN'T WE ALL LEARNERS? FORMATION NEVER ENDS, OR SHOULDN'T.** Don't let anyone tell you they have "finished" Formation.

While visiting 46 OCDS groups in 1995, all different from the 19 I visited in 1994, I have been most impressed by "old timers" professed 20 or 30 or more years deciding they wanted to join the "newcomers" in the Formation classes.

So much experience should not be wasted. Together both older and newer can share what they have found to be true in our spiritual journey.

## WHO IS RESPONSIBLE FOR THOSE WHO MOVE AWAY FROM THEIR ORIGINAL COMMUNITY?

You are a member of your original Community/Group until you formally join some other Community. The group nearest to where you move may or may not accept you into their membership. Their Council needs to approve you. (RULE, Art. 24 F & G)

Hopefully, the local Council will be practicing Christian love, thinking of their Community's good and yours as well. Some wonderful people do not fit into a new Community as well as they fitted into their old one.

Who is responsible for the continuing Formation of a Member who moves away? First, the member him/herself. Secondly, the "old" group. And, when requested the Provincial Formation. (I label such transfers as ISOL-SPEC, meaning they are not part of the usual "Isolated Member" program, headed by Ruby Alexander.)

Because of the unbelievable mobility in the USA--about 70 to 100 OCDS Members change addresses in a 3-month period--, I recommend that OCDS Members who move... try to keep in touch with their previous Community, until they have been accepted into the new one. Sometimes, while trying to clarify a group's membership, I hear so-and-so does not come to meetings anymore. Then I see that so-and-so is listed as a newly accepted member of a group 1000 miles away! No wonder he/she misses meetings!

Also, I do appreciate it when you notify me of your address change.

Sometimes a Community shares the minutes of their meetings. Sometimes they can't. God bless you for doing your best!

## WHAT ABOUT ATTENDANCE AND COMMUNITY?

First, I approve and encourage emphasis on the importance of attendance and the various ways that members can add to the Community aspect. You are not an island!

However, I realize there are three aspects to this matter:

(1) the need to inform the individual of how much he/she can offer the rest in the way of moral support and sharing

(2) the real-life circumstances that surround and cause lack of attendance. There are dozens of very good reasons. The OCDS member may not feel comfortable sharing the real problem -- e.g.: a family member on drugs or other family situation.

(3) the real but often very difficult answer to the problem: the Community needs to make all the Members feel wanted, if possible!

The Rule (Art 25) gives this task to the President yet speaks of others helping with "useful tasks" of which this is certainly one -- whether outside of, or on meeting days.

Being realistic, however, it is sometimes better for the Community atmosphere or for the individual suffering physical ailments or great mental stress to be inactive. I know the current trend is to make blanket statements about the ideal of community. But real life is sometimes a far cry from the ideal.

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In many OCDS communities you can find some playing the Prodigal Son role, others the pouting/judgmental Older Brother role, why can't we have more Members playing the Loving, Hopeful, Welcoming Father role?

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The Holy Hill Retreat Center offers two retreats for Secular Order Members:

Due to circumstances beyond my control, the first will take place before this issue of the Clarion arrives. Your group may want to request it at your nearby retreat house.

*St Therese as Spiritual Directress* (Feb 15-18, 1996) directed by Fr Denis Read, OCD, and the second:

*Mary in Carmel: Icon of Faith* (May 17-19, 1996) directed by Fr. Paul Fohlin, OCD  
For info: Cf Sr Elaine Weber (414-628-1838)  
1525 Carmel Rd, Hubertus, WI 53033

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Our Peterborough, NH, Monastery Retreat House seems to lack any serious buyer, beautiful as it is--located in between two mountains. Cf. The Common, 182 Old Street Rd, Peterborough, NH, 03458 or 603-924-6060  
Why not ask about our upcoming retreats?

DISCALCED

CARMELITE

# February 1996

SECULAR

ORDER

CALENDAR

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday



1

2

3

The greater the perfection a soul seeks, the more dependent it is on grace, and the help of God is more necessary for it each moment for without it the soul can do nothing;.... Br. Lawrence of the Resurrection

4

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In general, from my prayer I always draw more humility confusion over my sins and desires to belong more to God each day, along with great gratitude.

Teresa of the Andes

L 68

He who with blind faith no longer desires anything except in so far as God wills it, has at last reached the highest stage attainable by man supported by the Grace of God.

Science of the Cross

Edith Stein - Benedicta of the Cross

11

12

13

14

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16

17

Sometimes I think of myself as a block of stone before a sculptor, ready to be sculpted into a statue, presenting myself thus to God and I beg Him to form His perfect image in my soul and make me entirely like Himself.

Br. Lawrence of the Resurrection

Fifth Letter

It is that we consider our soul to be a castle made entirely out of a diamond or of very clear crystal, in which there are many rooms, just as in heaven there are many dwelling places.

Teresa of Jesus

IC 1:1

18

19

20

21

Ash  
Wednesday

22

23

24

Since, O my God, You inspire me to make myself like you in everything as much as I can, I want particularly to imitate You in those virtues that are so pleasing to Your most loving heart, namely: humility, meekness, and obedience.

Teresa Margaret Redi

Resolutions

In tribulation, immediately draw near to God with trust, and you will receive strength, enlightenment, and instruction.

Sayings: 66

John of the Cross

25

26

27

28

29

Love, in its highest expression, is a fusion of beings in a mutual and voluntary surrender: such is the intimate Trinitarian life of God.


Edith Stein

science of the Cross 198

The true lover loves everything and is always thinking of the Beloved.  
Teresa of Jesus

# March 1996

SECULAR  
ORDER  
CALENDAR

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					<b>1</b>	<b>2</b>
					<p>The interior life is the deepest and purest source of joy. Edith Stein (Life &amp; Letters 173)</p>	
<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>
<p>To a friend, Teresa of the Andes writes: "Let's give thanks to God for having joined our souls with the bond of a true friendship, on which understands that real friendship consists of perfecting on another and of coming closer to God." Letter 82</p>				<p>Since love is what unites us to God, the more intense the love is, the more deeply the soul enters into God and the more it is centered in Him. Elizabeth of the Trinity</p>		
<b>10</b>	<b>11</b>	<b>12</b>	<b>13</b>	<b>14</b>	<b>15</b>	<b>16</b>
<p>Reflection on self and custody of the heart are necessary in order to journey well with security in the ways of God. Teresa Margaret Redi Maxims</p>			<p>I beg Jesus to deepen your awareness of the intimacy to which He has called you --even unto union with Him. He wants this from us; He needs this from from us if we are to win souls for Him. This desire of His is hidden in every manifestation of His Will -- the desire to detach us from ourselves and from all things that we may know that intimacy. Mother Aloysius of Concord Carmel</p>			
<b>17</b>	<b>18</b>	<b>19</b> St. Joseph	<b>20</b>	<b>21</b>	<b>22</b>	<b>23</b>
<p>.....let us live and let us die with God, suffering will always be more and more pleasant when we are with Him, and the greatest pleasures would be a cruel affliction without Him. May He be blessed by all. Amen. Brother Lawrence of the Resurrection Fourth Letter</p>					<p>Since God is hidden in the soul, there the good contemplative must seek Him with love... St. John of the Cross</p>	
<b>24</b>	<b>25</b>	<b>26</b>	<b>27</b>	<b>28</b>	<b>29</b>	<b>30</b>
<p>By virtue of their Promise, the Secular Carmelites should have a particular esteem for the Beatitude of poverty. They should love it as Christ loved it. In their daily effort to live according to the Gospel, they should realize what a wealth of generosity, self-denial, and above all hope and interior liberty, poverty makes available to them. In poverty they will find the way to union with Him who, "though He was rich, yet for our sake became poor" (2Cor.8,9)</p>					<p>out of love for us, and Who "emptied Himself" (Phil 2,7) to be at the service of His brethren. Secular Rule - Article 13</p>	
<b>31</b>						



"IN ORDER THAT LEADERSHIP QUALITIES BE DEVELOPED IN OUR COMMUNITIES, THE PRESIDENT'S STAY IN OFFICE SHOULD BE LIMITED TO TWO CONSECUTIVE TERMS, AFTER WHICH POSTULATION SHALL BE REQUIRED NORMALLY FROM THE PROVINCIAL DELEGATE" (USA STATUTES, SEC VII, N. 2G)

The Presidents should lead also by their example of obedience to the Rule and Statutes.

I have not told any Community they can re-elect their current President to a third term.

The Spiritual Assistant, even though the Order's representative, does not have the authority to approve a person being elected to a third term.

What if someone has served as President for two consecutive terms and has done a great job?

There are no such people as "Presidents For Life" in the Discalced Carmelite Secular Order. My suggestion is: for the benefits of continuity from one three-year term to the next ones, elect the out-going President to be a member of the new Council.

MORE QUESTIONS ON ST TERESA'S WAY OF PERFECTION:

CH 14: n1:

B) What is the fault St Teresa is speaking about? Is it that of wanting to join a group for the wrong reason?

Is the fault that of not having enough determination to stick with prayer at times that are difficult?

Or is the fault that of feeling you already know everything that you need, that you should be the teacher of all the rest? Or what?

n2:

C) Can "good intelligence" be translated as common sense? How can this statement of St Teresa be a consolation to those who feel others have attained a high level of spirituality while they haven't. . . yet?

Even if you feel you are still at a low level in the spiritual life, what is the good counsel and other services you can offer others -- "without being a bother to anyone"?

D) Have you met any of these people with a "holy simplicity"? And, what in particular was helpful to you?

E) If you have been ambitioning to become a member of an OCDS group, or some other one, do you feel the leadership of the group knows enough about you to see you have the right reasons/motivation? Would you be upset that the OCDS Community's leadership thinks you need more time, a "long probation" in Formation?

F) What are your feelings, should they decide, that you do not have a God-given vocation to their Community?

G) Would you find this an affront as St Teresa sees is not the case? Or what? And what would you tell others who have this situation?

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