

CARMEL CLARION



OCDS NEWSLETTER

East Coast, Eastern Jurisdiction

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VOLUME IX, NO. 2

FEBRUARY - MARCH 1998

THE MONK AT QUADRAGESIMA

Jessica Powers (1905-1988)

Come, death,
Walk in this season of your grim renown.
Come, let me have my bouts with you, knave
who tracked my Master down.

I honor you with shares of all I have.
Break bread with me; be sated at my table.
Snatch your sweet portions of my scanty rest.
Take all that I am able to give of all that flesh and
blood keep bringing when cosmic bells
have set my senses ringing.
Eat your cold way into my self-esteem
till even the deep subtle root has died.
Wrest from my mind the crowns of which I dream.
Take the externals; take the bright inside.
Tear out impatience by the handfuls -- so.
Grab, if you can, my pride
and thieve those words that leave me deified.

Come death, my friend, my friend.
I know the good your coming works in me.
Shape me to Christ before my journey's end;
Hack me and hew me till Christ comes to be
my dear identity.

For certainly I know
that in our sharp encounter well I fare.
With you as guest beside me all is gain.
You slay me, death, but then I rise to live
and you yourself are slain.



LENT, FASTING, DEATH and RISING

Fr Theodore N Centala OCD, Editor

For centuries one of the monastic customs was to have a human skull on the head table of the dining room to remind the religious to eat in a manner that gave glory and praise to God, and also prepared them for eternal glory. During Lent we should be brave enough to reflect on eating, death, resurrection of our body and our final glorification with Christ in heaven.

In the Catholic Encyclopedia we read that Lent is the 40-day period of prayer, fasting, penance, and spiritual endeavor in preparation for Easter. It is the great paschal retreat of the Church. In the first three centuries the period of fasting did not exceed a week at the most. But, by the end of the fourth century the 40-day fast, *Quadragesima* in Latin, was observed everywhere throughout the whole of Christendom in both East and West.

Reprinted with permission from "Selected Poetry of Jessica Powers" by Regina Siegfried, ASC, and Robert Morneau, eds. Sheed & Ward, 1989, 224 pp paperback, \$14.95. To order, call: 1-800-333-7373.

The number 40 was suggested no doubt by Our Lord's 40-day fast in the desert. The manner of reckoning the 40 days, however, varied in the different Churches. The Eastern Rites as a rule spread Lent over 7 weeks with both Saturday and Sunday exempt from fasting. The West had a 6-week period with only Sundays exempt. As a result there were only 36 actual fast days, a situation that the Western Church, our Roman Catholic Rite, remedied in the 7th century by adding 4 days beginning with Ash Wednesday.

By a brief flash-back we recall that we had welcomed Christ as a model for our lives by accepting a blessed palm last year on Palm Sunday. We pledged to lead a life of allegiance to Him who takes away our sins, and the sins of the whole world. After a year of Christian living we have to admit that we have not faithfully done everything that we pledged we would do. So, we burnt our palm of acceptance, allowed our head to be anointed with the holy ashes, and now we begin another intensive six weeks to prepare to accept Christ this Palm Sunday with a more complete giving of ourself over to becoming even more Christ-like.



Our Lent nowadays is less taken up with fasting and more with the spiritual renewal that the preparation for Easter demands.

One can effectively relive the Mystery only with purified mind and heart. Purified from sin and selfishness. A sense of guilt, sorrow for our sins and compunction of heart, leading to growth in virtue, are to be considered as ordinary steps in Lent. The Sundays of Lent are an excellent opportunity to engage in the spiritual and corporeal works of mercy: the Beatitudes. The whole human person can also be reached through the body, by corporeal works of mercy.

During the early centuries the observation of the Lenten fast was very strict. Only one meal a day, to-

ward evening, was allowed; flesh meat and fish, and in some places eggs and dairy products were forbidden.

However, from the 9th century on the practice began to be considerably relaxed. By the 15th century it was the general custom to have the one meal at noon. Then a light lunch was allowed in the evening. In the Middle Ages fish was allowed, then dairy products. Then meat was allowed on Sundays, and finally on weekdays, but never on Fridays.

In the contemporary Church, in view of the fact that two-thirds of the world are poor and go to bed hungry, fasting is now defined as taking one principal meal a day, no eating between meals, and two other meals which together do not exceed the main meal. Fasting, and also abstinence from meat, is now required only on Ash Wednesday and on Good Friday, for those from their 18th to their 59th birthday.

However, the practice of fasting and/or abstinence from meat is also encouraged as a private devotion, especially during Lent and (for Carmelites on the days before the major Carmelite feasts), and whenever ap-

propriate. The practice of a daylong fast each week in solidarity with the poor of the world has been an informal custom in many areas of the the Catholic world.

The spiritual meaning of Lent can increase as the dietary expression is diminished and the faithful are instructed how to use their whole human condition for the sake of the Kingdom. Our need for some penance, spiritual discipline, for some asceticism is grasped anew during Lent, and also for our whole life.

The Sundays of Lent are solemn times of prolonged meditation upon the Passion and impending death of Christ on the Cross. We are invited to daily live the death and Resurrection of the Lord, as St Paul would say. The better the preparation we make for Easter, the more lasting will the results be in our lives. □



St. John of the Cross, Disalced Carmelite.

The above photo of St John of the Cross was reconstructed from his skull using technical skills developed by the Russian, Herasymovyi, as 97% accurate.

THE ASCENT OF MOUNT CARMEL, Bk. II, Ch. 7.

"If anyone wishes to follow my way, let him deny himself, take up his cross and follow me. For whoever would save his soul will lose it, but whoever loses it for me will gain it" (Mk. 8:34-35).

"Oh, who can make this counsel of our Savior on self-denial understandable, and practicable, and attractive, that spiritual persons might become aware of the difference between the method many of them think is good and the one that ought to be used in traveling this road! They are of the opinion that any kind of withdrawal from the world, or reformation of life suffices. Some are content with a certain degree of virtue, perseverance in prayer, and mortification, but never achieve the nakedness, poverty, selflessness, or spiritual purity (which are all the same) about which the Lord counsels us here. For they still feed and

clothe their natural selves with spiritual feelings and consolations instead of divesting and denying themselves of these for God's sake.

They think denial of self in worldly matters is sufficient without annihilation and purification in the spiritual domain. It happens that some of this solid, perfect food (the annihilation of all sweetness in God -- the pure spiritual cross and nakedness of Christ's poverty of spirit) is offered them in dryness, distaste, and trial, they run from it as from **death** and wander about in search only of sweetness and delightful communication from God. Such an attitude is not the hallmark of self-denial and nakedness of spirit but the indication of a spiritual sweet tooth. Through this kind of conduct they become, spiritually speaking, enemies of the cross of Christ (Phil. 3:18).

A genuine spirit seeks rather the distasteful in God rather than the delectable, leans more toward suffering than toward consolation, more toward going without everything for God than toward possession, and toward dryness and affliction than toward sweet consolation. It knows that this is the significance of following Christ and denying self, that the other method is perhaps a seeking of self in God -- something entirely contrary to love. Seeking oneself in God is the same as looking for the caresses and consolations of God. Seeking God in oneself entails not only the desire to do without these consolations for God's sake, but also the inclination to choose for love of Christ all that is most distasteful whether in God or in the world; and this is what loving God means.

Oh, who can explain the extent of the denial our Lord wishes of us! This negation must be similar to a temporal, natural, and spiritual **death** in all things; that is, with regard to the esteem the will has for them. It is in the will that all negation takes place. Our Savior referred to this when he declared: Whoever wishes to save his life will lose it (Those who want to possess something, or seek it for self, will lose it); and whoever loses his soul for my sake will gain it (Mt. 16:25; Lk. 9:24). This latter means: those who renounce for Christ all that their wills can both desire and enjoy by choosing what bears closer resemblance to the cross -- which in St. John our Lord terms hating one's own soul (Jh. 12:25) those same will gain it." □



DISCALCED CARMELITE WORLD MISSION CONGRESS

The Carmelite Friars received the following message from the Vatican Secretariat of State, Sept. 14, 1994:

"The Holy Father was pleased to learn that the Discalced Carmelites World Mission Congress will take place in Nairobi from September 25th to October 3rd with the aim of fostering a renewed awareness among all Carmelites of their traditional missionary spirit and commitment.

His Holiness sends cordial greetings to those taking part in the Congress and encourages them to see the new evangelization as an imperative for all the members of the Carmelite family according to the specific charism granted to each one for the building up of the whole Church.

He entrusts the work of the Congress to the intercession of St. Therese of the Child Jesus Patroness of the Missions and with affection in the Lord he imparts the requested apostolic blessing as a token of his prayerful solidarity."

CARMEL THE GOSPEL AND AFRICA

Rev. Fr. Camilo Maccise, OCD, Superior General

Forward. This issue, "Carmel and the New Evangelization" is dedicated to the African continent. Just two years after the death of our Holy Mother Saint Teresa of Jesus our Order had a missionary presence in Africa. Rather painful historical circumstances made this presence a short one. Not until this century, particularly in the last thirty years, was Carmel to re-establish itself in African lands. This time it was not just for missionary work, but to establish and incarnate its charism in the various nations.

The growth of Catholicism in Africa faces the major problem of inculturation of the gospel. This is particularly true of consecrated life. In Proposition 40 of the recent Synod, it is expressly stated that, "it is necessary to inculturate consecrated life, as much for its growth as for the quality of gospel witness it ought to offer to the world." This is the first challenge we must confront if we are going to give an African face to Carmel in the near future.

Equally, our missionary presence in Africa is called to "impart and explain that mystical treasure which is its distinguishing mark, and which it possesses in so large a measure" (Decrees of the OCD Special Chapter, 1968, Apostolate of the Missions, 43). To carry this out, the Order has sought, especially in the last fifteen years, to accompany its missionary service with careful attention particularly for priest and religious.

A great challenge for the future of the Carmelite Order in Africa is to nourish and spread a missionary spirituality, that begins with an experience of God in the work of evangelization, in a world filled with injustice and oppression.

Joined with the friars' presence is that of our cloistered nuns, who are called to witness to God the Absolute and the gratuitousness of God's giving. To unite in Associations, as the Church asks them, will help them to find through collaboration, ways for resolving the problems they presently face. When visiting the Nairobi monastery on May 7, 1980, Pope John Paul II said, (Congress photo taken by their Carmel)

"My dear sisters, I bring you greetings and love from all the Church, and I thank you for your grand contribution to the work of evangelization." Even though these words were addressed to the Nairobi Community, they can be taken as words of gratitude from the Pope to all the monasteries of Discalced Carmelite Nuns in missionary territories. Many times the nuns arrive before the friars, and their monasteries become a sign of a mysterious and salvific presence of the Church.

In cooperation with the friars and nuns, many Institutes of the Teresian Carmelite Family, live out and give witness to the riches of our spirituality in commitment to many pastoral initiatives in serving the peoples. With their contemplation and prayer, their flame of love for the Lord and ardent thirst for the salvation of their brothers and sisters, they unite themselves to what has always been held as the opus maximum of the Teresian Carmel. As we approach the Third Millennium, we are confident that the Lord will bring to fruit the seed bed of the Teresian Carmel sown in the African continent.

Introduction. Carmel in Africa is a reality that is alive and extensive. We are already present in around

twenty nations with numerous local religious. In Africa we are youthful, whether it be from our recent presence or for the high number of religious still in formation. Our own particular Carmelite physiognomy is clearly seen in the life of our nuns. It continues to grow daily among the friars with the arrival of new vocations and the continuing commitment to the spiritual life and the apostolate of spirituality. The African continent still suffers grave social, political and economic difficulties for which viable and permanent solutions are slow to find.

All this has a real influence on the life of faith of the people and causes noteworthy problems for the Church, spending itself in helping everyone as it would like to. Our own effort is centered above all in guiding the People of God towards a human and Christian maturity that unites faith to daily life. The means at our disposal are scanty and the needs immense: for basic subsistence, for health care, for education and teaching to read and write, for work, for teaching and deepening knowledge of religion, revealing prayer as dialogue with God and openness to others. There is still need for just about everything in Africa. Except for agriculture, nearly every manufactured thing is imported, even if the primary materials are often found on this Continent.

The needs of our Missions range from food to building materials, from books to cars, from clothing, shoes to medicines, from vestments and sacred objects to sewing machines. Every little bit helps, especially economic aid and the constant remembrance of us in

prayer and the offering of our lives to God wherever we are. Therese of the Child Jesus, Patroness of the Missions, our Carmelite sister, is a light for us and a guide to following Jesus, who was the first Missionary in Africa, when he with his parents fled to Egypt. The Teresian Carmelites have accepted the challenge to bring their own contemplative charism and character to the missions.





BAKANJA ISIDORE: AFRICA'S MARTYR, A NEW BLESSED IN THE CARMELITE FAMILY

On April 24, 1994, the entire Carmelite Family had the joy of seeing one of its members declared Blessed during the solemn ceremony carried out in St Peter's Square in Rome.

Bakanja Isidore, a native of Zaire and a member of the Scapular Confraternity, died because he did not want to remove his scapular. During his youth he was instructed by Belgian Trappist missionaries and he converted to Catholicism. The scapular and the rosary were visible signs of his faith. So when his atheist employer ordered him to take off his scapular, he refused. In exchange he received floggings that left incurable wounds on his back.

The following six and a half months that he lived in torment were more painful than the beatings them-

selves. When the missionaries were giving him the last Sacraments they asked him to pardon the man who had beaten him. But Isidore replied, "I have already pardoned him and when I am in heaven I intend to pray for him too." He died clasping the scapular and the rosary on August 8 or 15, 1909. Two of the few official documents still in existence concerning Isidore are the records of his initiation into Christian life, and his inscription into the Scapular Confraternity. Carmel became aware of this heroic testimony and Marian devotion manifested by the scapular through the Carmelite Friars of the Ancient Observance working in Zaire. The martyrdom of Isidore demonstrated effectively the ecclesial dimension of the scapular. In the beginning it was hoped that the beatification would take place in Zaire, where the Catholics are justly proud of their own martyr. The Holy See, however, preferred to put the witness to faith of this African martyr in the context of the Synod of African Bishops which was to be celebrated in Rome. The Church of Zaire celebrated this event later.

NEW CARMELITE ALTAR MISSAL AND LECTIONARY

The long awaited new Carmelite altar missal, (or sacramentary,) and lectionary, (or book of readings for the Eucharistic Liturgy) are finally available. These make a fine gift for your Spiritual Assistant who celebrates the Carmelite feast day Masses for your group. The books contain the Masses and reading for all the beatified and canonized Carmelite saints, as of a few months ago.

We are grateful that the present Holy Father has beatified and canonized so many new Carmelites, not forgetting to mention proclaiming St Therese a doctor of the Church. So we had to do our part and keep the holy books up to date. They are brown hard cover, the same size as the red ones used by the parish, 8.5 X 11 inches. The altar missal costs only \$20 and the lectionary \$10, prepaid and postpaid. Either or both are available at: Provincial Office, Discalced Carmelite Friars, 1233 S 45th St, Milwaukee WI 53214-3693. No telephone and charge card orders are available.

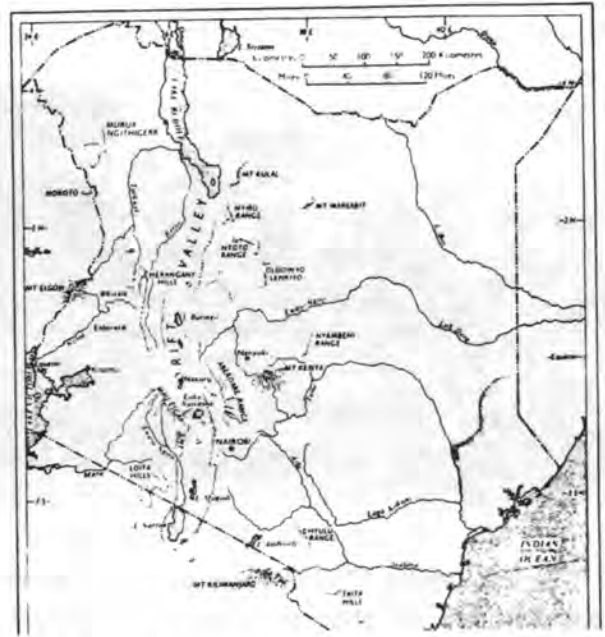
ST TERESA OF JESUS OF AVILA, F. 1,7.

"A Franciscan friar happened to come to see me, whose name was Fray Alonso Maldonado, a great servant of God, who had the same desires for the good of souls as I, but he was able to transfer them into deeds for which I envied him greatly. He had recently come back from the Indies. He began to tell me about the many millions of souls that were being lost there for want of Christian instruction, and before leaving he gave us a sermon, or conference, encouraging us to do penance.

I was so grief-stricken over the loss of so many souls that I couldn't contain myself. I went to a hermitage with many tears. I cried out to the Lord, begging him that he give me the means to be able to do something to win some souls to His service, since the devil was carrying away so many, and that my prayer would do some good since I wasn't able to do anything else. I was very envious of those who for love of our Lord were able to be engaged in winning souls, though they might suffer a thousand deaths.



And thus it happens to me that when we read in the lives of the saints that they converted souls, I feel much greater devotion, tenderness, and envy than over all the martyrdoms they suffered. This is the inclination the Lord has given me, for it seems to me that He prizes a soul that through our diligence and prayer we gain for Him, through His mercy, more than all the services we can render Him. □



WASHINGTON PROVINCE ACCEPTS KENYA MISSION

Our previous General Superior, Father Felipe Sainz de Baranda, OCD, was deeply committed to the expansion of the Order, particularly in Africa. Among the missionary projects he desired was to have one of our foundations in Nairobi, a place considered strategic in the Continent because of its centrality and the opportunities it offered for meetings and study.

Our foundation was officially inaugurated on February 2, 1992 and was set up for the express purpose of being a formation center for our English-speaking students of philosophy and theology, coming from Nigeria, Malawi and Tanzania. As of June 1, 1995, the Washington Province of the Discalced Carmelite Friars have accepted the responsibility for the Carmelite Mission in Kenya, East Africa.

Kenya, a struggling democracy, is a little larger than Spain but a little smaller than Texas. Kenya has about 30 million people. The lingua franca is Kiswahili, a multipurpose language that evolved on the coast and is spoken in several dialects throughout the country. Essentially a Bantu language, it contains an enormous Arabic vocabulary, as well as some Portuguese, Hindi, and English loanwords. Since 1971 it is the official language. There is no official religion. About 6 million people are Catholics, almost 4 million are Protestants, and 2 million are Muslims, leaving 18 million belonging to traditions animistic religions.



The candidates for the friars go to Capiri in south central Malawi for their novitiate. It is a poorer country than Kenya. Nairobi is used mostly for the theology students and as a retreat house. Neither form of ministry has much of an income. Occasional ministry for the Carmelite Nuns, the Secular Order Carmelites, and other religious brings in a little income. Personnel expenses and food are the major items. The 30 students at present are listed below. Their tuition is \$375 per semester, plus room and board at the central monastery. Each Province pays for their own students. A guard must be hired for the 12 hour night shift.

International Carmelite Staff

Fr Lawrence Daniels, (USA), Rector
 Fr David Costello, (Ireland-USA) Student Master
 Fr Dennis Geng, (USA) Postulant Director
 Br Shane Kelleher, (Australia) Retreat House Dir.

Br Thomas Ochleung OCD (Kenya) theologian
 Br Edmond Shabani-Kishabongo (Rwanda) theol.
 Aimable Uwimana (Rwanda Diocesan) theologian
 Concorde Akimana (Rwanda Diocesan) philosopher
 Br Santulino Ekada OCD (Nigeria) novice

OCD Postulants for Nairobi Kenya

Richard Upendi (Uganda)
 Julius Karuu Ituuru (Kenya)
 Edward Marc Otieno Ojora (Kenya)
 Jacob Mugo Mbiti (Kenya)
 Reuben Ernuka Esillmons (Kenya)
 Abednecco Pete Wambua (Kenya)

Tourism, and agriculture are the main sources of income, with tea and coffee as the main exports. Nairobi, its capital with about three million people, is over a mile high, so it is relatively cool and quite dry even though it is near the Equator. The coastal area on the Indian Ocean is quite tropical.

Our Carmelite Monastery is near the village of Karen, named in honor of the Danish author Karen Blixen (1883-1962) who "had a farm in Africa." About fifty religious houses have been built in the area. Due to the pleasant climate Nairobi has become a center for education and religious formation. It is relatively close by air to all of Africa, India, the Middle East and southern Europe.

OCD Theologians from Malawi

Br Philbert J Namphande
 Br Paul Nampota
 Br Isaac Mpokwe
 Br Emmanuel Chikaya
 Br Augustine Matola
 Br Harold Chimzimu

OCD Theologians from Nigeria

Br Sylvester Uche Itodo
 Br Remiguis Ikpe
 Br Chrysogonus Okorie
 Br Thaddeus Dim
 Br Jude Ogbu
 Br Ephraim Chidex Ojikwe
 Br Andrew Unaegbu
 Br Frankline Udenze
 Br Francis Odigwe
 Br Emmanuel Nwadike
 Br Daniel Ehigle
 Br Stephen Ugwu
 Br Peter Nwachukwu
 Br Canise Azuoma

OCD Philosophers from Tanzania

Br Sachea Marretti
 Br Francis Kunga
 Br Stanislaus Nzioki
 Br Josephat Onyiego

Our major responsibility is to staff a spirituality center in this suburb of Nairobi, which is used as a residence for all the Carmelite students of East Africa who are attending the major seminary nearby. So there are many nationalities of Carmelites at this monastery for theology students. They are studying close by our house together with religious from 14 various congregations at the Theological College of Tangaza which forms part of the Catholic University of East Africa.

NOTES from Fr Larry of Nairobi's Journal



November 5, 1997 -- Thanks a million for all your newsletters, cards and letters of support and prayers. Only God knows how dependent we are on your prayers. Fortunately, even though we are only four formators here, things are

going well. The students are busy with studies and are cooperative and helpful. Surely all these blessings are coming to us through your prayers and sacrifices. Now a little of what's happening around here.

Sept. 17, 1997 -- After supper last night, I was sitting in my office trying to get a few things done. Suddenly Joseph, our night watchman, burst into my office. "Father! Father!" "Joseph, what's wrong?" "Father come!" I followed him outside, and he, talking quickly in Kiswahili, pointed to the moon. Looking up I saw a wonderful sight: a cloudless African night, a warm gentle breeze scented with eucalyptus, and a brilliant full moon in eclipse! Joseph and I stood quietly for a long time and watched our own earth's shadow creep across the moon. Ah such beauty ... a free African blessing.



Sept. 26, 1997 -- Margaret, our secretary, is taking tea [morning break]. The door bell rings and I answer from my office. The poor man is familiar, comes here often. I hardly greet him and shake his hand when he reaches into the pocket of

the body-oil-stained heavy quilted bright red winter coat he is wearing. He hands me a piece of paper, folded so many times, it is separating at the folds. He

opens it and holds the pieces in place so I can read it. It is a photo-copy of a form from the mortuary which the city of Nairobi issues the poor so they can collect funds to bury their dead.

As I read, he's telling me of his niece, a teenagers pregnant with her first child, who bled to death after birthing and is now in the mortuary. He is taking care of her child, but he needs help with the coffin. His voice is tear-stained and heavy with emotion.

But as I read, I realize all the names donating are written in the same hand, and with sums which no one can hardly afford. Slowly I look up and recognize him as a con-man par excellence. Since he's still in deep emotion, I look to the ground, a polite form of address in Africa, we NEVER look another in the eyes, and I said: "You're pulling my legs, AGAIN!"

He stops sobbing in mid-sentence and doubles up in laughter! "You're right!" he exclaims. "You're right.", I don't have a dead niece, nor am I taking care of her child. I am pulling your leg." I gave him 10 shillings for telling me the truth.



October 12, 1997 -- Late this afternoon it began to rain. Fr David got an umbrella to put our pet goats, Carmelo, Pius and Loopie, back into their pen. When it stopped raining, I went down to help him and it was thundering and lightning,

so when I saw Fr David with the goats on the far-side of the lagoons where they were NOT tethered this morning and were still at noon when we visited them after dinner, I thought the thunder scared them. But then I saw Fr David coming at me, carrying Loopie. I asked "David, what's wrong?" He didn't answer. I asked again, since I couldn't see Carmelo or Pius. "Fr David, what's wrong?" "Pius is dead." "What?" "Pius is dead. A pack of four dogs came through the fence and killed Pius, and hurt Loopie so he can't walk, and bit Carmelo." Fr David didn't look up, but just carried Loopie past me to the pen. Finally Carmelo limped after.

I went to see Pius. Somehow it wasn't registering with me. Killed by dogs? Pius dead? As I got closer, I could see the ripped throat and blood. Pius had

valiantly broken his tether, but then went into the corner of the fence for protection, but it was a trap which helped the dogs. Fr David and I gave them a whole bed of fresh straw. We left them there, since it was time for Vespers.



October 27, 1997 -- After breakfast, I answered the door bell. There was a fine Maasai man, dressed in a very-worn dark blue pin-striped suit, holding a plastic bag very carefully. He handed it to me. It was cool, had a lump in the bottom, and

was very heavy. I didn't know what to expect. As I was opening the bag for a look-see, he told me, "This is an ostrich egg. We have ten more good ostrich eggs. They are 700 KShs apiece." Such a surprise, so early in the morning! I didn't know what to say. I phoned the kitchen to ask if they knew how to prepare an ostrich egg - one would feed our community, it was so large! They told me they knew, so for the sake of the poor vendor, I bought one. Anyone for ostrich egg?

October 28, 1997 -- When I got up this morning, and for the first time in months, I had to light a candle. It took me some time to find it in the dark, and especially the little box of matches which I had absent-mindedly placed in a more out-of-the-way place. Amazing how much light ONE candle gives. I dress quickly and go to the entrance where my office is. First thing I do, is go outside and look for light. No light. The whole area is dark. So the problem is not with us. A comfort ... of sorts. It's been a few months since we had to use candles. Very quiet and relaxing. Just the constant concern that the electricity returns before the septic holding tank overflows. Oh well, Larry, just for now, enjoy the soft warm candle light. Thank you Jesus, for being Light. Sincerely yours,
Larry of Nairobi (Daniels)

December 9, 1997, from Brother Shane Kelleher



"So dark the night! At rest and hushed my house..." Yes, dear friends in Christ, this is a very appropriate description of the scene as I sit here and try to compose a few lines for this

Christmas newsletter from Nairobi. In deed, a noticeable hush has descended upon our house throughout these days, perhaps in part due to the expectation of Christmas night, but also because our students have entered the examination period at Tangaza College. So although the corridors are silent and only the urgent croaking of the bull frogs fill the night, in fact each cell is witness to a frenzy of intellectual activity as sparks of mental energy leap from one synapse to another in the tightly packed craniums of our scholars.

I hope you are not under the impression, just because I mention the present hush enveloping our house that at other that there is a riot of noise. Not at all. As befits a Carmelite house of study, our monastery is an oasis of peace and tranquility that almost every visitor feels the need to remark upon.



We are situated very close to Tangaza College in an area that has so many religious communities that it has that it has come to be known as the "Little Vatican". So on most Saturdays and Sundays you are likely to see young religious from various congregations strolling around our grounds, in our chapel, or eating their lunch under the shade of a tree as they come to make a day of private recollection at our monastery. We also have an organized monthly day of recollection every first Sunday which attracts 50 - 60 participants including an encouraging number of the laity. Our Retreat House is almost always full with a mixture of retreatants and people making use of our facilities for conferences and seminars.

We are a large community, the largest it has ever been yet. Twenty-three theologians merrily skip along the road to classes at Tangaza each day. There are also six postulants under the gentle guidance of Fr Dennis, with Frs Larry Daniels, David Costello and myself, Br Shane Kelleher, making up the complement. I transferred from Nigeria in May of this year, to replace Fr Tom Curran who has moved on to a new posting in Singapore. I am here to accompany the 14 Nigerian theologians we have at various stages of formation. As you can imagine with a community this size and for the most part youthful, our liturgies are



lively affairs. The thirty or so male voices, accompanied by electronic keyboard and various types of african percussion instruments make a noticeable contribution when we join our hymns to those of

all the choirs of angels and saints. I am sure St Teresa would also approve of our animated, perhaps at times even boisterous, community recreations. Apart from their studies all the students are involved in some way to helping to support the community through their work in raising chickens, goats, pigs and rabbits as well as cleaning, maintenance and repairs.

At the end of this week the final item on our retreat program for 1997 will begin. It is an eight day preached Advent retreat and all eight of our 4th year theologians will be part of the retreat team making a valuable contribution by giving conferences, conducting services of adoration and chairing discussion groups.

The situation is a little tense in Kenya at the moment as the country prepares for national elections on December 29. Please unite yourselves with the prayer of the churches in Kenya that violence, of which there have been isolated incidents already, will not upset the democratic process and that peace and justice will prevail.

El Nino is being blamed for the excessive and unseasonal rains we are experiencing here. Severe floods in some areas of the country have not only destroyed homes and livelihoods but resulted in the loss of lives. The ordinary people, the wananchi, are certainly looking

with anxious longing for the coming of the Prince of Peace who will wipe away every tear.

In these uncertain times the churches here have an important role, providing a moral authority and enjoying a respect that is not always extended to the politicians. Fortunately for all, the churches cooperate and form a fairly united front. One of the joys of living and working in Africa is to be involved in such a vibrant and growing Church. The 21st century I'm sure is going to benefit greatly from the contribution of the

African churches. Each evening we pray that St Teresa will ensure that the "vine she has planted" in African soil will flourish and bear abundant fruit. Already the signs are very promising with the impressive group of young Carmelites we have with us here.

Occasionally we get to play the host to visitors, and recently we had the pleasure of welcoming Fr Jimmy McCaffrey. Jimmy is the prior of the Carmelite community in Jerusalem and has been visiting visiting the Carmelite Nuns in eastern and southern Africa, presenting conferences on St Therese. After a busy lecture tour he was able to spend a week with us. He was very interested in seeing one of the Wild Life Reserves that Kenya is famous for and I was given the opportunity to accompany him.



We went to Masai-Mara which is part of a huge plain that extends into Tanzania where it is called Serengeti. It was everything I had expected and then more. The rich variety of

wildlife, the wide expenses. The people of that area belong to the Masai tribe and are reputed to be the most conservative and tenacious in keeping to their traditional way of life. Some years back they were persuaded to remove any fences on their properties, and allow the wildlife to roam unmolested thus turning their numerous small landholdings into this huge reserve of many thousands of acres. They own the reserve and receive the revenue it generates while at the same time being able to continue their traditional cattle-herding lifestyle. It seems to be a great success. Health services and schools have appeared in the area. It remains to be seen how the next, literate, generation will choose to live their lives.

So, dear friends, with just a few lines of lines of space left on this page, let me express to each and every one of you, on behalf of the Nairobi community, all the blessings this Christmas season and many more in the New Year. Please continue to pray for the future of Carmel in Africa, especially here in Kenya.

Brother Shane

A Day Off to Relax, by Fr Dennis Geng (excerpt)

I still shiver thinking of what could have happened. I mean to Fr David and myself. We had decided to go

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exploring in the Aberdare rain forest. The big burly guide with the rifle slung over his bulging shoulders barked in unequivocal English, "Please obey my directives and you will be safe. As soon as you

get to the lodge, immediately climb the steps and find your room. The animals are extremely dangerous."

We found the entrance to the park, and after speaking to the local African we drove our little 1.3 litre Nissan under the pool. We quickly came to an impasse. We agreed to try our luck, and sure enough, we plunged quickly into a crater filled with mud. We both changed our sandals and put on sneakers. The quicksand like mud swallowed us up to our ankles when we got out of the car. By this time a crowd of local people who somehow sensed or intuited our predicament came to see what was happening to the two wazungus. They helped us push the car to dry ground. They assured us this section of the road was the worst section in the forest. We believed them...

MURAL OF OUR LADY OF MOUNT CARMEL AND THE SAINTS OF CARMEL

The original of this full color photographic reproduction of the mural of Our Lady of Mount Carmel and the Saints of Carmel hangs in the Carmel of Louisville Kentucky. Proceeds from the sale of this reproduction go to the Carmelite Nuns in Louisville.

Orders must be placed by March 31, 1998. This is a limited time offer. This reproduction is a high quality photograph on heavy paper. The negative will then be returned to the convent after this quantity order is processed and no more copies will be available in the foreseeable future. See B & W sample on next page.

The full color murals will be mailed the third week of April. Two sizes are available: 11 x 14 for \$25, and a 16 x 20 for \$30. This price also includes the shipping and handling. Mail a check or money order for the total amount to: Sandra Malkovsky, 7134 East-ridge Drive, Apex NC 27502-6822. Make checks payable to: Sandra Malkovsky. The convent will not process any orders, for these Nuns are ladies of prayer.

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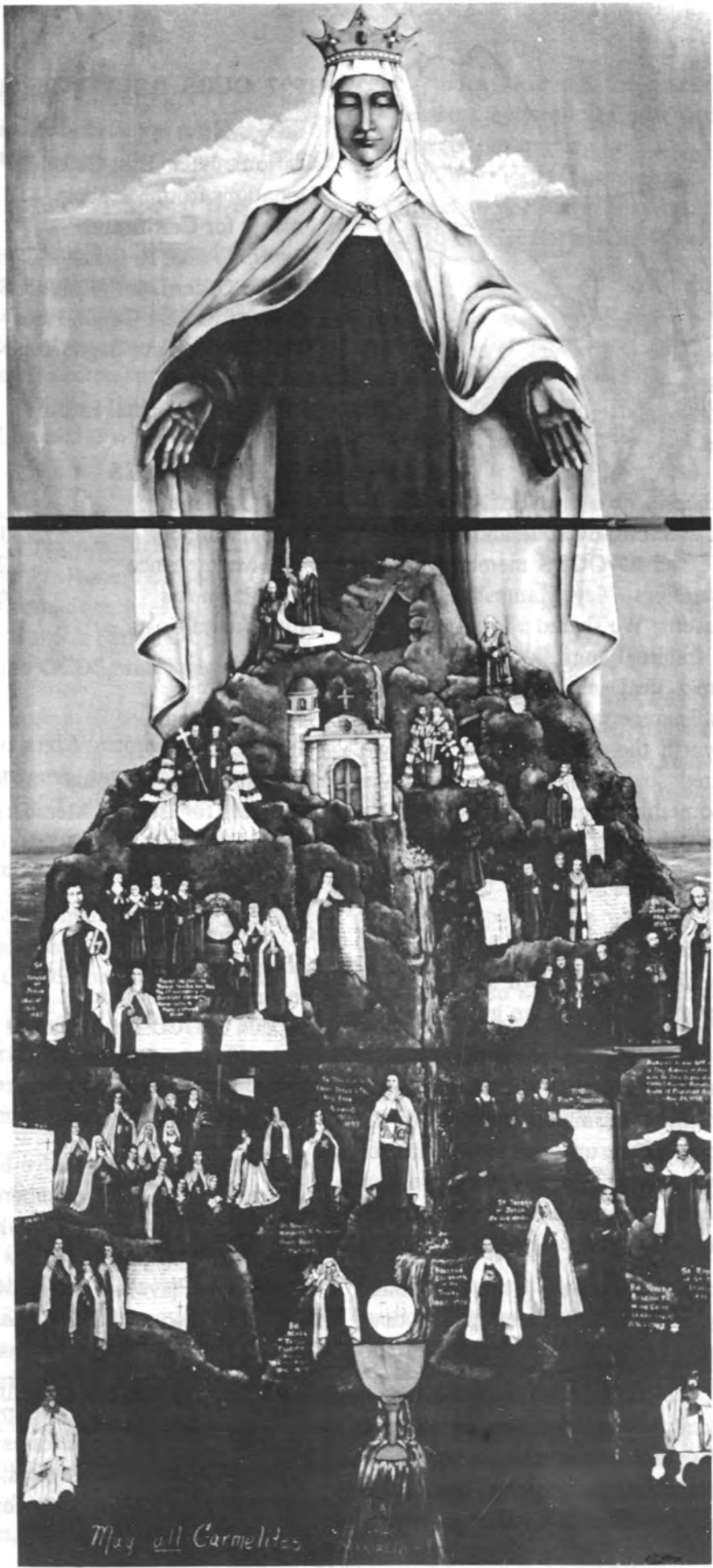
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May all Carmelites

**NEW ENGLAND
REGIONAL
OCDS
COUNCIL
GATHERING
Loretta
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The Council Gathering was fantastic. All in attendance agreed that it was long overdue and absolutely worth the drive! We had 29 OCDS members attend from four States: Vermont, New Hampshire, Rhode Island and Massachusetts. We shared a lot of information, and felt a real fraternal spirit, as we found that we all shared a great deal in the same problems, hopes, and concerns. I am certain I speak for all when I say it was well worth the effort and the time we spent. I also prepared some handouts, so everyone went home with something concrete in hand. We found three questions that we could not arrive at a definitive answer. You may want to answer these questions via the Clarion.

1. For future reference, should communities purchase embroidered or unembroidered brown scapulars for use at community meetings? Could we get some uniformity on this?
2. Is it permissible to offer a slate of council candidates? This was done in one community due to the inability of the group to come up with two names of candidates for each position. We read the Rule, but what does a community do in a case like that when they had to "twist arms" to get even a slate...
3. Should members be wearing the large ceremonial scapular to monthly meetings? One community does not, due to the majority of members not wanting to do so. The Rule is silent on this issue.

Answer. The Rule and Statutes are silent on all three of these issues, leaving each community free to handle them as they see fit for their community. This allows for diversity in each group instead of uniformity. □

1997 OCDS DELEGATE BALANCE SHEET

INCOME

Clarion outside East Coast (53 @ \$10)	530.00
Donations from Members	3,930.45
Folders for Certificates	428.00
Pastoral Visits, Retreats & Conferences	3,495.00
Secular Order Dues (1253 @ \$19)	23,800.00
Tapes of Retreat Conferences	130.00
Tee Shirts & Tote Bags from NY Congress	810.00
Miscellaneous	276.40
Total Income	33,399.85

EXPENSES

Auto Gasoline	657.63	
Auto Insurance	1,291.00	
Auto Maintenance	2,076.46	
Auto Payments	6,150.88	
Auto Travel Costs	461.23	10,637.20
Charity		612.00
Clarion Other	1,187.97	
Clarion Postage	2,240.00	
Clarion Printing	5,454.00	
Clarion Computer Equip.	2,110.75	10,992.72
Directors for Isolated Members		1,276.25
Office Furniture	27.60	
Office Postage	701.32	
Office Printing	241.24	
Office Supplies	592.54	
Office Telephone	745.01	2,307.71
Seminars & Congress		1,002.39
Stipend to OCD Friars @ 500		6,000.00
Total Expenses		32,828.27

BALANCE on hand **\$ 571.58**

The paying members have been very generous. The computer lists 2,227 members, of which 1,253 paid their dues. That leaves 974 who are tardy, or in nursing homes and unable to pay dues. This has still enabled us to have six issues of the Clarion each year instead of the usual four. It has also allowed for more traveling to the Groups for pastoral visits, retreats and days of recollection. In the first half of the term I was able to see 42 of the 67 Groups. About 5 Groups have cancelled, and 15 new Groups have started, plus the 3 Isolated Directors & Groups, make up the 67. This leaves 25 plus the new ones for the next 18 months. □

TOC/OCDS Joint Committee Meeting, of Lay and Secular Order Carmelite Provinces in the U.S. and Canada, Whitefriars Hall, Wash. DC, Nov. 7, 1997

Peggy Wilkinson OCDS, East Coast Secular Delegate

This Committee is not officially connected with the Carmelite Institute, but coordinates the time of its meeting with their annual meeting at Whitefriars Hall. This arrangement is both convenient and economical for the O.Carm Provincial Directors and OCD Provincial Delegates and also for their lay representatives who must attend the CI meeting, which start the following day.

Some of the usual participants were unable to attend this year for various reasons. Present were: Fr. Brocard Connor O.Carm, Fr. Robert E. Lee O.Carm, Sr. Christina Griggs O.Carm, Joan Mellusi TOC, and Tom Zeitvogel TOC, Fr. Patrick Farrell OCD, Fr. Ted Centala OCD, Don DiJulio OCDS, and Peggy Wilkinson OCDS.

After Opening Prayers and Welcome, each Provincial Director or Delegate gave an updated report on activities in their area. Fr. Ted discussed the rapid growth of the Discalced Secular Order, stating that a new group is starting each month in his jurisdiction.

A brief description of formation in each province was given, with the required time-frame for candidates in both TOC and OCDS formation programs.

The Committee was presented with a copy of topics, from the new O.Carm. formation books. The first two books, Phase One and Phase Two, are completed and Phase Three is nearing completion.

A synopsis of the OCDS Congress in Rome was requested and a printed copy given to Tom Zeitvogel. As a result of requests from this Congress for a Secretariat for the Secular Order, Fr. Aloysius Deeney, OCD, former provincial of the Central Jurisdiction, will reside full time in Rome as the newly appointed General Delegate for the Secular Carmelites.

It was reported that the Lay Carmelites (TOC) will have an International meeting at Fatima in 1998.

Both O.Carm and OCD representatives discussed some mutual concerns: members who miss meetings without sufficient reason; formation for isolated mem-

bers; regional meetings for council members; transfer of members between O.Carm. and OCDS communities; leadership training; and promotion of the Scapular Confraternity for those individuals who are drawn to Carmel and/or Mary, but do not seem to have a vocation to the Secular or Lay Order.



It was acceptable to all of the Committee members that, when a Lay/Secular member moves out of an area, he or she can officially remain a member of the TOC or OCDS community in which their profession was made. If there is no Community of their own Order nearby, these members may attend local meetings of either Order as "permanent guests." Many already participate in this way, because of their need for "community."

It was also agreed that after sufficient time members may request, an official transfer of membership, with the approval of both Communities, or may choose to continue as "permanent guests" without changing their status as members of their Community of profession.

Fr. Brocard gave a report on the status of a synopsis of similarities and differences between the TOC and OCDS Orders, especially as this applies to the U.S. Provinces. It was reaffirmed that "there is no intention to merge the two Orders."

The importance of communication between the Orders was reemphasized. It was agreed that this is being accomplished by including all of the TOC/OCDS representatives of the Joint Action Committee on mailing lists for Provincial Newsletters, notices of upcoming events, etc. □

**THE LAY/SECULAR PROJECT GROUP of
the CARMELITE INSTITUTE, Whitefriars Hall,
Meeting held on Saturday, November 9, 1997**

Peggy Wilkinson, OCDS, Secular Representative

This Project Group meeting usually includes OCD Provincial Delegates, O.Carm. Provincial Directors and Lay/Secular Representatives.

Some of these Lay/Secular Project members were not able to attend this year. Members present were: Fr Brocard Connor O.Carm, Sr. Christina Griggs O.Carm, Joan Mellusi TOC, Jackie Mashia TOC, Tom Zeitvogel TOC, and Peggy Wilkinson OCDS.

This Group, now in its fourth year, was started as a means of sharing and collaboration between the two Branches of the Family of Carmel, under the auspices of the Carmelite Institute. In the beginning we struggled to identify what we were about. After the first two years this struggle included whether or not Our Group should continue.

While reflecting on these questions we put together, for the Internet, a Bibliography for Lay/Secular Communities, itemized according to "Required Reading" in Formation, and "Recommended Reading" for Ongoing Formation. Because of the differences in Formation between the TOC and OCDS Communities, the items are listed under separate headings.

The List includes audio and video tapes, Carmelite Periodicals, and names and addresses of publishers of spiritual material. This List, issued September 1996, is to be updated, with additions or deletions to be sent to the respective Project member.

For both members of OCDS and TOC the Bibliography includes combined information on Courses in Carmelite History, Traditions and Spirituality, such as those at WTU, as well as seminars, congresses and other conferences, with addresses or contact persons for updated information.

In light of the response to the collaborations thus far (discussions and sharing information at these CI meetings, a combined TOC/OCDS Day of Recollection, and an OCDS presentation at the 1996 TOC Convocation in Darien, Illinois), our Group began

considerations for the future and agreed on the following two topics.

(1) Investigating the possibility of a Correspondence Course on Carmelite Spirituality and Traditions, adapted to Lay/Secular Carmelites. There would be a fee charged which would insure that it pay for itself. It would be a Certificate Program, not a credit course, with a Certificate from the Carmelite Institute.

In answer to questions on how it would differ from the CI Correspondence Course, Fr. Brocard clarified that there would not be as many books to cover since it would not be a credit course, and the fee would be more affordable. These were discussed in the meeting as reasons for having such a Course because the majority of lay people had neither the time nor the means for more extensive study.

(2) A Regional Lay Forum, perhaps as an extended weekend, geared to formation directors and future formation directors who would then receive a completion certificate.

As the question of "whether or not this Committee should continue" seemed to resolve itself; it was reinforced by the following reasons:

- a. The visibility provided by this Committee, for the Lay/Seculars are a significant part of the Carmelite family;
- b. The Lay/Secular need for further understanding of Carmelite Spirituality and Traditions on a pastoral level;
- c. The need for an outlet for Lay/Secular presentations or programs with Carmelite Institute credibility;
- d. The opportunity to inform the Carmelite Institute of Lay/Secular needs;
- e. The need for a liaison platform and means of interaction with other Carmelite Institute project groups.

The next annual meeting will be coordinated with a three day Symposium on "Mary and Carmel". It is tentatively scheduled for October, 1998, in Reno, NV. The date and place will be firmed up later, and the Symposium will be open to the public. □

(The next OCDS Congress will be in Pasadena CA, hopefully the week before so both can be attended.)

8 Nov. 8 - Bl Elizabeth of the Trinity, OCD, virgin, 1880-1906, in Dijon, France. She was very devoted to the mystery of the Indwelling of the Trinity in her soul. She died of Addison's Disease. M.

Nov. 14 - All the Carmelite Saints. F.

Nov. 15 - All the Carmelite Faithful Departed. F.

Nov. 19 - St Rafael Kalinowski of St Joseph, OCD, priest, 1835-1907, in Poland. After ten years of forced labor in Siberia for insurrection against Czarist Russia, he became a Carmelite and restored the Order in Poland, known as a confessor, spiritual director, ecumenist. M.

Nov. 29 - Bls Denis and Redemptus, OCD, priest and brother, martyrs, 1638. They entered Carmel in Goa as second careers. During a mission they were martyred by hostile natives in Sumatra, Indonesia. M.

Dec. 14 - St John of the Cross, OCD, priest and doctor, 1542-91, in Spain. He was the first Discalced Friar. This cost him much hard work and he suffered many trials. He wrote many works on the spiritual life, especially on contemplation. He volunteered for the new mission in Mexico but died soon afterwards. S.

Dec. 16 - Bl Mary of the Angels, OCD, virgin, 1661-1717, Italy. She had great devotion to St Joseph. O.M.

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August 25 - Bl Mary of Jesus Crucified, OCD, virgin, 1846-78, in Bethlehem. The "Little Arab" was a Galilean peasant from the Melkite Rite. She was gifted with many supernatural graces. She was one of the founders of the Carmel in Bethlehem. O.M.

August 26 - Transverberation of St Teresa of Jesus. The chief among St Teresa's virtues was the love of God. On some occasions she saw an angel with a flaming dart piercing her heart. O.M.

Sept. 1 - St Teresa Margaret Redi of the Sacred Heart, OCD, virgin, 1747-70, in Italy. She was a devotee of the Sacred Heart. She worked in the infirmary, and died of a strangulated hernia. Her body is incorrupt in the Carmel in Florence. M.

Sept. 12 - Bl Mary of Jesus, OCD, virgin, 1560-1640, in Spain. Her body is still incorrupt in the Toledo Carmel. M.

Sept. 17 - St Albert of Jerusalem, bishop and law giver. While he was Patriarch of Jerusalem he united the hermits of Mount Carmel into one community and authorized the Primitive Rule for them. He died in 1214. All other Carmelite Rules follow the spirit of this one. F.

CARMELITE SAINTS



Jan. 3 - Bl Kuriakos Elias Chavara, CMI, priest, 1805-71, in India. He founded the Congregation of the Carmelites of Mary Immaculate in India. O.M.

Jan. 8 - St Peter Thomas, O.Carm, bishop, 1305-66, in France. He was known for his ministry of unity with the Eastern Churches. O.M.

May 22 - St Joachina de Vedruna de Mas, CSC, religious, 1783-854, in Spain. As a widow she founded the Congregation of Carmelite Sisters of Charity. She was very devoted to the education of the poor. O.M.

May 25 - St Mary Magdalene de' Pazzi, O.Carm, virgin, 1566-1607, in Italy. She was known for her hidden life of prayer and self-denial for the renewal of the Church. She was gifted with many mystical graces. M.

June 7 - Bl Anne of St Bartholomew, OCD, virgin, 1549-1626, in Spain. As the successor of St Teresa she made the first foundations in France and Belgium. M.

July 13 - St Teresita of Jesus of the Andes, OCD, virgin, 1900-1920, in Chile. She lived on a ranch and continued working on her holiness while in school. After nine months in Carmel she died of typhus. M.

July 16 - Our Lady of Mount Carmel. Carmel may well be the first Marian Order, for the hermits were called, "The Brothers of Saint Mary of Mount Carmel" in the 12th Century. In 1247 they became Friars. S.

July 17 - Bl Teresa of St Augustine and Companions, OCD, martyrs, 1794, Compiègne France. These sixteen nuns, mostly from the middle and upper class, were guillotined during the "Reign of Terror." M.

Jan. 9 - St Andrew Corsini, O.Carm, bishop, c 1310-74, in France; known for apostolic zeal. O.M.

Jan. 27 - St Henry de Osso y Cervello, priest, 1840-1896, Barcelona Spain, founder of the Society of St Teresa of Jesus. O.M.

April 1 - BI Nuno Alvares Pereira, O.Carm, brother, 1360-1432, in Portugal. He entered Carmel as a widower and was known for his prayer, penance, and devotion to the Blessed Virgin Mary. O.M.

April 17 - BI Baptist Spagnoli of Mantua, O. Carm, priest, 1447-1516, in Italy. As superior general he was also known as a humanist, poet, and reformer. O.M.

April 18 - BI Mary of the Incarnation, OCD, virgin, 1566-1618, in France. She entered Carmel as a widow, after raising seven children. She had great zeal for the propagation of the Faith. O.M.

April 23 - BI Teresa Maria Manetti of the Cross, virgin, 1846-1910, Italy, foundress of the Carmelite Sisters of St Teresa from Florence. O.M.

May 16 - St Simon Stock, O.Carm, priest, c 1200-55, in England. He is known for his great devotion to Our Lady, and for receiving the Scapular from her. M.

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July 20 - Elijah, Prophet of Carmel. He was a contemporary of King Ahab (874-853 BCE); he lived in the presence of his God and fought zealously for the worship of the one true God. On Mt Carmel he triumphed over the pagan priests, and afterwards experienced an intimate encounter with God on Mt Horeb. He is venerated as the spiritual father of Carmelites. F.

July 24 - BI Maria Pilar, BI Teresa and BI Maria Angeles, OCD, martyrs, 1936, in Guadalajara Spain. They were martyred during the Spanish Civil War after giving witness to their faith in Christ the King. O.M.

July 24 - BI Maria Mercedes Prat, OCD, virgin martyr, 1936, in Spain. She was a member of the Society of St Teresa of Jesus; martyred in their Civil War. O.M.

July 27 - BI Titus Brandsma, O.Carm, priest and martyr, 1881-1942, The Netherlands. He was martyred by the Nazis for his journalistic stand against their treatment of the Jews. M.

July 28 - BI John Soreth, O.Carm, priest, c 1400-1471, in France. As superior general he was a reformer; wrote a commentary on the Rule for the Friars; wrote a Rule for the Nuns, and for the Secular Order. M.

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Oct. 1- St Therese of the Child Jesus, OCD, virgin and doctor, 1873-97, in Alencon France. This "Little Flower" entered the Carmel in Lisieux at 15, lived the "Little Way" and died at an early age of tuberculosis. She is co-patron of the Foreign Missions with St. Francis Xavier; was proclaimed Doctor on Oct. 19, 1997. F.

Oct. 15 - St Teresa of Jesus of Avila, OCD, virgin and doctor, 1515-82, in Avila, Spain. She began a reform among the Carmelite Nuns in 1562, which was extended to the Friars in 1568, and both branches experienced great growth in holiness. The Carmelites separated into two Orders in 1593. The Secular Order began 1699 in Belgium. S.

Nov. 6 - BI Josefa Girbes Naval, OCDS, virgin, 1820-93, in Spain. She taught needle work, and she was the spiritual formation director of the Secular Order Carmelites. M.

Nov. 7 - BI Francisco Palau y Quer, OCD, priest, 1811-72, in Spain. He was forced to live outside the monastery by civil authorities. He founded the Congregation of Carmelite Brothers & Carmelite Sisters. O.M.

August 7 - St Albert of Trapani, O.Carm, priest, about 1250-1307, in Sicily. He was a renowned preacher and miracle worker. M.

August 9 - St Teresa Benedicta of the Cross, OCD, martyr, 1891-1942, in Germany. Edith Stein, a philosopher, and a Jewish convert, was martyred by the Nazis in retaliation for the Church's open stand against the Nazi treatment of the Jews. M.

August 19 - BI Jacques Gagnot, OCD, priest and martyr, 1753-1794, France. He was martyred along with 546 other clergy and religious during the "Reign of Terror" by starvation on a slave ship prison. M.

August 19 - BI Michel-Louis Bruland, OCD, priest & martyr, 1758-1794, France. He was martyred during the "Reign of Terror" by starvation on a slave ship used as a prison. Only 64 of the 547 were beatified in October 1995. M.

August 19 - BI Jean-Baptiste Duverneuil, OCD, priest & martyr, 1759-1794, France. He was martyred during the "Reign of Terror" by starvation on a slave ship used as a prison. He is one of three Carmelites beatified this last October 1995. M.

The FORMATION DIRECTORS For The ISOLATED MEMBERS Of The Eastern Jurisdiction Of The Washington Province

Sandra Malkovsky, OCDS, Chairperson

On Saturday November 15, 1997 the three Directors for the Isolated Members of the Eastern Jurisdiction of the Washington Province, Virginia Chromczak, Sandra Malkovsky and Susan Muldoon, held a meeting at the Carmelite Monastery on Lincoln Road in Washington DC. Also present was Peggy Wilkinson OCDS as an advisor, and Fr. Theodore Centala OCD as the Spiritual Assistant for the Isolated Members. The purpose of the meeting was to discuss policies relating to the formation of the Isolated members of the Secular Order.

Fr. Theodore convened the meeting but was not able to be present for the entire discussion. Peggy Wilkinson also had to leave and attend to other commitments.

It was decided, under Article 29, to establish an ongoing council to be known as the Council of Formation Directors for Isolates (CFDI). The purpose of the council will be mutual advise and consent on matters of policies, formation and shared problems. The Council will meet periodically.

The Council decided to bring our policies regarding the transfer of isolated members from other Provinces into line with the policies of those provinces. Our policy regarding the transfer of isolated members is now as follows:

I. If a Secular Carmelite who is a member of a local community moves their residence:

1. Ideally he/she will join another local community if it is mutually agreeable (Art 3, Art 24 f) but he/she may choose to remain a member of the first community if mutually agreeable.

2. If item one does not apply, the person will become an isolated member.

II. If a Secular Carmelite who is a member of the isolated community moves their residence:

1. He/she has the option of remaining with the original isolate community, or if the move is into a new

Province, he/she may transfer to the isolate community of the new Province.

2. Ideally the member will join a local community if mutually agreeable.

The Council decided to prepare an outline of formation material for the isolated members. This is to be a guide as to which topics will be covered as the isolated member proceeds through the various stages of formation.

The Council asked Fr. Theodore to clarify the responsibilities of the Directors for the Isolated members who entered the Order before the 1979 Rule and had not responded to contact from the Formation Directors. It was agreed that they wanted to be left alone. The Directors had no responsibility for them.

The Council wanted to know when their responsibility ended toward an isolated member. It was agreed at present that their responsibility ended when the isolated member made their Definitive Promise.

The Council discussed the problem of funding for isolated members. It was pointed out that members of a local community all pay dues to help support the activities and administrative costs involved in their community. In the past, the isolated members had not been asked to do so. Yet because of the various expenses such as postage, long-distance phone calls and travel the isolated members are expensive to support. Therefore it was decided to ask those isolated members who could afford it to pay dues of \$60 a year. We will suggest two payments, one in the spring and one in the fall. This is in addition to the \$20 Provincial dues all members pay.

b. The actions requested by the forms should accurately reflect actions authorized in the Rule. For example, the form approving Vows should reflect the requirement of the Rule that the Council gives permission for the Vows, not the Formation Director.

The questions asked on the forms should be appropriate questions for the stage of progress of the member. For example, the questions asked on form OCDS #2-96 were deemed to be inappropriate to ask of an aspirant.

The Council hopes to have a draft revision of the forms complete by January 1998.

SOME NOTES ON THE ORDO FOR THE BREVIARY AND THE CARMELITE FEASTS

An annual Ordo is published each Liturgical Year with the code for the celebration of the liturgy for each day of the year. An Ordo can be purchased at a religious book store. A Catholic calendar also lists most of the same information. There are four levels of solemnity for the celebration of liturgical feasts:

O.M. signifies an optional memorial. You are free to choose any feast you like on this day. You can pray the weekday prayers, the prayers of that saint or the prayers of the Office for the Dead for a friend, or the Office of Pentecost to the Holy Spirit for help, etc.

M signifies an obligatory memorial feast of a saint of that day. You should follow the prayers as they are in the Breviary, giving priority to any that are specific for that day. If this saint happens to be the patron of your parish, your baptismal name, or some have other special significance, you are free to add the prayers from the Common for that type of saint, e.g., martyr.

F signifies an obligatory major feast of a saint of that day. Most of the Apostles are classified in this way. The Common of the Apostles is generally prayed.

S signifies an obligatory solemn feast of Christ, the Blessed Virgin, or some very important saint. Usually the prayers are all proper to that feast and should be prayed as they are printed.

During the special liturgical seasons of Advent, Lent and Easter the special season is emphasized. The saints are given less liturgical recognition, Follow the special emphasis of the season. The three French martyrs during their Revolution are included with sixty-one other martyrs and the date and title of their combined feast is not sure at present. We also do not yet have a date for Bl Bakanja Isidore.

Included on pages 17 & 18 is a listing taken from the Carmelite Ordo, of all the current feasts celebrated by the Carmelites, each with its own liturgical rating. This page may be cut out, cut in half and folded into a small 8 page insert for the back of your Breviary. As a Carmelite you may follow this Carmelite Ordo for your private prayer. Your parish will follow the Ordo for the Diocese, the one on the Catholic calendar. □

AND THE SPIRIT ASKED...

H. M. Stebbins OCDS, Elmira NY

Have you danced to the silence of sounds
always hiding
in the minds inner corners?

Have you listened to the beauty all around
offering you a new perspective
of life and living it?

Have you given thanks
for the awesome gift of inner light
crying out to be set free
and touch the world with joy? _____

For information on vocations to our Carmelite Missions in Africa please write to the vocation directors: Fr. Michael Dodd OCD, 166 Foster St, Brighton MA 02135-3902, Phone: 617-787-5056. Also Brother Robert Sentman OCD, 1525 Carmel Rd, Hubertus WI 53033-9407, Phone 414-628-1838. _____

Our Foreign Mission Office, which coordinates our weekend appeals in the various parishes for the Missions, also accepts individual private contributions and sends them to the Missions. Write to: Fr. Bruno Cocuzzi OCD, Discalced Carmelite Friars, 166 Foster St, Brighton MA 02135-3902, Phone: 617-787-5056. _____

Correction on Carmelite Rings Phone Number
The correct phone number is 1-800-722-6285 X 289.

OCDS NEWSLETTER
Discalced Carmelite Friars
2131 Lincoln Road NE
Washington DC 20002-1199

Address Correction Requested

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