

CARMEL CLARION

JANUARY – MARCH 2013 † VOLUME XXIX, NO. 1



Theological Virtues

CARMEL CLARION

JANUARY – MARCH 2013 † VOLUME XXIX, NO. 1

Discalced Carmelite Secular Order, Washington Province

PAGE

- | | | | |
|-----------|--|-----------|---|
| 1 | Letter from Father General to Pope Benedict XVI | 11 | Carmelite Novitiate OUTLOOK |
| 2 | About This Issue | 15 | Province History
<i>Vocations Flourish during the 50s and 60s</i> |
| 3 | Letter from Fr. Debastiani | 19 | Theological Virtue of Faith |
| 7 | Northeast Retreat News | 27 | Definitory Letter |
| 8 | The Three Theological Virtues | 32 | General Definitory |
| 10 | In Remembrance | | |

CARMEL CLARION is a Catholic publication produced by the Discalced Carmelite Secular Order, Washington Province, with Main Office in Washington, D.C.

Discalced Carmelite Friars

OCDS Main Office
2131 Lincoln Road, NE
Washington, D.C. 20002-1101
Phone: 202-269-3792

E-mail: ocdswash@live.com

**Editor
Staff**

Fr. Regis Jordan OCD
Liane Melvin OCDS
Chris Anderson

Provincial Delegates Fr. Regis Jordan OCD
Fr. Paul Fohlin OCD
Fr. John Grennon OCD

Change of address:

Please notify us **in advance**.
(use Form M on Provincial website)

Extra copies, if available: \$3.00 each, plus flat rate of \$5.00 for each package to cover actual postage costs

U.S. subscription: \$15.00 US per year.

NOTE: International *Clarion* subscriptions are no longer available due to postage costs.

Request subscription at:

<http://www.carmelclarion.com>

Official Website: OCDS Washington Province

<http://www.ocdswashprov.org>

Letter From Father General To Pope Benedict XVI

Communicationes N. 209 15/2/2013



We thank you from our hearts, Your Holiness!

P. SAVERIO CANNISTRÀ | ROME-ITALY (15-02-2013)

We feel the need to tell you this after news of your resignation from the papal ministry reached our family of Discalced Carmelites with lightening speed, from north to south, from east to west. Your words have profoundly moved us.

Among our flood of feelings, the one that stands out over all others is gratitude. Like so many millions of faithful in all parts of the world, we also, members of the Teresian Carmel, nuns, friars, and seculars, want to express our great and deep appreciation.

In these years of your service to the Church from the See of Peter, we have seen in you an open door to cross through to belief in Jesus. We can never thank you enough for this, with all the warmth and passion inherited from our Holy Mother Teresa. Our heart, which daily received your tender and profound proclamation of the Gospel, has allowed itself to be captured by your words of Father and Teacher. With joy and faith we have walked along the way to which they invited us, tasting the beauty of the faith more each day. Allow us today, Holy Father, to contemplate your life and your example in the light of the verses of Saint John of the Cross: "Now I occupy my soul and all my energy in his service; I no longer tend the herd, nor have I any other work now that my every act is love."

In your message you told us that now your service to the Church will be expressed specially by prayer. How well we in the Teresian Carmel understand the value and greatness of this service! Allow us to accompany you in this new journey in search of the Beloved.

We want to tell you in all simplicity that we still need you, and if we can no longer enjoy your words, we are counting on your silent love, your hidden prayer, and your fraternal intercession. For us, God will transform the weakness you experience today into power capable of inspiring our efforts as Christians and religious.

It is God who traces out pathways, and certainly his ways are not our ways. Your Holiness, we wanted to have you with us always, to continue hearing your Shepherd's voice that would reassure and encourage us to pass through the dark valleys of this life. Know that we are sorrowfully living your decision to retire, but in your words we feel the resonance of those Jesus spoke to his disciples: "If you loved me, you would indeed be glad, because I go to the Father."

We are sure that like Jesus, you also, Holiness, in retiring, communicate to us the Spirit that has accompanied you from the vernal mornings of your infancy to the evenings of these last years.

Count on our poor prayers. It is the only way we can express our thankfulness for the mission you have carried out with courage, dignity, firmness, and above all, true humility. Your testimony encourages us to offer our lives in a moment of such great need for the Church. As Saint Teresa said, "Happy the lives lost for such a purpose!"

We commend your intentions to Mary, Queen and Mother of Carmel, who always leads us to Jesus, in whose favor we want to live.

About This Issue

The Theological Virtues of faith, hope and charity are the theme for this year's *Clarion*. These are the foundation stones of our Christian and spiritual life. Our Holy Mother St. Teresa insists throughout her writings that the proof of the sincerity and authenticity of our prayer life is the quality of our virtue. Authentic prayer leads to and fosters true virtue. The practice of virtue is the fruit of a healthy and robust prayer life. Without virtue our prayer life is unreal and suspect. In the 7th dwelling of the *Interior Castle*, talking about the highest union with God possible in this life, she insists on the practice of virtue through good works and not extraordinary mystical experiences as evidence of a good prayer life.

We begin our 2013 journey for ongoing formation with two pieces on the Theological Virtues. One is an overview of each virtue; the other is a more reflective article on how faith operates in one's spiritual life. The *Clarion* issues for the balance of the year will focus on articles about each of the three: faith, hope and charity. This year we also continue to share the history of the Washington Province.

On the next page you will find a letter from Fr. Alzinir Francisco Debastiani, our new General Delegate to Secular Carmel, written to all the OCDS communities throughout the world. He asks each community to discuss and reflect on certain new sections about **Community** and **Saint Joseph** being proposed as additions to the OCDS *Constitutions*. (See Father's letter for the specific proposed language of the sections. Of particular interest should be the footnotes containing Church Documents in support of these additions.) The conclusions of community discussions are to be sent to the

OCDS Provincial Council in each province, with their synthesis of our Provincial input submitted to him by June 30, 2013.

Fr. Debastiani's letter was distributed to all OCDS presidents on February 4th. This was followed by the letter from our OCDS Provincial Council on February 25th explaining the process to be used to accomplish this work.

The responsibility of the OCDS General Delegate is outlined in the *Constitutions* of the Secular Order in paragraph 41: A General Delegate assists the Superior General. His responsibility is to further relations between the Religious and the Seculars and to maintain contact with the Provincial Delegates and Assistants to each community to insure the purpose and well-being of the Secular Order.

Father Alzinir was born in 1962 in Abdon Batista, in the Brazilian state of Santa Catarina. He pronounced his first profession in 1984 and was ordained to the priesthood in 1991.

He studied philosophy in the Pontifical Catholic University of Minas Gerais (Belo Horizonte), theology in the Pontifical Theological Faculty "Teresianum" in Rome, and the Teresian-Sanjuanist Spirituality course in the International Teresian-Sanjuanista Center of Ávila (CITeS).



Father Alzinir Francisco Debastiani O.C.D.

In other news from Rome on page 27 we share the **General Definitory's letter** of December 26, 2012. It is a summation of recent visitations, encouragement regarding the importance of ongoing formation for all friars, nuns and seculars, and other activities important to the Order.



CASA GENERALIZIA CARMELITANI SCALZI

Segretariato per l'Ordine Secolare e Istituti Aggregati

Rome, January 21, 2013

Dear Brothers and Sisters in the Teresian Carmel,

The grace of the Spirit of truth and communion be with each one of you!

June the 16th of this year will mark the 10th anniversary of the approval of the OCDS Constitutions by the Congregation for the Institutes of Consecrated Life.

The decade has borne fruit in the communities and Provinces of Secular Carmel. As legislation, we have *The Pastoral Assistant to Secular Carmel* (1996), and *Ratio Institutionis for the OCDS* (2009). In many Provinces, *Local Statutes* and a *Programme of Formation* have been drawn up. Other initiatives were taken, such as national, provincial or regional Conferences, which are valid and important initiatives for the sharing of experience and in order to search together for ways of meeting the challenges of our day. On the other hand, there are things that are still at the organizational stage. Over and above these initiatives, there remains the task of living prayer in a way that leads to the transformation of life, good quality formation and fraternal relations in the community, care of new vocations for the renewal of the community, as well as actively collaborating in the evangelization of the world where each one lives, in accordance with individual talents.

For all of us and as something to strive for continually, it is good to keep a right balance between autonomy and collaboration with the friars and the laity, as the Introduction to the document on *The Pastoral care of the Secular Carmel* affirms: "There are extremes that distort the autonomy given to the Secular Order: either excessive independence or excessive dependence on the part of the seculars; and on the part of the friars either lack of interest or desire to control. In these extremes there is a failure or impossibility of collaboration under the direction of the legitimate superiors of the Order as outlined in the Constitutions".

The OCDS Constitutions of 2003 are lacking a chapter on Community. This was already noted by many of you, both because of the importance of the community in the life and doctrine of St. Teresa, and because of the very nature of the Church as a people gathered in the name of the Trinity. It is for this reason that the General Definitory during its meeting of December 2012 (cf. Letter 15 of the Definitory) requested the inclusion of a new chapter on Community in the Constitutions of 2003; they also requested a paragraph on St. Joseph (31-a and what is underlined in 58-j). The new Chapter will be inserted after the current third chapter and is signified as no. III.A (with paragraphs 24-a, b, c, d, e).

The numbering of paragraphs takes the last number of ch. 3, which it increases by one letter; this will allow for the insertion of a single page into the editions already printed, and to cite from the text, without causing confusion with the numbers of the already existing paragraphs. The text proposed as a basis is inserted at the end: **The Community of the Secular Order.**

However, before presenting a new text to the Definitory meeting of September 2013, I would ask your kind cooperation, for which I thank you in advance:

1. The *Community* will study and reflect on these paragraphs between now and May of this year, suggesting any changes or additions which should then be sent to the Provincial Council of the

OCDS. Where there is no Provincial Council, please send via e-mail to the address given below.

2. The *Provincial Council* will make a synthesis of the proposals or additions to the text sent to them by the Communities and will in turn forward it to the Secretary of the OCDS - ocd4ocds@gmail.com - **by June 30, 2013**. All material received up to and including this date is what will be taken into account.
3. The material will in turn be synthesized in order to present it to the Definitory for its September Meeting.

I take this occasion to thank you for sending the statistics of your Provinces and Communities. By way of information, taking also account the data sent and information going back to 2003, there are a total of about 1,506 canonically established OCDS communities and over 227 being formed; the total membership of those with definitive and temporary promises is 24,492 members, spread throughout approximately 74 countries. Sincere thanks also to the Provincial Councils for your economic assistance to the OCDS Secretariat; in this regard, I wish to bring to your attention that following from a recent European Union (EU) stipulation, all cheques are to be made out to “Casa Generalizia dei P. Carmelitani Scalzi”. May the Lord bless and reward you.

In conclusion, I express in anticipation my gratitude to the Provincial and Community Councils, to the OCD Provincials, Delegates and Assistants for their contributions to this new chapter on Community.

I ask the Virgin and Mother of Carmel, Star of the New Evangelization, to intercede with the Lord, that He may guide us to true and fraternal communion among ourselves, until we arrive at total communion with the Blessed Trinity.

I greet you warmly in the Lord,

Fr. Alzinir Francisco Debastiani OCD

(III-A) THE COMMUNITY OF SECULAR CARMEL

24 - a) The Church as a mystery of communion, is “a people made one with the unity of the Father, the Son and the Holy Spirit”¹; it is the family of God. Within this mystery, in the various vocations, “the ‘identity’ of the lay faithful is made known, and their fundamental dignity revealed”². Besides, “the revelation in Christ of the mystery of God as Trinitarian love is at the same time the revelation of the vocation of the human person to love”³. The human person, in virtue of his or her spiritual nature, grows through interpersonal relationships. The more one lives authentically, the more mature also is their personal identity, through being in relationship with others and with God⁴. Therefore, the community of the Secular Order, as bearers of the charism of the Teresian Carmel, are places to live in communion and promote a personal and communal meeting with Christ, who is present where two or three gather in his name (cf. Mt 18: 20), seek to live the commandment of love (Jn 13: 34) and practice the Christian virtues (cf. Col 3: 12-17; Phil 2: 1-5).

¹ Vatican Council II, *Lumen Gentium*, 4; cf. John Paul II, *Christifidelis Laici*, 19.

² John Paul II, *Christifidelis Laici*, 8.

³ The Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, 34.

⁴ Cf.: Benedict XVI, *Caritas in veritate*, no. 54; cf. n. 34.

24 - b) St. Teresa of Jesus, aware of the importance of friendships in the search for God⁵, proposes “an ideal of community life that is composed of three factors: a community that is above all, the ‘college of Christ’⁶, after the model of the early Church, because He is present in the midst of the community⁷; a community that lives the demands of equality and true love⁸ and where everything is directed in an evangelical manner by a real, free, and unselfish love⁹; a community marked by humanism: cultured, possessing the human virtues, gentleness, prudence and discretion, simplicity, friendliness and joy”¹⁰. For his part, St. John of the Cross gives precise guidelines for living in community, especially from the perspective of the purifying and unifying effect of the exercise of the theological virtues, particularly in actively loving others: “Where there is no love, put love and you will draw out love”, in accordance with the Lord’s own manner of acting, who in loving us, makes us capable of loving¹¹.

24 - c) The local community of the Secular Order is a visible sign of the Church¹². The faithful Christian is inserted into this community through the promise made to the community in the presence of the Superior of the Order or his Delegate¹³. Therefore, each member of Secular Carmel is called to a personal commitment to live in communion with the Church, with the Order, with the Province and especially with those whom they are close to, loving them and stimulating them in the practice of virtue¹⁴. For this reason there needs to be assiduous and active participation in the life and meetings of the community; absences shall be allowed for serious reasons only.

24 - d) The communities are called to be places where the “spirituality of communion”¹⁵ plays an educational role. As formators¹⁶ of their members, let them strive clearly to create praying and fraternal communities, nourished by the Eucharist, after the manner of lay people and through their periodic meetings. In this way the members are formed in fraternity and mutual charity; they actively collaborate in the evangelization and mission of the Church and of the Order in the midst of the world by their witness, “because communion is missionary in nature and mission is for communion”¹⁷. In this regard authority, exercised as a humble and loving service to the members (Cf. Mt 20: 28; Mk 10: 43-45; Jn 13: 14), which helps to create a familial spirit, encourages dialogue, forgiveness and reconciliation, is of great importance in the community. Mutual prayer for one another, care for the sick and elderly, the suffrages for the deceased are some other concrete signs of communion. In addition, the rights of individual members must be safeguarded and respected in accordance with the laws of the Church; likewise, members must faithfully fulfill their duties towards the community. On the other hand, there should be no excessive and stubborn insistence on individual rights in a community that is devoutly seeking God.

⁵ Cf. St. Teresa of Jesus, *Life* 15:5; 23:4.

⁶ St. Teresa of Jesus, *The Way of Perfection* (El Escorial), 20:11. (Cited in Kavanaugh/Rodriguez translation, footnote 2 of *Way*, ch. 13).

⁷ Cf. St. Teresa of Jesus, *Life* 32:11; *Way* 17:7; 1:5; 3:1)

⁸ Cf. St. Teresa of Jesus, *Way* 4:7; 7:9.

⁹ St. Teresa, *Way* 4:11, 6-7; 5 Mansions 3:7-12.

¹⁰ Cf. S. Teresa, *Way* 41:7-8; *Vita Consecrata*, 42; *Novo Millennium ineunte*, 43. 90th OCD General Chapter, Born for You, Fatima, 2009, no. 30.

¹¹ Letter to M. Maria of the Incarnation, July 6, 1591; cf.: Letter 30, to a religious in Segovia.

¹² Cf. OCDS Constitutions, 40.

¹³ Cf. OCDS Constitutions, 12.

¹⁴ Cf.: S. Teresa, 7 Mansions 4:14-15.

¹⁵ John Paul II, *Novo millennio ineunte*, n. 43 (2001).

¹⁶ Cf.: *Ratio Institutionis OCDS*, 24-29.

¹⁷ *Christifidelis Laici*, 32. Cf. Benedetto XVI, *Deus caritas est*, 20.

24 – e) Our holy founders, St. Teresa of Jesus and St. John of the Cross experienced living in many different communities. They both offer guidelines on living fraternal life in smaller communities. In these it is possible to establish a true and deep relationship of human and spiritual friendship, of mutual support among members in their common search for God. St. Teresa of Jesus insists on the importance of helping others in the spiritual life: charity grows through dialogue with the other¹⁸, or also, in “speaking about how we might amend our ways” to be pleasing to God, and through self-knowledge, when it is imparted “with love” by seeking to “profit”¹⁹ the brother or sister. This is possible when there is trust and mutual understanding between community members, which are the foundation for spontaneous sharing about the spiritual life²⁰. For this reason, when a community is too large, and the conditions for dividing and forming another exist, this should be done with the consent of the Council of the Community and of the Provincial or his Delegate, having listened to the opinion of the Assistant.

31- a) For the secular Carmelite, love for the Queen and Mother of Carmel is inseparable from devotion to her spouse, St. Joseph, whom Divine Providence associated with the mystery of the Incarnation of his Son, Jesus Christ. Following the example of St. Teresa, the Secular Carmelite can find in St. Joseph a model for a life of adoration and communion with Jesus through his humanity, a teacher of prayer, an example of availability to God’s will and care of the family. In communion with the Church and with the tradition of the Order, of which he is father and lord, Secular Carmelites can find in Saint Joseph an incomparable protector to whom they can entrust their hopes, their toils and their every-day labours .

58 – j) the practice of mortification and expressions of devotion to Mary, to St. Joseph and the Saints of the Order.

¹⁸ In The Book of Her Life, 7:22 Teresa writes: “Because today there is so much sluggishness in matters having to do with the service of God that it is necessary for those who serve Him to become shields for one another that they might advance. ... (There is) need to seek companionship to defend oneself ... Through those with whom one converses God will help and increase charity while it is being shared. And there are a thousand graces I would not dare speak of if I did not have powerful experience of the benefit that comes from this sharing”.

¹⁹ Cf. St. Teresa of Jesus, Life 16:7.

²⁰ Cf. OCDS Constitutions, 18.

Frequently Asked Question:

Q: *Why does the Clarion print the dates of retreats held in the Northeast when it is the policy of the Clarion not to advertise individual community retreats?*

A: There are no personal retreats in the Northeast. Provincial Delegate, Fr. Paul Fohlin, has divided OCDS Communities within his Region into Districts. He requires the Communities in the same District to cooperatively plan a retreat and day of recollection so that all seculars have opportunities to fulfill their obligation as defined in the **Statutes**. If members cannot attend the event in their District, then they can go to another location.

Northeast Retreat News

April 20, 2013

District 6: A Day of Recollection at St. Rose of Lima Church in Topsfield, MA. Contact Bonnie E. Doherty, OCDS at 978-270-3366 or Email: bonnied16@me.com

April 27, 2013

District 3: A Day of Recollection given by Fr. John Magdalene Suenran, OCD, [Superior of Marylake Monastery, Little Rock AR. 501-888-3052 e-mail jmsocd@me.com] at the Good News Center, Utica, NY. Cost: \$20 (provide your own bag lunch) Contact: Joyce A. Ponserella, OCDS Cell: 518-248-4291 or Email: secularcarmelit@gmail.com

July 26-28, 2013

District 1: An OCDS weekend retreat given by Fr. Michael Berry, OCD, "The Graced Invitation to Enter In--- Self-Knowledge and Conversion within St. Teresa's Castle" at the San Alfonso Retreat House in Long Branch, NJ. The cost will be \$200. Martha Stefanchik can be contacted for further information at 609-924-8231 or Email: toglorify@aol.com

August 9 -11, 2013

District 2: OCDS Retreat directed by Fr. Michael Berry, OCD and held at the Notre Dame Retreat House near Lake Canandaigua, NY. Cost of the weekend will be available sometime early 2013 when flyers are prepared. Email Gloria Schreiner at gloriasch123@gmail.com

September 20-22, 2013

District 6: An OCDS weekend retreat by Fr. Leopold Glueckert, O.Carm. entitled "Climbing the Mountain: the Carmelites' Eight-Century Search for the Face of God" held at the Franciscan Guest House, St. Anthony's Monastery in Kennebunk, ME. Deposit \$50 (non-refundable) due on or before May 2. Total costs: \$150 per person for double occupancy; \$195 for single occupancy (very limited). Final payment is due July 2. If there is room, other members may apply. Contact: Ginny Dandreta, 1 Moeckel Rd., Windham, NH 03087-2230. Email: c-gdandreta@comcast.net Phone: 603-894-7143 or Deborah Anderson, 116 Castle Hill Rd., Windham, NH 03087-1746, Phone: 603-889-9348. Email: dranderson@telnet.com

October 11 - 13, 2013

District 3: OCDS Retreat Weekend given by Fr. Anthony Haglof, OCD at Christ the King Retreat House, Syracuse, NY Cost: \$175 Contact: Joyce A. Ponserella, OCDS, Cell: 518-248-4291 Email: secularcarmelit@gmail.com

The Three Theological Virtues

The Building Blocks of the Spiritual Life

The three theological virtues of faith, hope and charity are God's gifts to prepare us for participation in the divine nature; for they relate directly to God. They have God for their origin, motive and object. All Christian moral activity springs from these virtues. They give life to all the other moral virtues. They are infused into the souls of the baptized and give the capability of acting in a Christian manner and meriting eternal life. They are the promise (pledge) of the presence of the Holy Spirit in the soul of the believer; given to us by God.

Faith

Faith is the theological virtue by which we believe in God and believe all He has said and revealed to us, and that the Church proposes for our belief, because He is Truth itself. Through faith a person commits himself entirely to God, seeking to know and do God's will.

Faith remains in one who has not sinned against it. Only a direct and deliberate sin against faith destroys this gift of God. Since it is a gift, once lost it cannot be reclaimed except through the grace and mercy of God. An ordinary sinner (if there is such a person) does not lose this gift through his sinful activity. However, all sin weakens one's faith by failing to know and do God's will. It is faith which makes one's good works worthy of eternal life. Works without faith are empty of merit and do not lead to eternal life.

A faith-gifted person must witness to this faith throughout his/her life in good times and bad. At times faith may demand a heroic action on the part of the person, which may lead to serious consequences, even death as in the case of martyrs.

Hope

The second theological virtue is hope; by which we desire the kingdom of heaven and eternal life as our happiness. In hope we place our trust in Christ's promises, not relying on our own strength; but on the help of the grace of the Holy Spirit.

The forerunner of Christian hope is the hope that God gave to His chosen people in the Promises He made to Abraham and fulfilled in his son Isaac, "Hoping against hope, he believed and thus became the father of many nations."

In the beginning Jesus carried on the hope of the chosen people when he went up the mountain to proclaim the Beatitudes. The Beatitudes turn our eyes toward heaven as the new Promised Land. They outline the means by which our hopes and aspiration can end in the happiness deeply rooted in the heart of every person. Scripture says, "Let us . . . put on the breastplate of faith and charity, and for a helmet the hope of salvation." Hope is expressed and fed in prayer, especially in the Our Father, the summary of everything that hope leads us to desire.

According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue (2 Pet 1:3).



Jesus Christ Preaching the Sermon of the Beatitudes by Henrik Olrik (1830-1890)

Charity

Charity is the theological virtue by which we love God above all things for His own sake, and our neighbors as ourselves for the love of God.

Christ calls charity the new commandment. Through His own love, manifested in His mission, He reveals the Father's love to us, "As the Father has loved me, so have I loved you, abide in my love."

Charity is His commandment, "This is my commandment, that you love one another as I have loved you."

The practice of all the virtues is animated and inspired by charity, which "binds everything together in perfect harmony;" it articulates and orders them among themselves; it is the source and goal of all Christian activity. Charity upholds and purifies our human ability to love, and raises it to the supernatural perfection of divine love.

Charity is itself the fulfillment of all our works. There is the goal, that is why we are to run toward it, and once we reach it, in it we shall rest. ☩

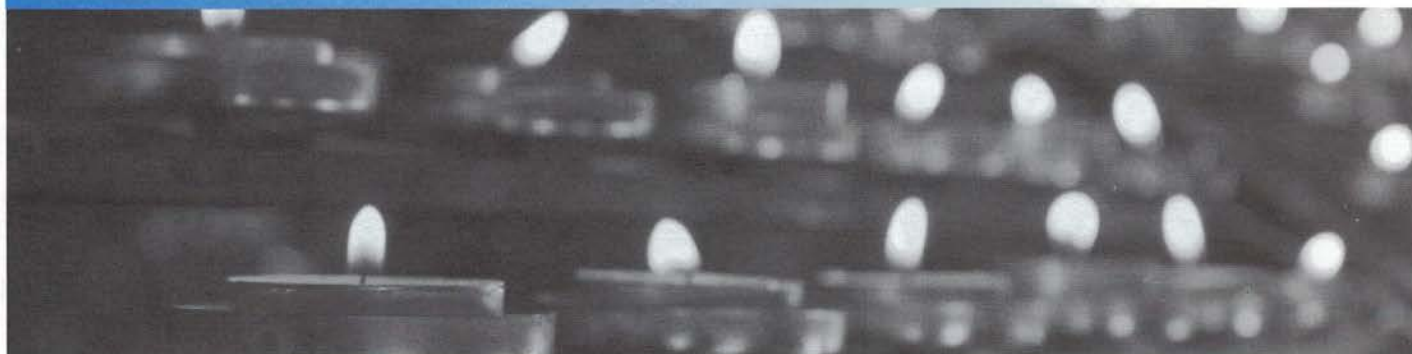


Frequently Asked Question:

Q: *Why does Statutes #102 indicate that all seculars "are expected to receive the Clarion" and Statutes #75 describe "how the local community will assist the needy"?*

A: The *Clarion* is the official means of communication to nearly 4000 seculars. Its annual theme is a consistent means of ongoing formation, which is so important to continued growth on our spiritual journey in Carmel. Also remember, for our elder Definitive Promise members who are excused from attending meetings for reasons of AGE, ILLNESS, or DISTANCE, this may be their only regular contact from the Order. Financial assistance, when required, is the responsibility of the Community.

In Remembrance



Mary Fernald, OCDS, took Vows on May 17th 1981 and began eternal life in December 2012. She is a deceased member of the Our Lady of Mount Carmel and Saint Teresa of Jesus Community of Brighton/Roxbury, MA.

Mary Lou Messmer, OCDS, took Vows on January 10th 1967 and entered eternal life on November 30, 2012. She is a deceased member of the Our Lady of Mount Carmel Community in Columbus, OH.

Margaret, Joseph of the Sacred Heart, Burke, OCDS, made Definitive Promise on March 16th 1969 and began eternal life on September 9, 2011. She is a deceased member of the Blessed Virgin of Mount Carmel and St. Joseph Community in Elysburg, PA.

Lucille, Maria Theresa of the Blessed Trinity, Kaemmer, OCDS, made Definitive Promise on March 31st 1968 and began eternal life on January 20, 2013. She is a deceased member of the Sacred Heart Community in Morristown, NJ.

Evelyn, Therese Mary of the Precious Body and Blood of Christ, McCarthy, OCDS, made Definitive Promise June 15th 1986 and began eternal life on January 10, 2013. She is a deceased member of the Saint Teresa of Jesus Community in Philadelphia, PA.

Eleanor, Mary of Christ Crucified, Kubis, OCDS, made Definitive Promise March 19th 2006 and began eternal life on November 29, 2012. She is a deceased member of the Regina Pacis Community in Ocala, FL.

Virginia, Mary Teresa in the Hearts of Jesus and Mary, McGuire, OCDS, took Vows on November 14th 2005 and began eternal life on January 20, 2013. She is a deceased member of the St. Joseph Community in Palm Bay, FL.

Marguerite, Martin de Porres of Our Lady of the Assumption, Lelich, OCDS, made Definitive Promise October 11th 1959 and began eternal life on January 29, 2013. She is a deceased member of the former OCDS Community of Our Lady of the Paraclete in Royal Oak, MI.

Ann, Mary Therese of the Sacred Heart, Stewart, OCDS, made Definitive Promise on June 11th 2000 and began eternal life on February 3, 2013. She is a deceased member of the Our Lady of Divine Providence Community in St. Paul, MN.

Beatrice Montrone, OCDS, made Definitive Promise on March 16th 2003 and began eternal life on January 29, 2013. She is a deceased member of Holy Annunciation Community in Sugarloaf, PA.

Margaret Saetta, OCDS, made Definitive Promise on October 20th 1991 and began eternal life on January 26, 2013. She is a deceased member of the Our Lady Queen of Peace Community in Sun City Center, FL.

Charles, Joseph of the Cross, Bierwirth, OCDS, made Definitive Promise on April 9th 1983 and began eternal life on January 15, 2013. He is a deceased member of the Our Lady of Mount Carmel Community previously in Flint, MI and now meeting in Swartz Creek.

J M J T
The Carmelite Novitiate
OUTLOOK

Published Monthly by the Discalced Carmelite Fathers, Our Lady's Hill, Waverly, New York
Volume 1, No. 4 March 1962

Dear Friends,

Anyone who visits a Carmelite Monastery can't help noticing the tranquil, restful and prayerful atmosphere that pervades it. That same atmosphere is to be found here, except that, from the day we took up residence, it took on and retained a somewhat hectic quality. The last weeks of January and the first weeks of February, however, were noticeably quieter. During this time a certain amount of orderliness and neatness became evident; even the dust remained pretty much out of circulation. Since then a new rash of activity has broken out and the monastery is a mess once again. You see, we brought to a close the consultation and discussion phase of our interior finishing project, and entered upon the experimental stage.

A trio of tile-setters was here on a voluntary basis to lay, as an experiment, a couple of hundred square feet of flagstone tile. Trial furniture for one of the cells was made for us by a designer friend of the Novice-Master. But the really big experiment has been in regard to the painting. We've been trying out the suggested color schemes for cells and corridors.

The paint experts we called in advised us to paint the walls and ceilings of the corridors a light, soft gray. For the sake of contrast, we were told to paint the bottom edges of the pre-stressed concrete beams (which are of an inverted, shallow U-shape in cross-section) a bright red. We tried this out at one end of the second floor corridor just outside the Novice-Master's office and bedroom. (Imagine! He has a suite of cells.) The result is a soft, pleasant-looking gray field intersected at close intervals by twin bars of bright red. When we gathered around it to inspect it, Father Timothy couldn't conceal his amusement. "You know that it makes me think of?" He asked and then said, "The Peppermint Lounge." Perhaps it is the thought of this ceiling that makes the Novices, who must go frequently to the Novice-Master's cell, twist and squirm so during the time of Mental Prayer. We have since decided to paint

the ceiling an off-white. We also chose beige instead of green as the color for the individual cells.

Father Master, the title by which the Novice-Master is customarily addressed, has the Carmelite name of Father Martin of Jesus. We are very proud and fond of Father Master for he is somewhat of a clown (in the good sense) and it is a delight to live in the same community with him. What is more important, he is an exemplary Carmelite. His love and zeal for the ideals of Carmel are outstanding. With him to guide and form our Novices, we are confident of a bright future for the Province and for the Order in America.

We call your attention, also, to the new Novices. They completed their six-month Postulancy and received the habit of Our Lady of Mt. Carmel on March 13. We ask you to pray that they persevere in their exalted vocation. They will be lay brothers.

We were surprised to receive quite a number of green stamps from three or four of our friends. We did not solicit them, but since we are saving them anyway, we were very happy to receive them. We would be very grateful if others were to send them to us, too.

We don't know whether it is just a coincidence or whether, subconsciously, we are straining for effect, but several features of our interior decorating project have reminded us of characteristic elements that constitutes the effort a man must make in order to adorn his soul with outstanding virtue. Because the similarities are so striking, and because we seemed to achieve modest success in comparing the ascent of the mount of perfection with driving up our snow-covered hill, we are emboldened to record these thoughts, also.

Spiritual authors liken the soul of a saintly man to a garden in which are growing the most beautiful flowers of virtue. The Divine Gardener, they tell us, loves to walk through this garden to take His delight and to find refreshment for His spirit. For our purpose, we will have to compare the sanctified soul to a palace whose

many rooms are variously and exquisitely appointed. In this case it would be the different rooms that would gladden the heart of the Divine Lord of the palace.

We might begin by comparing our unadorned monastery to a man who manages to stay out of serious sin and who is able adequately enough to fulfill his obligations to God and man. Our building is solid and serviceable. It even possesses a kind of rough, raw beauty. But looking at it in its unfinished state day after day and week after week wearies and depresses our spirits. So it is in the case of the man we have just described. Our Lord finds him substantially serviceable and finds a certain amount of order in his life, but cannot really take his complacency in such a one because, seeing the possibilities of vast improvement, even to the point of rare beauty, without seeing him make any efforts to acquire it, weary and depress Him.

We notice, next, that our decorating project proceeds about as quickly as our progress in gaining virtue. Here at the monastery we are moving forward at the speed of a lethargic snail. Sometimes it seems we are not advancing at all, but perpetually beginning. Those who have made some efforts to acquire virtue know that this is ordinarily true. Most of our forays after sanctity seem to lead into blind alleys. How few and far between are the substantial gains, and how modest.

Again, in setting about finishing the interior of the monastery, we have had to throw it into a state of confusion. We have to drag in all the props: scaffolding, drop cloths, messy paint buckets, cement mixers, sand, and other equipment. This makes the monastery look much worse. But when the work has been done, and all this is cleared away, then how pleased we are with the results, how well worthwhile were those few days of greater disorder.

In making the virtues our own, we have to throw our lives into a kind of confusion, too. We do so by doing violence to our easy-going, relaxed habits of mediocrity and indifference. This upsets our route, it forces us out of our comfortable rut and we feel uneasy and unsettled. But when violence has done its work, is laid aside, and we experience the kingdom of heaven within us, then we realize that what we have purchased far, far exceeds the price paid.

In planning the decor, we had to have the help

of experts. The new novice admits of so many possibilities that not even they could decide in an instant upon the most suitable overall plan. This reminds us of our need for a spiritual director. A man who as yet does not possess the virtues doesn't know what differences they would make in his conduct if he had them. A perfect grasp of the overall perspective and the orientation of soul that virtues afford are beyond him. A prudent and virtuous advisor must be consulted.

A visit to the monastery by Father Adrian, professor of English at our Minor Seminary in Peterborough NH brought home to us one of the most important advantages of having an advisor. Father is an artist and has extraordinary good taste in architecture, interior decorating and furnishing. He suggested something we never thought of: finishing certain walls and sections of walls in two or three rooms in wood paneling. This, he said, would soften the effect of the brick, cement block and concrete beams. It would add warmth and charm, besides. He also suggested that on the brick wall, the first thing seen upon entering the monastery, we place a stylized aluminum shield of the Order and the words, also in aluminum: On Mount Carmel God alone and I.

Now, Sanctity that is achieved without the aid of a spiritual director (if this is possible) is almost always of a cold, rigid and harsh variety. The assistance of a saintly (or learned) advisor will insure that our virtues possess warmth and charm and sweetness. Another thing, our director keeps the goal (God alone) always before our eyes. He never lets us lose sight of it lest we get lost in a maze of technical procedures or begin to confuse the means with the end in view.

Finally, no progress is made without the aid of divine grace. In fact, grace and virtue grow and develop together. A certain amount of grace can be earned by our own efforts through the performance of good works. The greater share of grace, we soon discover, is granted as an outright gift. Not only that, but we have to ask for it. The more we protest in prayer our need of supernatural grace and the more successful we are in convincing Jesus of our need (by humility), the sooner and more abundantly will it be bestowed.

The last feature is the one that most closely resembles our situation here. Because there are so few priests assigned here, the amount of income we earn by preaching and other priestly ministrations falls far

short of our needs. We must depend upon outside help. It is easy to proclaim our needs, it is not easy to be convincing. As things stand right now we are bogged down for lack of funds to purchase paint, tile, lumber and other necessary supplies. We hate to ask our readers for donations because most of them are of moderate means. So we humbly suggest that, this being Lent, perhaps they would be willing to save their small change for us during the Holy Season and send us the accumulation at Eastertime. This, we are sure, would be a considerable help. Those doing so can rejoice in the thought that they are making this monastery a suitable place in which to train our young men for the Priesthood and the Brotherhood in the Discalced Carmelite Order. For time and for eternity donors will share in the Masses, prayers and good works of all the priests and brothers who are trained here.

Every year, when we come to the beginning of Lent, we resolve that this time we are going to reap some rich spiritual profit from the penitential discipline prescribed by Holy Mother Church. And from the Preface appointed to be read at all the Lenten Masses, we discover what the results should be: by means of bodily fast Thou dost crush vice, elevate the mind, bestow virtue and rewards. These ends are well worth working for. Once they have been attained, we can say we have risen to a new life with Christ.

To further sharpen our appetite for this risen life, and to get an insight into what it involves, we can meditate briefly upon an event in the life of Our Lord that symbolizes beautifully a new life in Christ. That incident is the Transfiguration.

You all know the story well. It is appointed to be read as the Gospel of the Second Sunday of Lent:

At that time Jesus took Peter, James and his brother John and led them up a high mountain by themselves and was transfigured before them and his face shone as the sun, and his garments became white as snow. And behold, there appeared to them Moses and Elias talking together with him. Then Peter addressed Jesus saying, Lord, it is good for us to be here. If thou wilt, let us set up three tents here, one for thee, one for Moses, and one for Elias. As he was still speaking, behold, a bright cloud overshadowed them, and behold a voice out of the cloud said, This is my beloved Son, in whom I am well pleased; hear Him.

In this story, Jesus represents the Church; Peter, James and John represent our intellect (mind), memory, and will (heart). Jesus leading them up the high mountain apart signifies the church prescribing the penitential season of Lent, whose practices faithfully observed enable us to rise up and live on a lofty plane, the level of intense Faith, Hope and Charity. By reason of these virtues we transcend the purely natural, and participate in the life of God Himself.

When we have reached this level, we find our life transformed. A new dimension is added. We find Jesus transfigured. His face shines as the sun and His garments are as white as snow. This means we see the Church in a new light. If our Faith is weak the Church seems to be just another society composed of sinful men subject to the same frailties we have all fallen heirs to as children of a fallen race. Scandals arise even among the clergy and the hierarchy.

Profound Faith, however, enables us to see the Church as she really is, the Mystical Christ living among us. In and through the Church He continues to be the brilliant sun that sheds light for the mind, warmth for the heart and the divine energy without which no one supernaturally lives or moves. In His body, the Church, He continues to suffer, to redeem, to offer sacrifice, to act as the unique mediator between God and man.

It is Faith; too, that makes the garments of the Mystical Christ shine resplendently white. These garments are the Dogmas of the Church, the word symbols and the human concepts, which clothe the Mysteries of Divine Revelation. Because they are mysteries, that is, beyond the power of any created intellect to understand, they often seem cold, arid and unappealing. But firm Faith gives us an insight into them. In some unaccountable way, under the influence of Faith, the formulations in human language of supernatural truth become freighted with meaning, luminous. We see that they convey pure, unadulterated, unrefracted reality. Though we still cannot comprehend Divine Mysteries, they shine with a clarity that dispels all fog or doubt.

Moses and Elias appear talking together with Jesus. Moses, as you well know, represents the Law, i.e., moral and liturgical law. He is its personification. Hope is related to the moral law and the liturgy for it is these which beget confidence and security in the spiritual life. They are the infallible means, which, if we are faithful to them, will guarantee our entrance into eternal

life. Without hope, though, they seem to be a dead letter. Worse yet, they seem arbitrary, unconvincing, and therefore burdensome, confining. They seem to take all the zest out of life.

Hope founded upon lively Faith changes our attitude toward these codes. Under its influence the church's legal and liturgical discipline are seen to be alive with the spirit of God, dynamic, vivifying. The way of life she prescribes for her children no longer is narrow and restricting. It broadens and liberates. Everything is seen to be perfectly consistent with the conduct and activities of God the Supreme Reality. A Catholic life fully lived makes a man conversant with Jesus Christ. Those virtues, which distinguished the life of Christ on earth, are its predominant traits.

Elias represents the prophets, those chosen souls who enjoyed divine intimacy and to whom God was pleased to communicate His mind and His thoughts, His plans and His purposes on behalf of humankind. Thus Elias is the personification of personal prayer, contemplation and their first fruits, the Apostolate. All these are obviously related to ardent Charity.

Without Charity we are likely to see a fellow Catholic, and ourselves, and just another name on a Church register, as just another statistic sitting in the Sunday morning congregation. An appreciation of his (and our own) true nature and dignity is conspicuous for its absence. Fervent Charity, however, awakens in us the awareness of our identity (and that of our fellows) as children of God, brothers of Jesus Christ, heirs to the Kingdom of Heaven. Charity inspires sentiments of filial devotion to God the Father and emboldens us to enter into terms of loving intimacy with Him. Charity gives us an instinct by which we are gently, powerfully urged from within to seek the company of God the Trinity in prayerfulness and recollection. To those who follow these inclinations God sees fit to communicate His secrets and to refresh and strengthen their spirit with a subtle sense of sweetness of His Presence and His loving concern.

These things in turn make a man zealous for the Lord God of Hosts. Like Elias (the Leader and Father of Carmelites) he does not fear to stand up and fight to vindicate His rights; he is unflagging in his efforts to lead a straying people back to their God.

Charity gives us new eyes for our fellow men. We don't see the evil and ugliness (it's in us, too), which infects them, but rather the image of God in them. Mercy and compassion becomes our habitual response in the face of physical, moral and spiritual suffering.

Peter, speaking for James and John as well as for himself, wanted to stay there on the Mount with Jesus, Moses and Elias forever. But God the Father came in a cloud to overshadow the vision and commanded rather that they hear His Son. What does the Son say? Go ye therefore, make disciples of all nations, baptizing them.

The fact of our earthly mode of existence casts a shadow over the joy that Faith, Hope and Charity are well calculated to bring us. It is not for us to enjoy the sweetness of contemplation all the time here below. God wills instead that we should combine it with some kind of Apostolate. The ultimate proof that we have attained to the risen life here below does not lie in the personal satisfaction we derive from the practice of our Religion, but in our sincere efforts (which are fruitless without the Cross) to share with others the spiritual blessings and riches that are our inheritance.

Cordially yours in Our Lady,

O.C.D. Prior



*Fr. Bruno Cocuzzi at age 40
(1927 - 2002)*

Province History

Vocations Flourish during the 50s and 60s

Peterborough, New Hampshire

In the early 1950s the minor seminary for the Discalced Carmelites established at Holy Hill in Hubertus WI was overcrowded. The Province sensed the need for some separation of the high school formation program from the college program at Holy Hill. It was also felt that an east coast location would be better for recruiting new seminarians since the area was heavily Catholic. For these reasons a decision was made to seek a location in the east.

Frs. Thomas Kilduff and William Healy were asked by the Provincial, Fr. Albert Burke, to search for a location in New England. After looking at several sites they heard about some property in Peterborough NH from the Carmelite nuns in Concord NH.

The site selected had an important historical significance for the region. It was the site of what had been the town meetinghouse and town common in the late 18th century. The first meetinghouse on the property was built in 1752. The building proved to be too small and a second meetinghouse was built in 1777 and completed in 1784. This became known as the Common. The original meetinghouse was sold at auction in 1829. The building was taken apart and the lumber was sold in town. The property passed through several owners until it was purchased by Mary Schofield in 1897.



Mrs. Schofield was the daughter-in-law of Benjamin P. Cheney. He grew up to be one of the most notable stage drivers between Peterborough and the east coast. He started by carrying small parcels and letters for a nominal fee. This “express business” later became one of the foundations of the American Express Company.

From 1935-1951 the Common served as the Kendall Hall School for Girls and in the summers from 1946-1950 it hosted a summer school: the School for International Studies, now part of Johns Hopkins University.

*Benjamin P. Cheney
(1815 – 1895)*

The Province began negotiating for this property with the Cheney/Schofield estate in 1952. Because the property had been a girls’ school it had a history of limited taxes. So the Province was able to purchase the property as a non-profit education institution. After overcoming some legal obstacles the Province finally purchased the property in 1953.



Kendall Hall, Peterborough, NH

The 175 acre property included a hilltop summer mansion and five outbuildings, the original horse stable/carriage house, converted by Kendall Hall into a school house; the carriage man’s cottage, converted into a dormitory; and several other smaller buildings.

St Joseph was selected as the patron of the new foundation. The first friars were sent from Washington DC to begin the necessary renovations to accommodate both the friars and students.

On June 13, 1953 the new community celebrated the first Mass at St. Joseph’s. The community consisted of Fr. John Prah as Vicar, Fr. Christopher Latimer as Rector, Frs. Denis Read and Peter-Thomas Rohrbach.

Since they basically moved into a totally empty building, living conditions the first few months were very primitive. However, Holy Hill soon sent furnishings from the now closed minor seminary. The size of the community was enlarged in July by the arrival of three brothers and five theologians to help with the renovations.

The foundation was made a vicariate in July 1953 and in September it was incorporated in the state of New Hampshire.

On September 15, 1953 the new seminary opened with 14 students, most who came from the former seminary at Holy Hill in Wisconsin. In the years following its opening, the seminary at Peterborough averaged 31 students a year. In 1955 it reached its highest enrollment of 56 students.

The seminary was a fully functioning high school offering all the usual high school classes. In addition it offered a program of advanced Latin for older men who needed Latin to enter the novitiate to study for the priesthood. This course proved very popular over the years.

From 1955 on various improvements were made to the property: the main access road was paved, the school building renovated, the barn was turned into a gymnasium. It also contained a chapel for the first and second year students.

Despite financial difficulties the seminary continued to exist into the 1960s. A major problem arose concerning the taxes levied by the town on the extra buildings on the property; those not being used for educational purposes. Several of these were demolished and the tax bill was renegotiated with the town.

The seminary continued to have financial difficulties as well as a decrease in enrollment. For the school year of 1965 it was decided that to better the quality of education those students who were entering the first year of college would attend St. Anselm's College in Manchester NH. To defray some of the cost of this decision Frs. Edward Sorrell and Gabriel Gates took teaching positions at the College.

In the April of 1966 after many discussions by the faculty and the Provincial, it was decided that St. Joseph's could no longer continue as a seminary. The Province struck an agreement with the Oklahoma-Texas Province for a joint college program. The college students of both Provinces would go to the University of Dallas beginning in September, 1966.

St. Joseph's was made a priory in May 1966. Several possible uses of the priory were explored but never came to fruition, principally because of lack of funds.

In 1969 it was decided to open a retreat house, using the main house. The friars moved to the lower building so the entire main house could be utilized for guests.



Scenes from Old Peterborough, NH



The next several years saw a variety of successful programs carried out both for the laity and religious women. The facilities were made available for local church group meetings, such as parish councils, prayer groups, and confirmation classes. It was also used for civic group meetings such as AA. As times changed the "Common," as it came to be called again, was able to adapt. In the 70s when renewal among religious women became popular, a program was developed at the Common to respond to this trend. In place of individual retreats a two-month long "house of prayer" was begun. It was very popular. Later on the CCA (a Carmelite nun association) ran its own formation program at the Common.

The Common functioned during the following years as all monasteries do with a variety of personnel, projects and events. Renovations and improvements were made. Fund raising events helped the Common to maintain financial stability. Disputes with the town over taxes were fought and finally resolved in the Common's favor. During this period there were many generous benefactors who enabled the Common to carry on.

Despite all the financial, physical and spiritual energy expended over the years, in the end the Common just could not make it. Changing times once again intervened in its life. The main house could not be adapted to the retreat preferences of the 90's (private rooms with baths.) The costs of running a retreat house far outweighed the amount that could be charged for a retreat. Another, perhaps more significant, element was the lack of religious friars to adequately provide for the spiritual needs of the retreatants.



In the early 2000's it became evident that the Province could no longer maintain the Common and a decision was made to sell the property. Since it was the most valuable and beautiful piece of property in the area a buyer was soon found. After negotiations it was finally sold as a private residence.

Note: On February 14, 2005 about 10:15 p.m., a neighbor noticed a red glow at the top of the hill where the main house was located and called the fire department. By the time the fire men arrived it was too late to effectively attempt to save the house. It was engulfed in flames and it burned to the ground.

Youngstown, Ohio

As the 1950s continued to bring an increase in applicants, the Province decided that a larger novitiate facility was needed. Frs. Christopher Latimer and Edward Lanzilla were appointed to search for possible locations. Their search led to Youngstown, OH when the local bishop, Ernest Walsh, expressed interest in having a Carmelite community in his Diocese. During negotiations, the Provincial Council decided it would be more advantageous to find an existing suitable building rather than build a new facility.

The friars began thinking about establishing a presence in the Youngstown Diocese since it was in the center of the Province. The idea of using Youngstown as the novitiate was dismissed in order for the friars to focus on community and ministry.



*YOUNGSTOWN, OH
1810 Volney Road, (1957 - 1982)*

In 1954 the Province purchased a piece of property at 1810 Volney Road, Youngstown OH; and a new foundation was established. Over the years the community served the Diocese in many ways: as spiritual directors, assisting in local parishes, or giving retreats and days of recollection. It also briefly served as the Provincial's residence.

However, due to the lack of personnel to staff the community, the 1980 Provincial Chapter decided to close the monastery. It was officially closed in January 1981 and the property was sold in April 1982.

Waverly, New York

As they continued to seek a site for a new novitiate within the Province boundaries, Frs. Christopher and Edward considered several locations. Through the kindness of Msgr. George Cocuzzi, Chancellor for the Diocese of Rochester, the Provincial learned that Bishop James E. Kearney was willing to accept a foundation in his Diocese.

A large tract of land became available in Waverly NY, along the New York and Pennsylvania border, when Edward and William O'Brien decided to donate ninety acres to serve for a new foundation. The Province entered into discussions with the O'Briens to review the property and to evaluate the situation. Decisions were made to accept the offer of land and to build a new monastery that would serve as the novitiate. Bishop Kearney gave his approval. An additional ninety acres were purchased from the O'Briens to insure privacy and full control of the land.

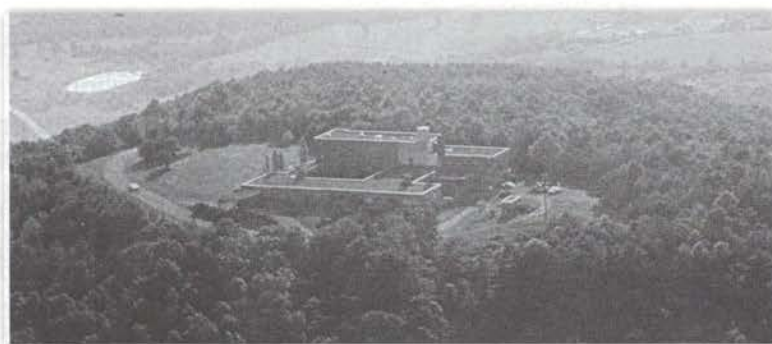
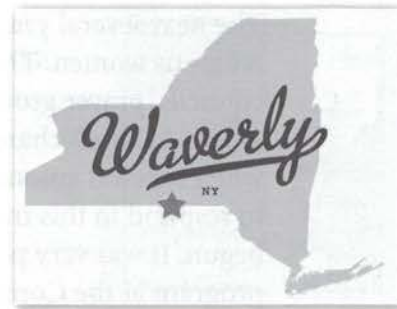
In January 1960 an interim community was established on Fulton Street in Waverly NY by Fr. Damien Prew and Brs. Victor Mutchler and Martin Murphy. Fr. Philip Foley came to be the new Vicar for the Waverly house, which also included new members Frs. John Clarke and Paul Trementozzi. Within the year a decision was made to close the house and use the personnel elsewhere, while designating Br. Victor to work with the architects in the planning and execution of the new building. In November 1960 the designs for the new monastery had been completed and the foundations blasted out of the bedrock on the very top of Waverly Hill, which was soon renamed 'Our Lady's Hill'.

In October 1961 Fr. Bruno Cocuzzi was appointed first prior of the new foundation. He resided temporarily at the rectory of St. James in Waverly. On November 26, 1961 Frs. Bruno and Timothy McGough moved into the new monastery. On November 27th the first six novices arrived from Brookline, while the remaining novices came the next day, accompanied by Fr. Redemptus Short.

On November 28, 1961, Fr. Christopher Latimer, the Provincial, celebrated the Mass of St. John of the Cross, to whom the monastery was dedicated. This was the official date for the opening of the new novitiate. The priests of the community began to assist in nearby parishes on the weekends: St. James' in Waverly, St. Patrick's in Owego, and St. Margaret Mary's in Apalachin.

On December 14th an Open House was held for the clergy and religious of the area. The first Profession ceremony took place on February 9th. Brs. Maurice Mansfield and Blaise made their vows. Fr. Bruno also met in February with the Secular Order of Elysburg PA; and began visiting them monthly at the Carmelite nuns' monastery.

Inside the Waverly monastery, the priests, brothers, and novices were doing hours of manual work. The formation *horarium* previously established in Brookline became the backbone of the new foundation. Fr. Bruno edited, printed, and mailed out a small newsletter entitled OUTLOOK to keep people informed of our progress, goals and needs. See Page 11 of this issue for March 1962 newsletter.



Carmelite Novitiate, Waverly NY

Theological Virtue of Faith

God speaks; man responds. But man is not forced to respond. He can respond to the world instead; as if it were the only reality, as if it were his supreme value. He can respond to himself; as if his own ego is the central frame of reference, the sun which lights up and gives value to every other thing in his life. And yet a man is human, real and alive only to the extent that he responds first and foremost, above and through all other things, to God who speaks to him personally, calls him by name, loves him, and by His love creates and sustains him in being, and leads him unerringly to human fulfillment, divine union, vision, beatitude.

How can fallen man respond to the infinitely perfect love of God, the devastating demands of God? There is only one being who can respond adequately to God the Father's Love – and that is the Word, the Second Person of the Blessed Trinity, from whom all eternity sings His canticle of love in the bosom of the Godhead.



But the Word was made flesh. All right then: here is the single instance in the history of humanity when one man was caught up fully into the divine life – one Man in Whom there was absolutely nothing to impede or trammel His total, immediate, and irrevocable response to God. The natural human creature in Him was taken up fully into the divine Son. Thus, in one instance humanity had, so to speak, arrived: had passed into the life of Jesus Christ.

But the life of this one Man, this God-Man, has been prolonged and extended. This is mysteriously and wondrously achieved by His Mystical Body. So if we want to respond to God the Father Who loves us, the first thing we have to do is get into the Mystical Body, into Christ, to share His divine life, and to utter His Word – the perfect response.

The “getting in” bit is done, as St. Thomas Aquinas says, by faith and the sacraments. And then the whole divinizing process (transformation into Christ; putting on His mind, coming to think like Him, love like Him, and act like Him) which must follow is the development of faith.

The Primacy of Faith

Scripture says that we cannot even begin to approach God except by faith; we are children of God by faith; the just man lives by faith.

And this is why our Lord insisted above all other things on faith, *on knowing Him*. The crime of the Jews was not that He was unloved, but unknown. “He came unto His own and they did not *know* Him.” He wept over Jerusalem because “they did not *know* the things that pertained to their peace.” Jesus refused to work miracles in Nazareth “because there was no faith there.” The one question Christ wanted answered was the one He asked at Caesarea Phillippi: “Who do men say that I am?” And toward the end of His life He said: “I no longer call you servants but friends.” Why? Because whatever He has heard from His Father in secrecy of the Godhead, He has shared with His followers. This is what it means to live by faith: to be clued in by Christ, to be led right into the heart of Trinitarian life – the family life of God, and to share the Son's secret knowledge of the Father. “And this is eternal life: that you may know God and Jesus Christ whom He has sent.” (Jn 3,17).

What is Faith?

The act of faith, according to St. Thomas, “is an act of the intellect assenting to the divine truth at the command of the will by the grace of God.” While grace is a formal participation – created but

real – in the divine nature, faith is a participation in the divine life considered as divine knowledge. It is, says St. Thomas, “a light divinely infused in the mind of man, a certain imprint of the First Truth.” It is a constant aptitude to know God as He knows Himself, to receive – according to the limited measure of created grace, it is true – but really to receive the light from the dazzling Sun that is God Himself. It is the sight of the supernatural life.

The act of the virtue of faith is, above all, a supernatural act that goes far beyond the ordinary and limited field of the activity of the intellect. It reaches out to God Himself, to whom it adheres and makes the intellect and the whole being of man adhere in an attitude of self-oblivious, adoring assent. By an act of faith, the soul is borne into “a direct exchange, an intimate union with the interior Word of God... And as the interior Word not only existed at the time of the manifestation of the exterior Word, but subsists, in that it is the eternal word of God, in an eternal present, it lifts up our mind to a participation in His *supernatural truth* and life and makes it rest there” (Scheeben, *Dogmatik*, I, 40, n.681). This contact with the Deity itself gives to the human person, in the words of St. Paul, “the substance of things to be hoped for, the evidence of things that are not seen” (Hb 2,1). It makes things real. It makes us real; keeping us, as it does, in touch with ultimate reality, enabling us to view things as they really are (“things deceive us by being more real when they are seen” – G. K. Chesterton), giving us a veritable “possession of God, obscurely.”

The act of faith is that which makes us adhere to the inner truth of revelation, to the divine reality itself revealed in human language.

St. John of the Cross is so emphatic about faith giving us God Himself. Beneath “the silvered surfaces” of the articles of faith, he says there is the “gold of its substance.” By this means, alone, faith, God reveals Himself.

A Personal Encounter

We must be very careful about depersonalizing the whole concept of faith. Sometimes we try to be so neat and tidy in our explanation of faith that we smother its essentially personal element with abstractions. This has been done often enough, and the results have been disastrous.

Theology teaches that the primary object of faith is God in His Deity, in His own nature, in His intimate life as He is in Himself. According to St. John of the Cross, “we believe by faith the very object that God sees, and which we ourselves will see in heavenly beatitude.”

St. Bonaventure’s definition of faith saves us from the abstract: “it is the habit of mind whereby we are drawn and captivated into the following of Christ.” We do not believe in a creed, we believe through a creed in a Person. The ultimate object of our faith is always a personal encounter with a living God. This will always involve a unique kind of adventure and exploration. The articles of faith, therefore, are not meant to arrest our vision but to direct it. Dogmas are merely the intellectual means required for this final act of communion; and this communion is affected in secret between human freedom and the freedom of God.

So faith means much more than simply assimilating a theory, reciting a history or tying together a number of syllogisms. Without the creation – personal, free, and deliberate – of a world of mystical values, there can exist a systematic and conceptual pseudo-faith; but there will be no vital faith, that which touches God in His Person from out of the fumbling formulas of man’s search.

Faith, though rooted in the intellect and orientated toward knowledge of God, is a response of the *whole man*; not just an activity of his isolated intellect. In fact, the most intimate, experiential knowledge of God is more an effect of love than of reasoning. This is mystical



The Triumph of St. Thomas Aquinas, by Benozzo Gozzoli

knowledge or contemplation: “a pure intuition of God born of love.” Remember how the disciples on the way to Emmaus recognized the risen Lord – not by reason – but by an act of love: “in the breaking of the bread.”?

Faith is not only an act: it is an *attitude*. It's the way we look at the world: seeking everything against the background of eternity; seeing the will of God unfolding in mysterious ways; seeing the brilliant countenance of Christ or the Man of Sorrows looking up at us from every creature; seeing oneself cradled and enveloped in God's personal love. It's a *long view*, diametrically opposed to notions that are petty, narrow or shortsighted. It's a divine sort of sense of humor that sees through people, things, events and situations into the plan of God.



If, therefore, a person *lives* by faith, he becomes rooted in God. Then, no matter how seething and turbulent the surface of life, he remains undisturbed, firmly fixed, as he is, in ultimate reality.

Faith is not only an act and an attitude; it is a *commitment* – an irrevocable commitment to Christ who said with such irresistible magnetism, “if I be lifted up I will draw all things to Myself.” Since

then, persons of faith have been drawn by the infinitely attractive personality of Christ. He is the Pied Piper of human hearts – old and young. He makes people become like little children and suddenly turns the world in which they live upside-down because they have been enchanted and overwhelmed by Him. The Church is this Christ, the divine Piper. Other religious, social, and political organizations may arouse opposition, but the incurable uneasiness of those who fear the Catholic Church is due to the fact that, while all others are systems, the Church is a Person, an incalculable Person with infinite powers, the Person of Jesus Christ. It is to Him the person of faith is committed – to Him and to His purposes in the world.

Just because a person is committed to God by faith he should not take himself too seriously. In fact, he ought to take God so seriously that he regards himself quite lightheartedly. He must make as little fuss as possible, bearing with himself and others patiently, good-humoredly. He must remember that regardless of his faith he is still a child of Adam.

Commitment implies renouncement. To live by faith is to live for Christ; and it is harder to live for Christ than to die for Him. Living one's faith to the hilt involves a daily death (to all forms of selfishness). One can actually revel; take great delight at the thought of being hanged, drawn, and quartered. But if God makes no revelation, no spectacular demands, but just goes on letting a person fulfill his life of faith in an ordinary, unpretentious, routine sort of way, that will require a greater kind of heroic commitment than being persecuted.

Growth of Faith

Faith is not static, but dynamic. It must grow or else stagnate. A person is as alive as his faith. Even our Lady had to grow in faith.

To grow in faith, which is the “only proximate and immediate means of union with God,” involves the necessary pain of being weaned away from purely human and sensible way of knowing and loving Him – imagining, reasoning, feeling.

To grow in faith means, from the standpoint of the senses, a person must welcome darkness. Although he has consecrated his life to a reality that he cannot see or feel, he is constantly solicited by the call of his senses and of his passion – the enticing mirage of the glittering beauty of the world of his senses.

To grow in faith means to live progressively in the spirit – by the intelligence and the will; and one cannot hope to do this except by mortifying the senses. Even the spirit’s human mode of activity (intellectual concepts and purely human aspirations) cannot unite a person to God who is infinitely above and beyond all human modes of knowing and loving.

And so there will come a time in every person’s life, if he is generous to God and faithful to grace, when the creatures that spoke so wonderfully of God will become silent; and the concepts that were like manna for his meditations will cease to feed his mind. It is here that God infuses into the soul a knowledge of Himself that is *general and obscure*, but far superior to his own former clear and precise ideas of God. St. John of the Cross expresses it in these terms:

... there is no ladder among all created, knowable things by which the intellect can reach this high Lord. Rather, it should be known that if the intellect desired to use all or any of these objects as a proximate means to this union, it would be encumbered by them. Not only this, but they would become an occasion of many errors and delusions in the ascent of this mount. (2A8,7).

To abandon this dark but sure way of contemplation, this “happy night” which the healthy, normal development of faith involves, would be to replace the real thing with a series of fabricated and human illusions. Did not our Lord say, according to St. John of the Cross: “I will lead you by a way you do not know to the secret chamber of love?”

In faith there is only light; its obscurity is an effect of the transcendence of the light that shines upon the intellect when it searches into God and His Mystery.

How to Grow in Faith – Thinking

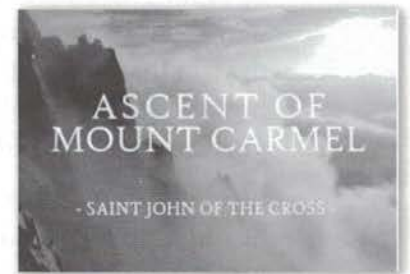
When a person is baptized God infuses faith into the soul. Whenever it is activated and exercised it grows. The practical question is: how does a person throw this power of faith into action?

Thinking is the first way, since faith is rooted in the intellect. A vigorous, thoroughgoing intellectual life that is ruled by faith is the best introduction to a spiritual life. In fact, it is true to say that such an intellectual life is the spiritual life. Knowledge that is acquired by the intelligence, working in the human mode, has for St. John of the Cross all the validity it has for St. Thomas Aquinas. It penetrates in some sense all being. It achieves a valid univocal knowledge of created being, and it can truly know the supreme being of God with the aid of created analogies.

In the fifth stanza of the *Spiritual Canticle* St. John of the Cross speaks first of meditation upon creatures in all their wonder and variety, by which in the early stages of the spiritual life, “the soul is greatly moved to love God.” After all, is not God the most obvious fact of human experience? The world is crammed with God. So whenever a person thinks about God and divine things, he grows in faith.

Reading

The next way in which to make faith grow is by a daily program of spiritual reading. We act the way we think; so much depends upon what gets into the mind. Faith must nourish itself on dogmatic truth. It cannot cling to God. It cannot enter into its own proper domain of divine mystery if the intelligence does not first adhere to the dogmatic formulas that express divine truth in human language. As Father Marie Eugene, O.C.D. points out in his book *I Want to See God*, “this nourishment of revealed truth is, in varying degrees necessary to faith at every stage of its development but especially at the



beginning. . . . Thus nourished by divine knowledge, faith grows strong and vigorous, it plumbs the depths of supernatural mysteries, rejoices in the splendors that shine in the formulas, while awaiting the purifying darkness that is to come, that will lead it into the yet more delectable savoring of divine truth as it is in itself.” (Pg. 216).

The necessity for such a consistent reading program is increased by the interrelated conditions of the human mind and the world. The intellect is surrounded by the open windows of the senses. And the world has concocted the most fantastic display of images, parading them endlessly before the windows of the soul. In order to withstand the deluge of these debilitating and distracting elements of the world, the mind must engage and occupy itself with Ultimate Reality – with the beauty, touch and goodness of God.

Since there is such a paucity of time and energy in the average person’s life, he must read discriminately. He must not miss the essential, the indispensable – and that is: the life of Christ especially in its purest, must undiluted form, the New Testament; in fact, all of Scripture.

Then the great classics of religious literature ought to be read, above all, our Carmelite authors.

Praying

Thinking about God, knowing what creatures have to say about Him, studying the life of our Lord – this can never be enough. One never really gets to know Christ without prayer. That is why our Lord said; not merely watch but “watch and pray. . . . Pray without ceasing.” It is the difference between hearing all about a person and actually meeting him. The person met turns out to be much more than we had ever dreamed. Praying is meeting Christ. To pray is to know God by experience rather than by hearsay. To pray is to stand before the real Christ defenselessly without hiding behind artificial barriers; it is to sit childlike, at the feet of Truth, and listen to Him, who, “alone has the words of eternal life;” it is to converse with Him who loves us.

It is one thing to make isolated acts of faith; quite another to acquire the habit of faith. This is the function of prayer. It is an expression of faith; with repetition it becomes habitual: a person of prayer can live by faith, live always at least vaguely conscious of God’s presence.



What happens when a person faithfully engages in a daily program of mental prayer? Information becomes conviction; and outline of Catholic faith becomes an experience; objective truth becomes a subjective, existential realization. Prayer is theology lived. God is a person, not just a three-lettered word. The process of becoming human (a saint) is a process of falling in love. In mental prayer Truth becomes excitingly interesting; Christ becomes progressively fascinating; God reveals Himself as He promised to do.

And that is why persons of faith are haunted by His beauty ever ancient, ever new. They have one single reason for everything they do, and that reason is Christ. ☩

Frequently Asked Question:

Q: *Is the Discalced Carmelite Order planning something special during the Year of Faith?*

A: The International Teresian Meeting will take place prior to World Youth Day, which is being held in Rio de Janeiro July 23 – 28, 2013. St. Therese has been named as a Patroness of this event with St. Teresa of the Andes and Bl. Isidore Bakanja as intercessors and role models for youth. We honor them and Bl. Elizabeth of the Trinity, for whom the Canonization process continues, on the cover of the 2013 *Carmel Clarion* Calendar.

Province History

Vocations Flourish During the 50s and 60s

← continued from Page 18

Fr. Thomas Kilduff took up residence at Waverly in mid-April of 1962. He was often away for long periods preaching to our Carmelite nuns.

August 1st fourteen new candidates arrived to start their novitiate. After a preached retreat, they received the habit. Later that month the previous class of novices made their first profession; and were shortly transferred to Holy Hill to begin philosophy.

Bishop Kearney was the principal celebrant at the official dedication of the Waverly Monastery with the local Knights of Columbus serving as his honor brigade. About 300 priests, nuns, members of the Province and friends attended the dedication. The monastery cloister was established on the 2nd and 3rd floors, which was later extended on November 28th to the whole building, with the exception of the eastern wing with the chapel, guest rooms, gift shop, and entrance/ office area. During the following years the personnel changed often, as new members arrived and others were transferred.

In 1963, the monastery began hosting days of recollection for interested groups. Weekend help-outs continued; our priests assisted parishes of the Rochester NY and Scranton PA Dioceses when pastors were hospitalized or some extraordinary circumstance arose. Members of the community preached Triduums and novenas, and gave mission appeals for our Philippine missions. A hermitage was built on a wooded part of the property to strengthen the solitary and contemplative side of Carmelite life. Each summer a new class of postulants would arrive, as many as 20 one year.

Vatican II brought changes to the daily life of the community, particularly the Divine Office and the Eucharistic community celebration. It now allowed for daily con-celebrated liturgies. The chapel was completely rearranged to accommodate these changes.

A Thanksgiving Appeal was mailed out each year to assist the financial needs of the community. A Purgatorial Guild was established Fr. Martin Herman established a "50-50 Club" fund-raising program.

Ecumenical meetings were started at the monastery, open to all the clergy of the area. Fr. Peter Duggan was involved with this ministry, with the support of other friars. Groups of nuns and others from the neighboring dioceses continued to come for days of prayer and retreats. The community accepted responsibility for Secular Order communities in New York at Saranac Lake, Buffalo, and Schenectady, while continuing to serve the Elysburg PA group. The novices gained ministerial experience by serving for a month at a time as volunteers/orderlies at local hospitals (Robert Packer in Sayre, PA and Tioga Hospital in Waverly). They were well received and profited from learning how to blend prayer and service.

In 1967 Br. Dermot Conlon established a book binding shop in the basement. Libraries from the neighboring Dioceses sent books to be bound to the monastery in Waverly. It also became a quasi-Cursillo center and the novices were permitted to be involved in this movement.

Bishop Fulton J. Sheen, the new Ordinary of Rochester, asked the Carmelites to assume responsibility for the chaplaincy at St. Joseph's Hospital in Elmira NY; 15 miles west of Waverly. Fr. Claude Sorrell, the prior, began serving as chaplain on February 20, and was soon followed by the other priests of the community. Each resided at the hospital for a week at a time.





During the summer of 1967, some community members participated in the Desert experiment at Deep Creek Lake MD. It became known as “the camp”.

In April of the following year two of the participants, Fr. Timothy McGough and Br. Augustine Wharf, volunteered to go to Hinton WV to help found the Desert community. After 18 months Fr. Timothy returned to assist in the hospital’s Pastoral Care Office. Throughout this period different members of the province with specialized training and expertise would come to Waverly to give the novices talks on theology, psychology, liturgy, history, etc.; workshops were also presented for interested groups of clergy, religious and lay people.

Over the years the house continued to take on various new ministries. At the request of the Chancery, our priests temporarily assumed pastoral responsibility for a small rural parish some 20 miles away. Both the novices and senior members were involved in catechetical ministry, which gradually expanded to include grade school CCD, training for confirmation, high school theology courses, and ethics classes for the nursing students at St. Joseph’s Hospital. Fr. Matthias Montgomery and others handled food and clothing for poor families, collecting surplus food and government stocks and delivering them to the needy on a weekly basis.

With the increased cost of living, the departure of 40 religious, and the declining number of vocations after Vatican II, the difficulty of maintaining a large monastery and its formation program became increasingly more acute. To help with finances, the third floor was remodeled for retreatants, who would come as groups or individuals to share in our life. Thus a retreat program was established with one of our friars serving as coordinator. Because of the financial situation, the idea of selling Waverly entered the Provincial Chapter discussions in July 1970. The community asked permission for the Province to assume the remaining debt of the monastery (nearly \$300,000), which was granted. Fr. Cyril Guise, prior at the time, contacted the local pastors to acquaint them with the situation and ask their assistance in forming a Fund Raising Committee; the pastors responded favorably. Subsequently in 1971 Fr. Cyril and people from the Valley organized the first annual “FUN-D Day” on the monastery grounds. It was well supported by the local people, enabling the friars to send a check for \$19,000 to the Provincial that year. Over the next five years these “FUN-D Days” and other activities raised \$70,000 to be given to the Province for the reduction of the debt on Waverly.

The Provincial Council in the summer of 1973 asked the community to consider moving the foundation to a smaller place and continuing a Carmelite presence and apostolate in the area. The com-

munity agreed. It was decided to transfer the novitiate to Brookline and approved the sale of the monastery property in Waverly. As a result, in 1976, the prior (Fr. Kieran Kavanaugh), novice master (Fr. Thomas Mickey), and novices were transferred to Brookline and a small community left in the Waverly monastery.

Real estate agents were contacted in an effort to sell the property. Initially, the State of New York showed interest in purchasing it for a rehabilitation center for young criminals; but the funds were never budgeted. A second proposal by the State was to use the location for sick and needy children; likewise it too failed for lack of funding. Efforts by real estate people, both local and from New York City, produced no results.

Meanwhile, the small community set about winterizing its large building. All the windows were sealed with plastic, and large areas of the monastery were closed off. Wood burning stoves were installed in those portions of the house where the community lived.

Nonetheless, Bishop Matthew Clark, the Ordinary of Rochester, wanted the Carmelites to stay in the Diocese. So in July 1981 the community was offered the parish of Sts. Peter and Paul in Elmira; adjacent to St. Joseph's Hospital where the friars were already serving as chaplains. Br. Edward O'Donnell became the superior of the Elmira community, which was located in the parish rectory, and Fr. Fidelis Fosselman came from Holy Hill to serve as the new pastor. Frs. Gerard Taylor and Fr. Timothy McGough were transferred to Elmira to assist in the Pastoral Care Department of the hospital. Fr. Fidelis invited the parish staff to stay on and they happily agreed. Fr. Fidelis and Br. Edward met with the Parish to draw up agreements that were acceptable to all parties.

In 1982, the Provincial Council assigned Fr. James Hushek to the Elmira community to see if he could make any headway in selling the Waverly Monastery. He and Br. Michael Stoegbauer were members of a committee charged with promoting the sale of the property. Fr. James learned of the Hebron Fellowship's interest. They wished to establish a seminary for the training of missionaries for South America. After extensive discussions they agreed to buy the property over several years, with a payment made each year while they were using the facilities. The Province accepted their offer. As it turned out, the Hebron Fellowship bought the Waverly property outright at a sum agreeable to all parties. This enabled the Province to pay off all outstanding debts on the property.

The Carmelite community remaining at Sts. Peter and Paul included Br. Edward O'Donnell, superior; Fr. Fidelis Fosselman, pastor; Frs. Timothy McGough, Ernest Unverdorben, and Lawrence Daniels, Pastoral Care. In addition, Fr. Larry was chaplain at the Psychiatric Center. Fr. Vincent Bowes was assistant to Br. Edward in his duties as Provincial Procurator. ❧

Frequently Asked Question:

Q: *Aside from the financial support of the Kenya Mission, where can communities or individuals send contributions to our friars?*

A: With hearts filled with gratitude and prayers of thanksgiving for the many benefactors of our Province, especially those who leave specified donations as a part of their will, the friars of each Monastery receive contributions at their local addresses. Perpetual Masses may also be requested for loved ones. Please call each Monastery for additional information.

Holy Hill - 1525 Carmel Road, Hubertus, WI 53033-9407, (262) 628-1838

St. Florian - 1233 South 45th Street, West Milwaukee, WI 53214-3693, (414) 383-3565

Washington DC - 2131 Lincoln Road NE, Washington DC 20002-1101, 202-832-6622

Brighton, MA - 166 Foster Street, Brighton, MA 02135-3902, (617) 787-5056



500
V CENTENARY
SAINT TERESA
OF JESUS

Casa Generalizia Carmelitani Scalzi
Corso d'IOtalia, 38
00198 Roma – Italia

Definitory Letter (15)

December 26, 2012

Very Dear brothers and sisters in Carmel,

PEACE

In the days prior to Christmas, our Father General, Saverio Cannistrà presided over a meeting in Rome of the General Definitory. We wish to begin this letter by expressing our desire that these days will be for the whole family of Carmel, days of peace and love in which, following the example of our Holy Parents, we will pause in particular to adore and contemplate with delight the great mystery of the Incarnation of the Word. May Mary and Joseph teach us how to welcome into our lives Jesus, the God made man for our salvation.

In the months since our last letter, the General as well as the Definitors have continued our visits to the different areas of jurisdiction of the Order. We have received from our brothers and sisters a sincere and fraternal welcome and a readiness to dialogue which truly pleases us and which makes our task ever so much easier. In our visits we can testify to the love with which you commit your lives to the service of the Order and the Church, by taking part in the duty of evangelization in its various forms, with apostolic and contemplative enthusiasm...

Some circumscriptions show great vitality, through the youth of their members and an abundance of vocations. Our brothers and sisters of the Secular Order are also strong and enthusiastic in many areas of the world. Other areas, even though ageing and with personnel problems caused by the scarcity of vocations, show also signs of life and we find in them friars, nuns and secular members, just like the other members of the Teresian family, who make the effort to share our charism and to proclaim Jesus Christ with what they are and have, despite the difficulties.

We thank God for all of you.

As a fruit of our dialogue during this meeting, we wish to recommend to everyone not to neglect the interior work for you own persons, the care of yourselves. Whether we are full of energy and see ourselves capable of doing everything and want to take care of every need that arises, or whether, when our energies become limited, we start multiplying the things we do in order to be as committed as we were when we were younger, we run the risk of neglecting our ongoing formation, which must never be confused with just assimilation and keeping up to date intellectually and pastorally (cf. Norms 130), but must include, above all, attention to the spiritual life. Number 126 of the Constitutions expresses this very well: "All our religious should strive to combine an intense spiritual life with an unflinching application to sacred and profane studies. They will thus be unceasingly renewed in spirit, and their

service to the Church will keep abreast with the needs of the times. Each Province shall take appropriate steps to foster this. The Provincial Council shall accordingly make suitable arrangements for times of ongoing formation during which our religious can apply themselves more intensely to prayer and study.”

Certainly, the spiritual life does not grow just by attention to external forms, but must include care of our interior life in an integral manner, by following a way in which nothing is taken for granted. God’s grace bears fruit in us when we prepare ourselves as persons to receive it, by taking care of all the dimensions of our being, including that “we take seriously our obligation to work. Work in its various forms—study, apostolic activity and manual labor we see as a demand of poverty and of fraternal service” (C31), together with “the sincere and fraternal renewal of the spirit of prayer” through such means as “the review of life, liturgical services of God’s word, penitential vigils, times of recollection, readings and reciprocal sharings of pastoral experiences” (Norms 31, cf. lb. 32) and retreats (cf. lb. 33).

During our visits we had the opportunity to meet with our Carmelite friars who are not priests. Unfortunately, in recent years their number has been reduced; worse still, it seems to us that their role and their presence among us has not been understood. As our Constitutions say: “Our Order comprises both clerical and lay members, all of whom work together for a common purpose, sharing in different ways the same charism and the same religious consecration by solemn vows” (C 127).

Ten years ago, Rev. Fr Camilo Maccise, who died this year, wrote to the whole Order a letter, *Towards a new Identity, The vocation and mission of Lay Brother in the Order*, in which he dealt in depth with the situation of the lay brothers in the Order. It should be interesting if the Provincials’ conferences reflected on this subject, using this letter as a basis.

In his letter, Fr Camilo reminds us, as affirms the 2nd Vatican Council and Blessed John Paul II confirms, the lay religious life is *a state for the profession of the evangelical counsels which is complete in itself*. John Paul II himself stated: “religious life in the Church cannot be thought about without the presence of this particular lay vocation, still open to many Christians who can consecrate themselves in it to following Christ and to the service of humanity ... It is necessary that lay religious become aware that they too, together with their priest brothers, are responsible for all that contributes to the vitality of their own Institute ... I wish to remind all religious — lay and priests — of the complementarity of their respective roles within the same religious life. For the religious priest, caught up in multiple pastoral activities, is reminded by the lay brother that religious life has a community dimension that cannot be forgotten. The Brothers, dedicated to humble domestic service or secular duties of service, are reminded by the priest that what they are doing has an apostolic dimension” (*Towards a new Identity*, 11-12).

All things considered, we are not friars just to dedicate ourselves to the apostolate or to hold some office. It seems that we are saying to ourselves that if we do not hold an office we have no identity and this is certainly not so. When visible apostolic work is imposed on other aspects of fraternal life, which in itself has enormous apostolic value, even if hidden, and we neglect personal relationships and prayer, particularly mental prayer, the temptation imposes itself to believe that solely the person who is making or doing is truly a religious. But this is false: solely the person, who is in relationship with God and others, truly is a religious.

Our visits have led us to reflect on two other subjects in particular: firstly, we would like to invite the Circumscriptions, which are becoming quite reduced in number and have no sure hope of growing in the near future, to consider something: Would it not be better to request a new grading, changing from a Province to a Semi-Province or Commissariat, or really think about uniting with other existing Provinces in order to create sounder situations? We also noticed on our visits — and also through other means — that many Provinces forget what is laid down in number 97 of the Constitutions and so accept or abandon parishes without the prescribed authorization of the Definitory. We would ask you to pay attention to this detail.

Our Discalced Carmelite sisters have received a decree from the CIVCSVA, dated September 2012, “desiring to bring back the person and function of Religious Assistant, for the good of their own Federations and Associations of Monasteries of Nuns”. In this regard, Fr Saverio informed the Definitory that he has already met once with the Prefect of the Congregation, His Reverend Excellency Mons. Joao Braz de Aviz, to whom he presented questions about the nature and extent of the decree. We hope that this recently begun dialogue will allow clarification of doubts that the decree in question has raised. Should our questions bear fruit we will inform the Presidents and their Councils.

With regards to our OCDS members, we discussed in our meeting the need to introduce some change into their Constitutions. Fundamentally there are two points we wish to develop: on the one hand, the topic of community; on the other, to emphasize the importance of Saint Joseph as a fundamental element of the vocation of the Secular Carmel. In the coming months we are going to gather from the various fraternities their opinions in this regard, so that we can carry out the needed modifications to their Constitutions.

Concerning the financial situation of the Centre of the Order, we observe with preoccupation that the crisis is beginning to affect us relatively strongly. Of course, if we look around us at so many brothers and sisters who suffer its effects, particularly all those who have no work, we cannot complain. But it is true that the tax increases — which fall heavily on rented property which constitutes the main source of income of the General House — the decrease in alms received and the widespread rise in the cost of living is greatly affecting us. Nevertheless, it is a struggle for us to keep on investing in formation, to help Provinces and monasteries in need, to give financial support to the preparation of the 5th Teresian centenary as well as payment of the CITEs debt.

Any help is always welcome. We trust in divine Providence as well as the contributions of our brothers and sisters, by ordinary and extraordinary means. In this regard it is important that the Provinces remember the need to pay their dues to the General House on time. We also call on the Provinces which have more funds to reflect on their contribution to “everybody’s cash register”, in other words the finance of the General House. We are not looking for money for ourselves, but we are looking for help so that, afterwards, we can give help.

Touching on this topic, we wish to advise you that because of a recent law of the European Union, all checks sent to the General House should be made out to CASA GENERALIZIA DEL P. CARMELITANI SCALZI. Those made out to a particular person, including Fr General, cannot be cashed. We ask you to pay attention to this detail when you are making your donations by check.

In regard to the centres dependent on the General House, we discussed the situation of the Teresianum Faculty, reviewing what has been done until now by the internal commission that was created, among other things, for the revision of the statutes and the curriculum. In the coming weeks, in dialogue with the President and the Faculty Council, we will continue to assess the steps taken.

We also wish, at this point, to thank and show our appreciation for all that is being done by the Teresa-St John of the Cross International Centre of Avila (CITeS), an enormous work in spreading our spirituality which, in these years before the Centenary, is centered around the annual congress on each one of Saint Teresa's works (already there have been three). These are available to all thanks to their transmission via Internet and through DVD's which contain all the conferences. Also, the work of the CITeS community and the lay people assisting them is helping in a great way to pay the debt acquired by building the centre.

As you know, communication is of vital importance for us. Because of this, from the Centre of the Order we have tried to promote initiatives that are necessary to have a real sharing of news between all of us. The friar in charge of communications in the Order, Fr David Jimenez, has had to take on the position of Superior of the "La Santa" community in Avila and, because of this, his Provincial has asked us that we free him from the position he has held until now. We decided to take on a lay person, a professional journalist and member of our Teresian family, who already has been helping us in the work of information tied to celebrating the 5th centenary of the birth of Saint Teresa. He is Dr Juan Manuel Borrego Alonso who, from now on, is in charge of this sensitive mission.

From the depths of our heart we thank Fr David for the work he has carried out until now for the whole Order and we ask the Lord to be with him and to enlighten Dr Juan Manuel Borrego in carrying out his work.

The fact of new missionary presences of the Teresian Carmel, whose realization is moving ever closer, opens for us a pleasing horizon of hope: The Province of Korea has accepted responsibility for China; the Manjummel Province has generously accepted Zambia; and the Provincials of South-Brazil and Portugal have visited Angola for the purpose of starting a mission there, which will involve other Spanish and Latin American Provinces.

In these days together, we had time to discuss how preparations are going for the centenary of Saint Teresa — everything seems on course. Very advanced are the discussions with foundations in Spain which are disposed to finance the restoration of the birth chapel of Saint Teresa in the "La Santa" church in Avila. Other projects to be carried out in Spain will enjoy important financial benefits which, as in the case just mentioned, will facilitate the arrival of sources of funding. From January a new version of the Web page of the Order for the centenary will begin, which we hope will be very useful for everyone.

The Pastoral Commission is already preparing the International Teresian Meeting which will take place in Rio de Janeiro, in the days prior to the 2013 World Youth Day. Also, the basics are being prepared for the international meeting of the Teresian Carmel youth which will be in Avila during 2015.

At the same time, 2,000 biographies of Saint Teresa have been sent to Africa in French and English and have financially helped the expenses of the Missionary Congress celebrated last

summer in Sdo Roque (Brasil), as well as the one celebrated in Nairobi on Africa. These and other projects, which we will inform you about, are being carried out in a great way thanks to your donations for which we are sincerely thankful, with the hope that you can continue to help us financially.

Fr Augustine Mulloor told us about the Course for Community Facilitators celebrated in Atma Darshan (India) from 21st September to 8th December 2012, which was a great success. Able to take part were religious from India, Indonesia, Nigeria and Tanzania who received a very complete list of subjects of which we can highlight: the vision of community and authority in Jesus, the Teresian vision of community or community facilitation from the doctrine of St John of the Cross, as well as the use of means for facilitation or psychological resources for its development. The next course, always for English speaking religious, will be celebrated from 15th September to 18th October 2013 and the topic will be spiritual direction. We strongly advise the Major Superiors to get in contact with Fr Johnson, secretary for formation in the General House, (ocdformr4mail.com) so that they can obtain the necessary information to enroll religious in this course, for it is of great interest and the training received from it is clearly useful.

On 17th December, we met with our brothers from the O. Carm General Council. It was an informal and relaxed meeting in which, thanks to the presence of Br Fausto Spinelli, ocd, the new regional bursar of the Israel Delegation, was discussed the plans involving both Orders for the preservation of Wadi Es Siah, the cradle of Carmel. Both sides saw the need to develop a strategy allowing us to gather funds for protecting this spiritual and historical patrimony, as well as continuing contact with the individual government departments to receive the necessary permissions.

At the same time, information was given on the "ALACAR" meeting, celebrated in Sao Paulo from 22nd to 27th of October 2012, in which was discussed community life in Carmel, a gift and a sign of joy and hope. As well, there were discussion on plans for celebrating the coming centenaries involving the both Orders: in 2014 the 4th centenary of the beatification of Saint Teresa and the death of Fr Jeronimo Gracian, as well as the 7th centenary of the death of St Albert of Jerusalem; in 2015 the centenary of the birth of Saint Teresa and in 2016 the 450th anniversary of the birth of Saint Mary Magdalene de Pazzi. These are all thought provoking dates, which call us to reflect on the present and to plan a future loyal to the word and the life of so many eminent witnesses.

We also discussed in this meeting the content and logistical questions about our next meeting which will take place in Aylesford (United Kingdom) in May next year.

Once again, wishing you all a Merry Christmas and a holy and prosperous 2013, we send you fraternal and heartfelt greetings. Your brothers:

Fr Saverio Cannistra, Sup. General

Fr Emilio J. Martinez

Fr Marcos Juchem

Fr Albert Wach

Fr Peter Chung

Fr Augustine Mulloor

Fr George Tambala

Fr Robert Paul

Fr John Grennan



P. Saverio Cannistrà - General Superior

BIOGRAPHY

P. Saverio (Antonio Gennaro) Cannistrà of the Sacred Heart, was born in the Calabrian city of Catanzaro the 3 of October of 1958. He studied philology in the Scuola Normale and later he worked for the Einaudi publishing house.

ACTIVITY

He is entrusted with the government of the whole Order. Solicitous for the common good, he must foster the life and development of the Order and promote close cooperation between the provinces and the central government.

General Definitory: : As presented on the website for the **Order of Discalced Carmelites** General House of the Teresian Carmel (See <http://www.discalcedcarmel.com>)

Father Emilio J. Martínez - I Definitor

BIOGRAPHY:

Doctor of Divinity from the Superior Institute Superior Studies in Morality, Madrid Pontifical University of Comillas, Emilio J. Santa Teresita Gonzalez Martinez is the new Vicar General of the Discalced Carmelites, for the term 2009-2015.



Father Albert Wach - II Definitor

BIOGRAPHY:

Albert (Stanislaw) was born in the Polish town of Zarnow, diocese of Radom, in 1956. He made his first profession in the Province of Cracow in 1976 Czern. He studied philosophy at Poznań (Poland) and theology at the International Faculty of the Teresianum in Rome. Ordained in Rome in 1983 by Cardinal Bellestrero, he specialized in moral theology at the Alfonsoianum in Rome.



Father Augustine Mulloor - III Definitor

BIOGRAPHY:

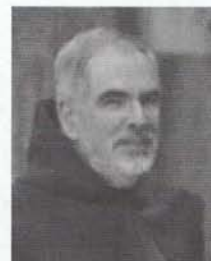
Augustine (Mulloor) of the Child Jesus was born in Koonammavu, Kerala, India in 1955. Member of the Province of Manjummel, he made his profession in 1973 and was ordained priest in 1980. He studied philosophy and theology at the Institute of Philosophy and Theology Aluva.



Father Robert Paul - IV Definitor

BIOGRAPHY:

Father Robert Paul of the Annunciation and Redemption was born in Québec (Canada) in 1949. Father Robert Paul, after a bachelors degree in arts, studied medicine at the University of Montréal. After some years of practicing medicine he studied Theology at the University of Saing Paul in Ottawa. He entered the Province of Avignon-Aquitaine (South France) in 1983.



Father Marcos Juchem - V Definitor

BIOGRAPHY:

Juchem Marcos da Madonna Do Carmo, of the Province of Southern Brazil, was born on August 20, 1952 in Top Bom, Rio Grande Do Sul State, Brazil. He made his first profession as a Discalced Carmelite in 1971 and in 1977 made his solemn profession. On the feast of Our Lady of Mount Carmel, 1978 he was ordained priest.



Father Peter Chung - VI Definitor

BIOGRAPHY:

Peter Chung was born in Seoul in 1961. He entered the novitiate of the Discalced Carmelites of the Province of Korea in 1987, making his first career the following year in February 1988. He made his solemn profession in 1992 and was ordained priest on July 16 of that year.



Father George Desmond Tambala - VII Definitor

BIOGRAPHY:

Father George Desmond George Tambala Paulo was born in the district of Mangochi in Malawi on November 18, 1968. After three years of studying philosophy in inter-congregational college in Balaka, he entered the novitiate in 1990, making his first profession on the last day of July 1991 at the novitiate in Enugu - Nigeria.



Father John Grennan - VIII Definitor

BIOGRAPHY:

Fr John Grennan was born in 1945. He entered the novitiate of the Anglo-Irish Province in 1963, making his first profession in September 1964. He was ordained priest in 1970. He studied moral theology at the Faculty of Alphonsinaum of Rome during the years 1971-1973.



REMINDERS

Centre of the Order and Secular Carmel

- Please re-familiarize yourself with the graphic representation of the hierarchical authority of the Disalced Carmelite Order found on **page 30** of the July-September 2012 issue of the Clarion. The currently blank space next to our Superior General, Fr. Cannistra, would be the position of the **General Definitory** for the central government.
- It is the authority of the *General House of the Teresian Carmel*, which in conjunction with Fr. Cannistra, provides guidance and makes decisions regarding the governance and formation of all friars, nuns and seculars.
- Its specific actions relative to the Disalced Carmelite Secular Order include:
Approval of the OCDS *Constitutions* in March 2003, presentation at the OCD General Chapter in Avila, and submission to the Holy See, which resulted in approval on June 16, 2003.
Presentation of the *Ratio Institutionis* of the Secular Order of the Disalced Carmelites on September 17, 2009.
The Washington Province **Statutes** were approved “ad experimentum” by the General Definitory for a period of five years on December 19, 2009.
- Recommendations to OCDS leadership and secular members:
Because letters from the General Definitory provide guidance regarding attitudes, expectations and overall direction of the Order, it is important that Council leadership begins to keep a binder of **Definitory Letters** that may impact the future of Secular Carmel. These should be read, discussed and kept in Community Council records. Also, be sure to include the October 15, 2009 Homily by Fr. General regarding preparation for the fifth centenary of St. Teresa’s birth, the January 6, 2011 letter to the Secular Order from Fr. General and the July 18, 2011 Definitory Letter. All these documents are included in the “*News from Rome*” section of the Provincial website.
OCDS members should read, pray and reflect upon any publication of **Definitory Letters** published in the *Clarion*. They may outline specific information impacting all members of the Order.