



*La
Andariega*

Carmel Clarion

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Carmel Clarion

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Catholic Diocese of Columbus

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October 2018

My Dear Friends in Christ,

It is with a true sense of joy that I welcome you to Columbus for the 2018 Congress for the Secular Disalced Carmelites of the Washington Province.

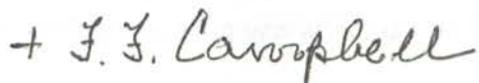
May the peace of Christ and the wisdom of the Holy Spirit be with you during this time in our Diocese. Your presence at this congress is a vital sign manifesting the love of our Lord for all people as well as showing others how to help build the Kingdom of God in our world. It is my prayer that you will be inspired and energized for the great work that lays ahead for all who serve in the name of God.

Your theme this weekend, "It is Time to Walk," will remind us all that our relationship with our loving Lord is one runs deep in our hearts and soars to the very heights of Heaven by the power of the Holy Spirit. May you take with you the many experiences, blessings, and gifts you receive at this congress so that they may be shared through your witness to His truth and everlasting love wherever you may walk.

It is my hope that as you walk with our Lord every day, you will find that we do not pass through our time in this world alone. I look forward to spending time with you, and may God's message of joy and hope shine through you as you go forth to proclaim the gospel in the world by your words and actions.

With best wishes, I remain,

Sincerely yours in Christ,



Most Reverend Frederick F. Campbell, D.D., Ph.D.
Bishop of Columbus



CASA GENERALIZIA CARMELITANI SCALZI
CORSO D'ITALIA, 38
00198 ROMA

**Dear Brothers and Sisters in Carmel
Columbus- OH**

May the grace and peace of the Lord be with you!

With joy I am writing to you, gathered in the Congress in Columbus (OH), to reflect on the words of our Holy Mother Teresa: *It is time to walk*. As Pope Francis said, "these were the words St Teresa of Ávila said shortly before her death, which summarize her life and become for us, especially for the Carmelite Family, ... a precious legacy to be treasured and enriched" (*Message for the V Centenary of Birth S. Teresa*).

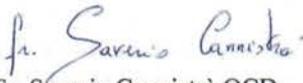
The secret of Teresa is her friendship with Jesus. With Him, the Light of the World, and with the help of the members of the Community we can walk together, sustain and encourage one another as we journey along the paths of sainthood. We need this, because it is a "great evil for a soul to be alone in the midst of so many dangers" (Life 7,20). Thus, prayer is the resounding word and message of Teresa for us. She teaches us to trust in Jesus, the "good Friend" and speak with Him confidently: "Let us walk together, Lord. Wherever You go, I will go; whatever you suffer, I will suffer" (Way 26,6).

I wish the Congress be an opportunity to deepen your understanding of this precious legacy of S. Teresa. Her love for Jesus and for the Church invites us to do the same. It could also help us to understand the call to participate in the mission of the Church and move us by a similar desire for salvation of souls that made her into a traveller saint. Everyone by Baptism and Confirmation is a disciple-missionary of the Gospel, just like Teresa, a pilgrim imbued with values of the Gospel in the midst of the world.

Dear friends may the Congress help you to be true pilgrims following the paths of Jesus, inspired by the example of our Holy Mother. My special thanks to the OCDS Community of Columbus, the team for the Congress and all the collaborators.

May our Holy Mother Teresa intercede for you, your families and the Communities. May God bless you.

Fraternally,


Fr. Saverio Cannistrà OCD
General superior


Fr. Alzimir Francisco Debastiani OCD
General delegate of OCDS



Rome, 6 August 2018 - Feast of the Transfiguration of Our Lord



Discalced Carmelite Friars
Province of the Immaculate Heart of Mary

October 2018

Office of the Provincial

Dear Brothers and Sisters in Carmel:

It is with great joy that I welcome you to the Congress of the Secular Order of Discalced Carmelites in Columbus, Ohio. In 2015 the Discalced Carmelite family around the world celebrated the 500th anniversary of the birth of our Holy Mother St. Teresa of Jesus (1515-1582), This year the Congress theme is "It is time to walk" which was theme of the 91st General Chapter of our Order held in Avila, Spain celebrating that Jubilee.

Today in the Church there is a sense of urgency, a real call to reform. Our Father General reminds us "We can not stay still; we can not allow ourselves to be blocked by fears or false security. We have to begin a journey through the Church and today's world placing our trust and hope not in ourselves, but in the Lord who has promised to walk with us. It is time to walk..."

Jesus is ours as He was Teresa's. He was born for us as He was born for her. What does He want of us? Only what He wanted of her: our welcome and love, our confidence and surrender. Like St. Teresa, may we truly be His, born for Him and living for Him now and throughout our lives. It is time to walk...

At this Congress we will have the opportunity to hear the testimony that brought about the canonization of Carmel's newest Saint-Elisabeth of the Trinity. As Seculars, as Carmelites, we pray that we too may live in Praise of God's Glory! The time to walk is now!

While gathered together under the mantle of Mary, let us pray for vocations to our Order-friars, nuns and seculars. For the glory of God and the honor of Our Lady of Mt. Carmel may St. Teresa inspire many vocations among our young people so that they too may walk with us!

Finally, I want to thank all who helped make this Congress a reality, especially the organizers, Tim and Lynn Bete and all the OCDS members who assisted from the Columbus area.

May Our Holy Mother Teresa obtain for all of us the grace of authentic renewal and determined rededication to our charism and her inestimable legacy. It is time to walk!

Blessings,
Fr. Jude, O.C.D.

Fr. Jude of the Child Jesus, of the Holy Face, O.C.D.
Provincial

1233 South 45th Street

Milwaukee, Wisconsin 53214-3693



Salvatore Sciorba, O.C.D.
Provincial Delegate

WASHINGTON PROVINCE
Discalced Carmelite Secular Order

Dear Secular Carmelites,

You have pledged yourselves to a life of allegiance to Jesus Christ in the company of the Blessed Virgin Mary. You have committed yourself to a prophetic vocation that is inspired by Elijah. You are members of a religious family whose charism is that of Saints Teresa of Jesus and John of the Cross.

You are called to a life of contemplative prayer and apostolic activity, affirming one another within the context of a loving community. You promise to live the spirit of the evangelical counsels and make the Beatitudes a plan for your life. You seek to live in the presence of God and give witness of your experience. Yours is indeed a special vocation.

We have assembled here in Columbus, Ohio from many places for this special event: the 2018 OCDS Congress sponsored by the Washington Province of the Immaculate Heart of Mary. A Congress is a wonderful opportunity for us to renew our commitment; to meet old friends and make new ones; to learn from and support one another; and to grow in our appreciation of our Carmelite family and of our vocation. This is for us the "time to walk," this is for us a way to go forward.

It is my privilege to join my voice with Father Saverio, our General Superior, Father Alzinir, our General Delegate and Father Jude, our Provincial Superior and welcome you to this Congress. I am especially grateful to Tim and Lynn Bete, and to the members the Ohio OCDS communities, whose dedicated work has made this day possible. Thanks also to our presenters. I am confident that these will be grace filled days blessed by the Lord and his Holy Mother.

In Carmel,

Salvatore Sciorba, ocd

For members of the Washington Province

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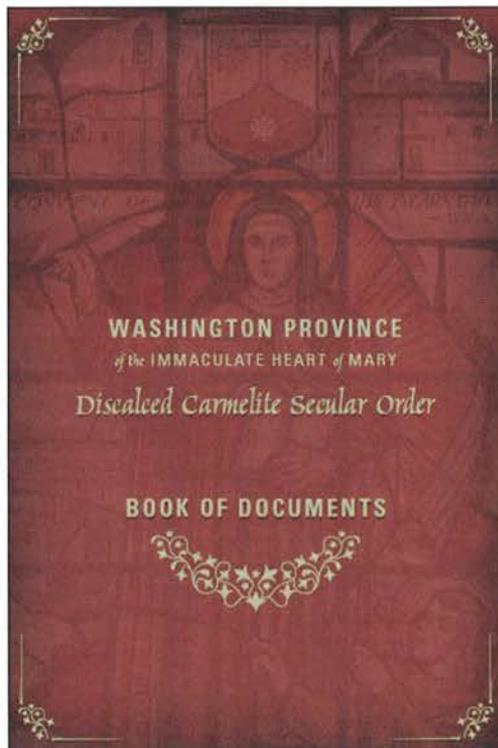
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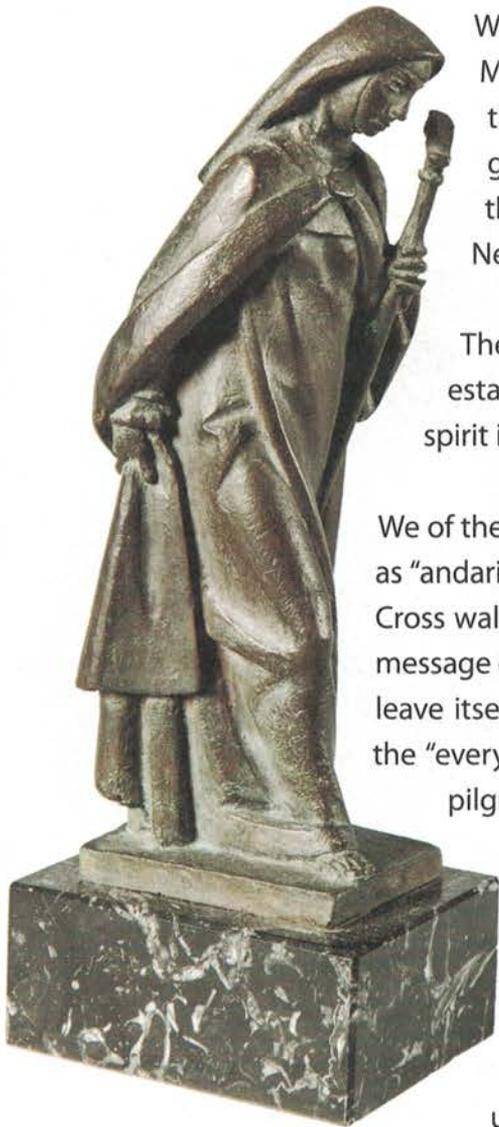
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It Is Time to Walk.... Where and How?



We are children of the church, God's pilgrim people in history. Mary, Mother of Jesus, became a pilgrim to the house of Elizabeth, in keeping the traditions of her people and in the footsteps of her son Jesus, the great Pilgrim, who, from the bosom of the Father and with the power of the Holy Spirit, walked down the roads of Palestine preaching the Good News of the Kingdom.

The Order of Carmel was born of pilgrims who went to the Holy Land and established themselves on Mount Carmel, embarking on the paths of the spirit inspired by the prophet Elijah and the Holy Virgin Mary.

We of the Discalced Carmelite Order have a Holy Founder, Teresa of Jesus, known as "andariega" (the walker). Just like her, and very often with her, Saint John of the Cross walked the roads of Spain and the paths of the spirit to spread around the message of the Beloved, who "wounds the soul with his love" and stimulates it "to leave itself and all creatures behind," following the paths from the "nothing" to the "everything" which is God. With our foundress Teresa, "let us also learn to be pilgrims,"¹ so wrote Pope Francis.

The Church now invites us to look up to the saints and realize that "a great cloud of witnesses" (Heb12:1) impels us to advance constantly towards the goal. (Pope Francis, *Gaudete et exultate* =GE, 3).

Under the motto *It Is Time to Walk*, the 2018 OCDS Congress invites us to be pilgrims with our saints. This phrase was recorded at the end of the life of the Saint by Blessed Anne of Saint Bartholomew and is an incredible ever relevant program of life. It reminds us that Teresa walked more than six thousand kilometers of roads in sixteenth century Spain: A geographic walk for sure, but above all a walk with a spiritual orientation in which Teresa is Master and Doctor. We, therefore, are eager to learn from her.

¹ Pope Francis, Letter to the Bishop of Avila on the occasion of the fifth centenary of St. Teresa's birth, October 15, 2014. ICS Abbreviations: F - *The Book of Her Foundations*. IC - *The Interior Castle*. L - *The Book of Her Life*. W - *The Way of Perfection*. Not all citations read like the ICS texts because the presentation was translated from Portuguese.

I wonder and ask myself and you: *How are we going to walk guided by Saint Teresa? Where will she lead us?* We will seek for answers in her writings, in the magisterium of the church and of the Order, as well as in today's world, and we will certainly find secure indications to keep on our journey... Consequently, we want to continue being led by the Holy "Andariega" who encourages us, saying: "*Es tiempo de caminar!*" "*It is time to walk!*" I will recall first her recommendations before setting out upon this road. Then we will see where she wants to lead us, how to walk on this road, how to identify and overcome obstacles found along the way, and, finally, how to keep on walking with our eyes fixed on Jesus.

1. Before Setting Out Upon This Road....

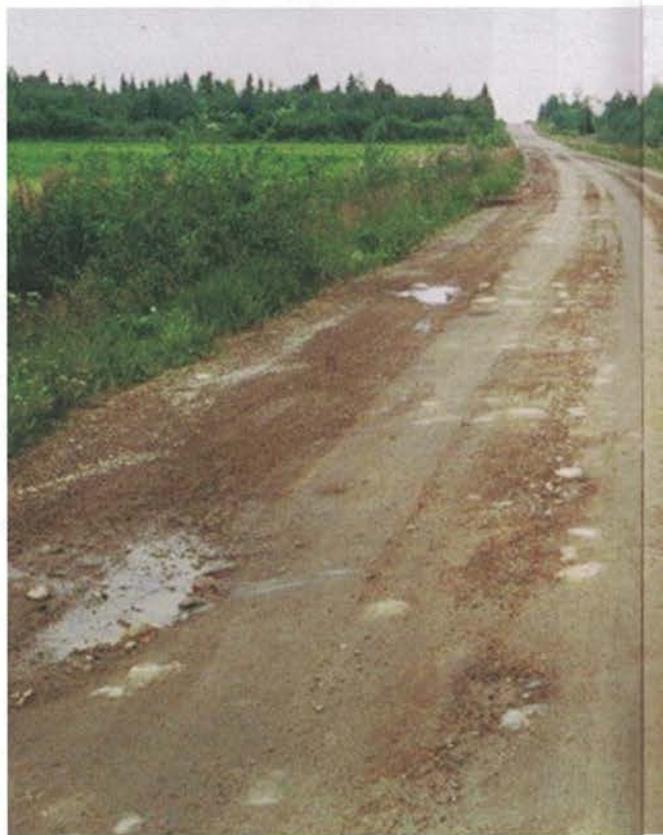
Getting off to a good start is a must. Teresa teaches that on this journey to God, we must be very *resolute* (W 23,1). We must always move forward without becoming weary; only thus can we identify, fight and overcome the obstacles encountered on the road of prayer (L 11, 12-15 W 20,2; 21,2; 23,4-5; 2 IC, 6). It requires a determination which leads to triumph over attachment to the body and fear of losing health (W 11,5).

Another key piece of advice for the whole journey is to *keep our eyes fixed upon Jesus* (W 16,7; 6, 7; 7 IC 4.8). This will allow us to follow his example of love, for he is the "Captain of Love" (W 6,9). Therefore, whoever wants to be like him, "servants of love" (L 11,1), must be prepared to follow his example, he who is the Master and perfect model to whom we must conform (L 5,13; 22,7).

Keeping our eyes upon Jesus requires that when facing sufferings and trials we take up our daily cross and follow him (Lk 9, 23), thinking of him with love, willingness and determination (L 11,12;

4 IC 2,9; L 11,15). We can count on his friendship at all times because he is the "faithful friend" (L 22,6), who taking our human condition in compliance with the Father's will, experienced weariness, thirst and heat on the dirt roads of Palestine.

The disciple who makes himself available is led to fulfill "the important point which is that we should be absolutely resolved to surrender ourselves to God giving him full freedom to take out and put in just what he likes, as he would with something of his own" (W 28,12). This means full acceptance



of the will of God whatever it is, just as we pray in the Our Father "thy will be done" (W 32; 3 IC1,7). This is the purpose of the *Way of Perfection*: "The aim of all my advice to you in this book is that we should surrender ourselves wholly to the Creator, place our will in His hands and detach ourselves from the creatures" (W 32,9). Together with all this we must be constantly vigilant and most careful not to offend the Lord (W 41,3), not to commit

imperfections willfully (7 IC 4,3) and to strive to please God in all things (4 IC 1, 7).

Another warning given by Saint Teresa is that there is the possibility of “losing the way,” that is, wandering from the goal. This is what happened to her when, after recovering from her illness, she entered a period of lukewarmness in her religious life, divided as she was between visiting with friends in the monastery’s parlor (she was then 29–39 years old; cf. L 7) and her spiritual life (Cf. L7, 11).



Consequently, she abandoned prayer for shame of approaching Jesus, thinking this was a sign of great humility (cf. L 19,12; 3 IC 3,1). As she says, this was the greatest of all the temptations into which she fell (cf. L 7,11).

Living in humility/truth draws us closer to God (L 12, 4). When we are humble, even experiencing great difficulties, we will keep on going, leaving

everything in God’s hands (3 IC 1,7). Humility is the virtue that conquers the heart of our Lord (4 IC 2,8). This virtue always goes together with that of fear of God and detachment from self (W 10,3). Human beings are inclined to choose the best place even when following Jesus, but the humble person will always sit down in the lowest place to lovingly and cheerfully go about serving others (W 17,1; 18, 4-5). In our relationship with others, this implies determination to unconditionally forgive any wrong done to us (W 36). Such a disposition of full surrender of oneself will lead to the highest perfection one can reach: the true union of our will with the will of God, loving him and having a genuine love for others in spirit and in deeds (5 IC 3, 8-9-11).

There is an proverb which says: “If you want to go quickly, go alone, but if you want to go far, go together.” Saint Teresa experienced the truth of this statement since on several occasions she would fall and remain there because she did not have anyone near to help her out (cf. L 7,22). This is why she encourages us to journey accompanied since “it is a great evil for a soul beset by so many dangers to be alone,” and also “because people trouble so little about things pertaining to the service of God that we must all back each other up if those of us who serve Him are to make progress” (L 7, 20,22). She even proposed a pact of mutual help among “we five, who now love each other in Christ” (L 16,7).

In summary, to set out upon the road according to Holy Mother, it is important to have *lofty ideals*. It is worth recalling the following advice:

Have great confidence, for it is necessary not to hold back one’s desires, but to believe in God that if we try we shall little by little, even though it may not be soon,

reach the state the saints did with His help. For if they had never determined to desire and seek this state little by little in practice they would never have mounted so high. His Majesty wants this determination, and He is a friend of courageous souls if they walk in humility and without trusting in self. I have not seen any cowardly soul or any of these who under the pretext of humility remain along the bottom of this path who do not take many years to advance as far as these courageous ones do in a few. I marvel at how important it is to be courageous in striving for great things along this path. For though the soul is not yet strong enough, it nonetheless takes flight and goes very high although like a little fledgling it soon tires and stops (L 13,2).

2. Where Does Saint Teresa Want to Lead Us?

I think that, above all, Saint Teresa intends to guide her readers to live a profound experience of friendship with God. She admits that many are the roads that lead to God (W 17,1; F 18,6). However, none of them are without consolation, for the Lord offers living water to those willing to fulfill his will (Cf. Jn 7, 37; W 20,1; 32,9).

Discovering that God is a friend who, humanized in Jesus, became so close to people, was the source of her happiness. "Oh, what a good friend You make, my Lord! How You proceed by favoring and enduring. You wait for the others to adapt to Your nature, and in the meanwhile You put up with theirs! You take into account, my Lord, the times when they love You, and in one instant of repentance You forget their offenses" (L 8,6; cf. L 22,17). From the moment she encounters Jesus, she starts "another and a new life" (L 23,1). She "cannot understand why it is that people are afraid to set out upon the way of perfection," which is that of prayer (L 35,14). Starting from her own experience, she gives us a true prayer mystagogy so that we can conform to God's friendship.

Just like friendship among human beings varies in intensity and evolution, so does prayer understood as friendship with the Lord. Love for each other, detachment from all created things and true humility, give us the essentials to live this friendship. The practice with "determined determination" (W 21,2; 2 IC 6) of those three virtues, together with the ardent desire to drink the living water promised by Jesus to whoever believes in him (Jn 7, 39) and carries his own cross after Him is the exact measure of our love for our Lord (Cf. W 32,7).

Based on her own experience of the mercy of God, Teresa encourages us to trust him who "never gets weary of giving and never can His mercies be exhausted." And she comes to the coherent conclusion: "let us, then, not grow weary of receiving" (L 19,15). After her conversion (1554), she was favored with the "consciousness of the presence of God" in her life (L 10,1).

Notwithstanding her "miserable habits" and sins, she discovers God's freely-given and unconditional love for her and this takes her beyond the limits of the theology and catechism of her time. She can also recognize in her own life "God's great goodness" (L 4,10) and was very "conscious of His very presence" deep inside her (L 18,15; Rel. 18,1; 40) which will lead her to discover Christ as if "wholly sculptured" in her very soul (cf. L 40,5).

Based on this, we naturally come to another fundamental feature of Teresian spirituality: her experience with Christ. She travels far: at first with prayer affectively contemplating Jesus in some passage of the Gospel, "spending time with Him" (Cf. L 9). And he reveals himself to her and becomes "the living Book" which

accompanies her, speaks to her, instructs her and what is more, he is risen, he lives! (Cf. L 27–28). Finally, she realizes that in the innermost part of herself she is his image (L 40,5). Her encounter with the risen Christ is a progressive experience, similar to that of the first disciples as related in the Gospel.

From this we can understand the great importance given to the humanity of Christ in Teresa's message. In practice this becomes a personal relationship with him by grace, by love, and by imitation, made possible thanks to the continuation of his presence in the church through the Eucharist. It is also thanks to this presence that Teresa achieved a living sense of the church, which she fights for and ardently defends.

In short, Teresa reminds us that the goal and aspiration of the Christian life is the fullness of life which is Christ. She describes it in the seventh dwelling places of the *Interior Castle*. This is why it is so important to follow this advice: read at least twice a year the seventh dwelling places of the *Interior Castle* of Saint Teresa. In so doing we will keep alive the ideal of Christian perfection according to our Holy Mother!

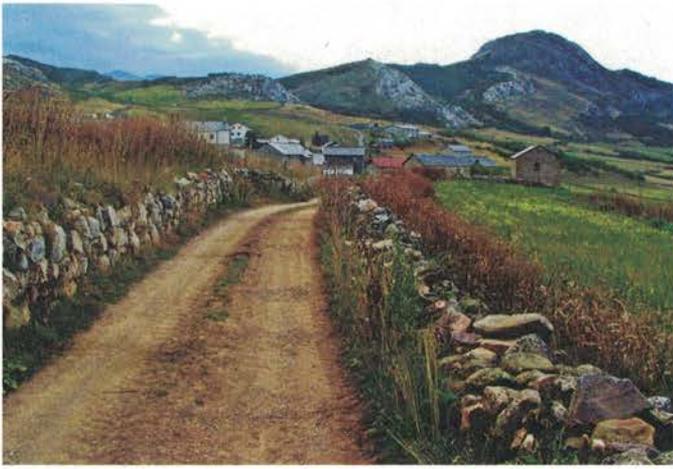
3. How to Walk on the Road Proposed by Teresa

We have her advice on how to set out upon the road, and we also have her description of the goal to reach. The question now is: how should we walk along this road?



Undoubtedly, the attitudes previously seen apply to the whole spiritual path (resoluteness, prayer, following Jesus unconditionally, humility, search for truth, the intention of friendship and conformity to Christ, etc.). Now, in this third moment of our reflection, I would like to add a few essential guidelines of our Holy Mother on our journey to holiness, which are also recommended by the magisterium of the church in *Gaudete et Exsultate* (= GE, March 19, 2018). In this apostolic exhortation, Pope Francis wants to remind us of the call to holiness the Lord made to each one of us at baptism (cf., GE2).

In the third chapter of GE, Jesus is shown to us as the ideal of holiness, especially as the Man of the Beatitudes. Holy Mother encourages us to walk the whole road fixing our eyes on Jesus, having him always at our side, desiring to live in friendship with him, learning to love just as he did, our "true Friend." "We must look at His life—that is our best pattern. What more do we need than to have at our side so good a Friend, Who will not leave us in trials and tribulations, as earthly friends



do? Blessed is he who loves Him in truth and has Him always at his side" (L 22,7; Cf., L 15,13; 6 IC 7,13).

In this sense, one of Teresa's prayers is quite memorable, and we could well say that it is the prayer of the disciple who follows Jesus unconditionally: "I desire to suffer, Lord, all the trials that come to me and esteem them as a great good enabling me to imitate You in something. Let us walk together, Lord. Wherever You go, I will go; whatever you suffer, I will suffer" (W 26, 6).

Chapter IV of GE presents the "signs of holiness in today's world." Let us look at them in the light of Teresian doctrine.

The first of these great signs is solid grounding in the God who loves and sustains us" (GE 112), remaining anchored in God's faithful love. Such an attitude will allow us not to *be overcome by evil but overcome evil with good* (Rm 12, 21). This implies being vigilant to combat our aggressive and selfish inclinations (GE 114), keep meekness of heart and develop the ability to remain silent in the face of failings and faults of others. The path to holiness also includes humility and patience in the midst of suffering (Cf. GE 115-21). All these signs seem to echo the recommendations of Holy Mother, the certainty that "God alone is enough," that he "does not change," as well as her unconditional attachment to Jesus.

The second sign of holiness is "*joy and a sense of humor.*" Joy is indeed a fruit of the Holy Spirit, a gift of Jesus who himself is "full of joy through the Spirit" (Lk 10,21). The prophet Isaiah had in earlier times described the time of the Messiah as one when people would "sing for joy" (Is 12,6; 40,9). Jesus did in fact bring this joy by his victory over evil and over death, manifested by his resurrection (Jn 16, 20-22; 15,11). As for Teresa, joy was a constant in her life. Blessed Anne of Saint Bartholomew, speaking of Teresa's way of traveling, makes the following comment: "She neither was a friend of sad people, nor was she sad herself, and she did not want anybody sad accompanying her. She used to say: "God, deliver me from sad saints" (from Latin publication *Monumenta Historica Carmeli Teresiani* in Dicionário de Santa Teresa).

The Holy Father had already mentioned joy in his message to the Bishops of Avila for occasion of the fifth centenary of Saint Teresa's birth, recalling its importance for us today. According to him, Teresa's joy springs from the awareness that:

God becomes joyful with us. And feeling his love, a contagious and evident joy was born in the Saint that she radiated around her. This joy is a journey that must be followed throughout life. It is not instantaneous, superficial, tumultuous. It must already be sought by "at the beginning" (L 13, 1). Express the inner joy of the soul, it is humble and "modest" (cf. F 12, 1). ... For this reason St Teresa's joy is neither selfish nor self-referential. Like that of heaven, it consists in the "joy in the rejoicings of all" (W 30, 5), placing oneself at the service of others with unselfish love. As she told one of her monasteries in difficulty, the Saint would also tell us today, especially the young: "Do not stop going cheerfully about"! (L 284, 4).

As a natural consequence, joy brings a sense of humor which naturally flows from a grateful heart, from living in communion with those surrounding us, from sharing and communicating, from rejoicing in the good of others (Rm 12,15; 2 Cor 13,9) (Cf. GE 126-28). Here we recognize Teresa, for she is the saint of good humor.² We have an example of this in the good-humored comments she makes to participants of a discussion, or also the nicknames or pet names she uses in a sweet and affectionate way to hide people's identity during a period of uncertainty due to the threat of suppression of the Teresian reform.³ The following excerpt from *The Book of Her Life* gives us a glimpse of her sense of humor with regard to certain rules of etiquette in letter writing in effect at the time.

I repeat that indeed I didn't know how to live. Here is a poor tired soul: it sees how they command her to keep her thoughts always on God and they insist it is necessary to do this in order to free oneself from many dangers; on the other hand it sees it mustn't miss any fine points in the world's rules of etiquette lest it become an occasion of temptation to those whose reputations are based on these details. These rules weary me, and I was never done excusing myself, because I couldn't help—even though I studied the matter—but to make many mistakes. For, as I say, in the world these mistakes are not taken lightly. And is it true that religious who should be held excused in these matters are in fact excused? No, it is not; it is said that monasteries must be schools of etiquette and that these things should be known. I for one certainly cannot understand this. I have thought that some saint said the monastery should be a school for the instruction of those wanting to be courtiers in heaven—and this has all been

² Cf. "Humorismo espiritual," in *Dicionário de Santa Teresa*.

³ Cf. "Criptônimos," in *Dicionário de Santa Teresa*.

understood backward. It is right for anyone who cares about heaven to have a continual solicitude about pleasing God and despising the world. It is beyond me how anyone can have so much concern about pleasing those who live in the world by means such as these, which are so changeable. If you could learn the rules once and for all, you could let the matter pass. But just for the titles of address on a letter there's need for a university chair, so to speak, to lecture on how it's to be done. For sometimes you have to leave a margin on this side of the page, sometimes on the other; and someone who's not usually addressed as *magnifico* must be then addressed as *illustrious* (L 37, 10).

Boldness and passion stand out as the third sign of holiness today. They are two attitudes which arise from the Risen Jesus in the life of people and of the church. Jesus stays with us to the end of the world (Mt 28:20; Mc 6:50). His presence infuses courage, boldness, enthusiasm, freedom to speak out, and apostolic fervor (*parrhesia*), thus manifesting the presence of the Holy Spirit. He is the one who instills courage and impels us to go beyond our own limits. History is under the light of the risen Jesus who conducts it, just as he conducts the church and the individual beyond themselves (Cf. GE 129-39).

Such boldness and courage are clearly visible in Saint Teresa. They naturally come from her experience of the risen Christ (L 28,3; 29,4; IC 6,9,3; 7,2,1). Listening to the words spoken to the disciples in the Gospels and which now are addressed to her in difficult times of uncertainty, insecurity, and fear, infuse her with peace, enthusiasm, and strength. Favored by the vision of the risen Jesus present in the Eucharist, she gets new vitality and courage to face the work of the foundations.

O Wealth of the poor, how admirably You know how to sustain souls! And without their seeing such great

wealth, You show it to them little by little. When I behold majesty as extraordinary as this concealed in something as small as the host, it happens afterward that I marvel at wisdom so wonderful, and I fail to know how the Lord gives me the courage or strength to approach Him. If He who has granted, and still does grant me so many favors, did not give this strength, it would be impossible to conceal the fact or resist shouting aloud about marvels so great. (L 38,21).

Another example of Teresian boldness is her attempt to comment on the *Canticle of Canticles* at a time when women, and people in general, had no access to the Bible. Or still defending the value of meditation when theologians discouraged the practice for uneducated simple people (W 22-23). Above all, Teresa instills a holy daring in her nuns in the pursuit of holiness.

God deliver us, Sisters, when we do something imperfect, from saying: "We're not angels, we're not saints." Consider that even though we're not, it is a great good to think that if we try we can become saints with God's help. And have no fear that He will fail if we don't fail. Since we have not come here for any other thing, let us put our hands to the task, as they say. May we presume to use everything we learn about greater service of the Lord in His favor. The presumption I would like to see present in this house, for it always makes humility grow, is to have a holy daring; for God helps the strong and He shows no partiality (W 16,12).

Everything comes from the power of God: "O greatness of God, how dost Thou show thy power by giving courage to such an ant"! (F 2,7), exclaims Teresa in view of the foundations she was undertaking.

The fourth sign of holiness in today's world, according to the Holy Father is a journey in

community. We recalled at the beginning how Teresa suffered for having to walk alone with no one to help her out when she fell. Pope Francis in his message for the fifth centenary of Holy Mother's birth had already mentioned this value in Teresa.

We cannot undertake this journey alone, but together. For the reformer Saint, the path of prayer passes by the way of fraternity in the bosom of the Mother Church. Her providential response to this, born of divine inspiration and of her feminine intuition, to the problems of the Church and of the society of her time was to: to establish small communities of women who, by imitating the "Apostolic College," followed Christ, living the Gospel in a simple way and supporting all the Church with a life made prayer.

In GE, the pope states that the community is the risen Lord's theological space in which we are sustained by listening and sharing the word of God and celebrating the Eucharist together. A community reflects the beauty of the Trinitarian communion where the little details lived in love develop fraternal communion which in turn fosters our mission and protects us from consumerist individualism that tends to isolate us (Cf. GE 140-46).

What Teresa wanted for her communities was a style of fraternity in friendship, where "all must be friends with each other, love each other, be fond of each other and help each other" (W 4,7). It is a fraternity which especially aims at helping one another in moving forward on the way of prayer and the spiritual life, to advise and to undeceive one another as to the things of this world (L 16,7). The human dimension goes hand in hand with the spiritual purpose of

Teresa's communities. She calls it a recreational and fraternal style which applies to the first friars as well (F 13,5). It is a style which helps counterbalance the rigor of long hours of prayer. and It also serves to provide "a bit of relief in complying with the austerity of *The Rule*" (F 13,5) and shows deep humanity, a happy and festive spirit of a life with God and with brothers and sisters (cf. W 41,7).

Finally, the fifth and last sign of holiness in our days is the need for prayer and adoration. In the school of the Carmelite Saints, this characteristic reinforces the need to live our prayer, being attentive to the presence of God in all circumstances, maintaining the interior silence to always remain in the presence of God and listen to his voice. It is a prayer that does not flee from contact with others or from the problems of current history. Prayer translated into supplication and petition shows trust in God and love for our neighbor, and intercession express our fraternal concern for others.

The prayerful reading of God's word is another type of prayer which easily becomes a lamp for our steps and a light for our path, transforming our lives. It is in the Eucharist that the word attains its greatest efficacy, since it is the encounter with Christ himself, who is the living Word with whom we renew our covenant and allow him to transform our lives (Cf GE 147-57).

Prayer is a constant in all of Teresa's works. In one way or another she encourages us to earnestly dedicate ourselves to prayer. She shows the advantages of such a practice because she wants to convince us that "there is no place here for fear," so that we might "make good use of such a blessing that comes from prayer founded on humility" (L 8,5 and 10,5).

4. Identifying and Overcoming Obstacles Along This Road...

The signs of holiness we have already mentioned require us to be vigilant and walk in the love and fear of God. "Love will quicken our steps; fear will make us watch our steps to avoid falling along the way." "Love and fear of God: what more could you ask for! They are like two fortified castles from which one can wage war on the world and the devils," says Holy Mother (W 40,1.2).

In turn, Pope Francis reminds us of the need to live a spiritual life today, bearing in mind that to be genuine requires spiritual combat, vigilance,



and discernment (GE Chapter 5). It is a battle not only “against the world, a worldly mentality and our human weaknesses, but it is also a constant struggle against the devil” (GE 159). Saint Albert had already urged us in *The Rule* to “put on the armor of God” to “be able to extinguish all the darts of the evil” (cf. 19). To be alert and trustful means to use “the powerful weapons that the Lord has given us: faith-filled prayer, meditation on the word of God, the celebration of Mass, Eucharistic adoration, sacramental Reconciliation, works of charity, community life, missionary outreach” (GE 162). Only thus shall we be protected against spiritual corruption, which confines us in “a comfortable and self-satisfied form of blindness” leading us to fall into a state of dull lethargy and lukewarmness (GE 164–65).

Similarly, Teresa recommends the ordinary aids given by the church: religious books, sermons, sacraments, etc. (Cf. 5 IC 2,3). She furthermore provides the criterion for spiritual growth which is not to flee from trials and struggles:

I am certain that those who reach perfection do not ask the Lord to free them from trials or temptations or persecutions or struggles. This is another very great and certain effect of the contemplation and the favors His Majesty gives, and of the Lord’s Spirit rather than

an illusion. On the contrary, as I have said a little while ago, these persons desire, ask for, and love trials. They are like soldiers who are happier when there are more wars because they then hope to earn more. If there is no war, they receive their wages but realize they won’t get rich (W 38,1).

She herself experienced all this reality and puts us on guard against the devil’s temptations, such as false humility which led her to abandon the prayer of friendship with our Lord (L 25, 13; 30,9), or fear to begin mental prayer, very widespread in the Spanish environment of the sixteenth century (L8,7; W 21 39, 7, etc.), or attachment to honors and social conventions (L 2 5-21; 35,15; W 2,6; 36,4). All these are obstacles to the spiritual journey.

Growing in the use of discernment has always been important and is even more so today. Due to the great possibilities of action and distraction the world presents to us, we have an imperative need for the wisdom of this virtue. “It is a means of spiritual combat for helping us to follow the Lord more faithfully,” which exercised daily helps us recognize God’s timetable, and the promptings and means of his grace (GE 169). It is also a supernatural gift which is obtained by prolonged prayer, which requires silence to better perceive the signs of God, to calm our anxieties and to see the whole of our existence afresh in his own light, ready to listen to him, to others, and to reality itself, which always challenges us (GE 171-72).

Thus all aspects of life are lived under the eye of God, and the Spirit of the risen Lord liberates us from rigidity. In this way, we grow in freedom and, in accepting the cross which makes life a gift, a leaving ourselves behind in order to carry

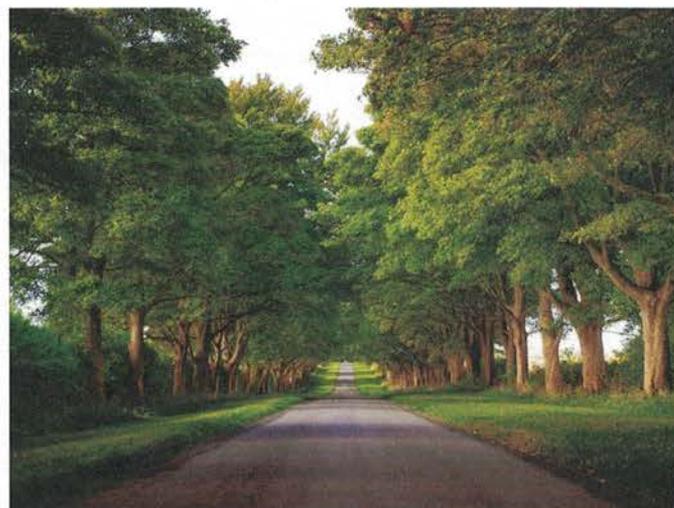
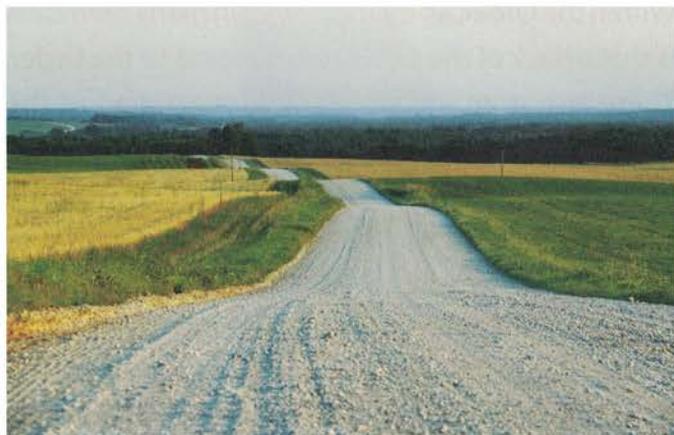


out our personal mission for the good of others (Cf. GE 174-75).

Were we to scrutinize the life and writings of Teresa, we would soon see how she sought help to discern mystical graces and act in conformity with the will of God. She was very concerned "to strive to walk ever in the truth before God and man" (6 IC 10,6). Teresa lived everything in prayer, in compliance with the Word of God and in faithfulness to the church. Therefore, she conformed to whatever God asked, carrying out her mission and finally "dying a daughter of the church." Pope Francis points out various other obstacles to holiness in today's world. Standing out are: individualism, which causes us to be enclosed within ourselves and our own ideas; hedonistic consumerism, allowing ourselves to be caught up in "instant communication and virtual reality" (GE 108); moral relativism (GE 102) and being content with a mediocre Christian life; living by appearances even in the religious sphere, with no sincere concern about living in friendship with God.

Our modern cultural reality also presents obstacles to holiness, which Francis was able to detect: "a sense of anxiety, sometimes violent, that distracts and debilitates; negativity and sullenness; the self-content bred by consumerism; individualism; and all those forms of ersatz spirituality—having nothing to do with God—that dominate the current religious marketplace" (GE 111). Furthermore, he speaks of two other ideologies which lead to harmful errors: to separate Gospel demands from our personal relationship with the Lord, from interior union with him, from openness to his grace, and "to suspect the social engagement of others, seeing it as superficial, worldly, secular,

materialist, communist or populist" (GE100-01). Finally, he recalls two subtle enemies of holiness, which in one way or the other continue to plague



the church to this day. They are *Gnosticism and Pelagianism*⁴ that can lead us astray on the road to holiness (GE35-62).

Within the Order, an evil observed in many members is that of lack of the sense of belonging to the Order. There also is an inadequate understanding of the purpose of the OCDS, which is a consequence of poor formation. Finally, we are faced with the modern "liquid identity" without commitment to the reality of others, society, the Church and even the Community.

It Is Time to Walk... with Our Eyes Fixed on Jesus, "the Way, the Truth, and the Life" (Jn 14,5).

I would like to end this reflection recalling the relevance and importance of our Holy Mother's words, "It is time to walk," the theme of this 2018 OCDS Congress. A first call to do so had already

⁴ Gnosticism (GE 36-46) presumes "a purely subjective faith whose only interest is a certain experience or a set of ideas and bits of information which are meant to console and enlighten, but which ultimately keep one imprisoned in his or her own thoughts and feelings," (GE 36); it is a vain superficiality which closes the mind of the gnostics to any other way of thinking absolutizing their own theories forcing others to submit to their own way of thinking. They confuse knowledge with holiness and think themselves superior to others who do not know. Of course, they also do not embody the reality of the Gospel in life and, therefore, lose completely the sense of the mystery of God.

Pelagianism (GE 47-62) replaced knowledge or the intellect by the human will, by personal effort, forgetting that salvation depends on God who shows mercy (Rm 9,16) and that "he first loved us" (1 Jo 4,19). With type of mindset, the Pelagians "trust only in their own powers and feel superior to others because they observe certain rules or remain intransigently faithful to a particular Catholic style" (GE 49). There are still other aspects highly appreciated by the contemporary Pelagians, namely, "justification by their own efforts, the worship of the human will and their own abilities. The result is a self-centered and elitist complacency, bereft of true love. This finds expression in a variety of apparently unconnected ways of thinking and acting: an obsession with the law, an absorption with social and political advantages, a punctilious concern for the Church's liturgy, doctrine and prestige, a vanity about the ability to manage practical matters, and an excessive concern with programs of self-help and personal fulfillment" (GE 57).

been made by Saint John Paul II in his homily in Avila on occasion of the Fourth Centenary of the death of Saint Teresa of Jesus, when he said:

Teresa of Jesus, who knew very well the difficulties which are found on the way, invites us to walk with God in our hearts. To guide our route and reinforce our hope, she transmits us a task which was the secret of her life and mission: "Keep our eyes fixed upon Christ, our only good" (1IC 2,11; cf. W 2,1; 7IC 4,8)⁵.

More recently, Pope Francis, in a message on the occasion of the Fifth Centenary of the birth of Saint Teresa, wrote the following: "These were the words St. Teresa of Ávila said shortly before her death, which summarize her life and become for us, especially for the Carmelite Family... a precious legacy to be treasured and enriched."

At the beginning we said that we have a founder known as the "walking saint." She knew the roads, very often arduous, cold, covered with snow, or with unbearable heat. But, above all, her life is important because she went beyond the borders and paths of the spirit hitherto known. That is why she is a master of the spiritual life and a Doctor of the Church! To this date she continues to urge us to follow in the footsteps of Jesus, the "Captain of Love."

Finally, I would like to remind you of one piece of advice given by our Holy Mother. Seeing that God always helped and favored her, she is confident that he will free from danger anyone who wants to live Christian perfection:

⁵ John Paul II, "Homily for the Fourth Centenary of the Death of Sainn Teresa." Ávila, November 1, 1982.

Since, my Lord, we see that You often free us from the dangers in which we place ourselves, even in opposition to You, how can one believe that You will fail to free us when we aim after nothing more than to please You and delight in You? Never can I believe this! It could be that because of other secret judgments God might permit some things that must happen anyway. But good never brought about evil. Thus, may what I have said help us strive to walk better along the road so as to please our Spouse more and find Him sooner, but not make us abandon it; and encourage us to walk with fortitude along a road that has such rugged mountain passes, as does that of this life, but not intimidate us from walking through them. For, in the final analysis, by proceeding with humility, through the mercy of God, we will reach that city of Jerusalem, where all that has been suffered will be little, or nothing, in comparison with what is enjoyed. (F 4,4)

Fr. Alzinir Francisco Debastiani O.C.D.

Translation from Portuguese
by Lucienne Delaquiz



A Practical Guide

to Living Out the OCDS Apostolate

The Washington Province's most recent Congress was held in Columbus, OH, on October 17-21, 2018. A panel of presenters which included Secular members and Friars addressed a topic that we all need to consider, keeping in mind our particular community's composition.

The Washington Province Discalced Carmelite Secular Order (WPDCSO) defines *apostolate* in the Statutes this way:

The mission of the Discalced Carmelite Order is to know God that he may be known. Secular Carmelites, in response to the Church and the Order, are to set about spreading Carmelite spirituality in concert with the Friars, to address the need in the Church and the world for authentic spirituality and prayer as found in the teachings of St. Teresa, St. John of the Cross, and St. Thérèse, while living in the world.¹

Our Constitutions also include this definition of apostolate: "Prayer and apostolate, when they are true, are inseparable...apostolic activity is the fruit of prayer...The Carmelite Secular is called to live and witness the charism of the Teresian Carmel in the local church... For this reason, each one will have an apostolate either collaborating with others in the community or individually."²

Fr. Salvatore Scirba, O.C.D., Provincial Delegate, emphasized the direct connection between

prayer and apostolate. "We seek union with God," he said. "We seek transformation in Christ. We seek to live in the presence of the living God. We seek to share our experience of God with others and give witness. So our apostolate flows out of our vocation; our vocation flows out of our experience of God; our apostolate flows out of our life of prayer... Prayer and apostolate are inseparable for us. The purpose of prayer is good works."

The idea of apostolate as good works rising out of prayer comes directly from St. Teresa of Avila: "This is the reason for prayer, my daughters, the purpose of this spiritual marriage: the birth always of good works, good works."³

St. Thérèse of Lisieux continued this line of thought when she wrote, "The most beautiful thoughts are nothing without good works." She added, "Since when has the Lord no longer the right to make use of one of His creatures to dispense necessary nourishment to souls whom He loves"?

Our Lord calls us to dispense nourishment to the souls he loves—to address the need in the Church and the world for authentic spirituality and prayer—by spreading Carmelite spirituality. While there are many other possible good works, this is the primary one to which Secular Carmelites are called. This is our apostolate.

A Unified Goal. The apostolate isn't merely an option for individual Seculars and Secular communities but rather an integral part of who we are as Carmelites. It is part of our charism and unifies all Discalced Carmelites. Provincial Statute 26 states that "Each community shall strive to have a community apostolate that should flow from their collective life of prayer."⁵

Every member of a community is expected to contribute to the community's apostolate, with the community being "sensitive to the interests, abilities, talents and personal circumstances of its members."⁶ Determining an apostolate is a community exercise led by each community's Council.

Fear of The Unknown. At times, an individual or community may avoid apostolic work because of fear of the unknown. Perhaps we don't believe we have the necessary skills to accomplish what God asks. Remember there was a time when St. John of the Cross wrote his first poem and St. Teresa began her first foundation. Beginning does not require previous experience—and no success can be attained without beginning.

Brother Lawrence of the Resurrection provides the simplest solution to our fear of failure and the unknown:

When faced with some virtue to be practiced he would say, 'My God, I can only do this if you help me,' and he received the necessary strength immediately, and even more. When he failed he did nothing other than acknowledge his failure, telling God, 'I will never do anything right if you leave me alone; it's up to you to stop me from falling and correct what is wrong.' After that he no longer worried about his failure.⁷

He could not explain how the matter was accomplished since he was not the one who accomplished it, and yet it was done well. . . . He got used to doing everything for the love of God, asking him at every opportunity for the grace to do his work.⁸

We diligently work at our apostolate for the love of God and ask for the grace for success.

Practical Ways to Live Out Our Apostolate

There are many practical ways you and your community can spread "Carmelite spirituality in concert with the Friars, to address the need in the church and the world for authentic spirituality and prayer as found in the teachings of St. Teresa, St. John of the Cross, and St. Thérèse." Here are some possibilities for your consideration.

TEACH THOSE WHO DO NOT KNOW ABOUT CARMELITE SPIRITUALITY

Celebrate the Our Lady of Mt. Carmel feast day Mass at your parish. Invite parishioners from the church where Mass will be celebrated as well as neighboring parishes. After Mass, teach attendees about the Brown Scapular. Provide a social time after Mass when attendees can chat with Seculars about what it means to be a Carmelite.

Create a novena program that is open to the public. Sponsor a prayer service each night of the saint for which the novena is prayed. A different Secular member can share a reflection each evening and as many Seculars as possible attend the public novena.

Represent your community at larger events. Attend rosary rallies and other prayer events while wearing your ceremonial scapulars. If allowed, set up an information table about your community and Carmel.

Give a presentation to a youth group. Many parishes need people to teach religion education classes, especially on the topic of prayer. Some parishes even have organizations such as Little Flower Girls' Clubs that would be perfect candidates for a class on prayer or the Carmelite saints. These are wonderful opportunities for your community to teach young people about Carmel.

Offer to teach an adult class on prayer at your parish. While parishes often have Scripture study courses, fewer offer classes on prayer. Who better to teach this type of class than Secular Carmelites? Offer to teach a four-week class on prayer during Advent or Lent.

Create a Carmelite book club. Lead a book club that reads/discusses books about Carmelite saints and Carmelite spirituality. ICS Publications study editions can provide the discussion questions.

Give away Carmelite materials. Donate Carmelite books to libraries. Buy a set of ICS Publications study editions and donate them to a library—public, high school, or college. Libraries are usually glad to accept donations of books. Even public libraries will often accept religious books.

Donate Carmelite books to seminarians. Send copies of *Story of a Soul* to new seminarians in the diocese each year. This great idea could be expanded to sending Carmelite books to any group of postulants or novices in religious orders along with a note that your community is praying for their vocations.

Share Carmelite CDs and DVDs. Many past OCDS Congresses were recorded with both CDs and DVDs available for purchase. CDs and DVDs from the 2014, 2015, 2017 and 2018 Congresses can be

found at GoTruth.com/Carmel. Carmel Clarion Communications also sells many CD sets. Because these programs typically feature talks by the Friars, they are an excellent way to spread "Carmelite spirituality in concert with the Friars." Congress DVDs combined with discussion questions work especially well for parish presentations.

Distribute brochures in your parish. The brochure on *The Prayer of Recollection* from ICS Publications is available in English and Spanish, and cost only \$4 for a pack of 25. The brochure is a step-by-step guide to St. Teresa's method of prayer. Most parishes have literature racks and would gladly accept a donation of these brochures, but always ask before distributing, particularly in parishes, as they may take them away.

SPREAD CARMELITE SPIRITUALITY USING SOCIAL MEDIA

Create a social media page for your community. Create a Facebook or Twitter page for your community. Share Carmelite quotes, links to resources, and information about your community. While the Dayton, Ohio OCDS community has about 40 members, its Facebook page has more than 1,900 followers, allowing the community to spread Carmelite spirituality every time a message is posted.

Write reviews of Carmelite books on Amazon, Good Reads, and other Websites. Most of ICS Publications' books can be found on Amazon.com. Writing a review that includes the impact the book had on your life can be a powerful way to share Carmelite spirituality. GoodReads.com is the world's largest site for readers and book recommendations. The site is free and allows registered users to create book clubs to discuss what they are reading.

With your personal social media account, share Carmelite posts. ICS Publications regularly posts information on Facebook and Twitter about new titles and photos with quotes from Carmelite saints. Follow their pages and share posts on your profile. Don't forget to "like" the OCD Friars Vocation Facebook page, too. Tip: If you search on Facebook or Twitter for "OCDS," you'll find many Secular Carmelites with whom you may want to connect. You can share their Carmelite posts, too.

Join other Carmelite social media groups or create a new Carmelite group. Deb Thurston, OCDS, from Indiana, is an expert in Carmelite social media. She started and manages several large groups on Facebook and Twitter, including Carmelites Unite, which has more than 4,500 followers from around the world. Joining these groups will connect you with great Carmelite content you can share with others.

Share Carmelite Conversations podcast episodes. The Carmelite Conversations program, for example, on Radio Maria, includes more than 200 hour-long episodes on a wide variety of Carmelite topics. Seculars Mark Danis and Frances Harry host the program. Past episodes are free to stream online and are a great resource to share with those interested in Carmelite spirituality. Some good episodes for those new to Carmel include *A Call to Carmel as an OCDS* with Colleen Sollinger O.C.D.S., *Reflections and History of Carmel*, *What Should Go into A Rule of Life* and *The Brown Scapular*. They also have a Facebook page with more than 2,000 followers.

Share Catholic APPitude reviews. CatholicAPPitude.org is an "online community created to serve the needs of people looking for mobile resources to help nurture their spiritual

growth and Catholic faith life." The site is run by Jennifer Cane, O.C.D.S., from New York State. The site includes reviews of apps for the Liturgy of the Hours, the Rosary, and other forms of prayer. Share these apps with others online. There is an accompanying Facebook page, too.

SHARE YOUR CREATIVE TALENTS

Write an article where you can spread Carmelite spirituality.

Contact the editor about your idea for an article. The editor may request an outline or previous writing samples. While editors will not accept everything submitted and may revise your work, with perseverance you may find some good places to publish your Carmelite writing. Always read past issues to determine if your idea has already been covered in the publication or in another publication.

Offer to write short articles for parish bulletins.

Write short biographies of Carmelite saints to publish around their feast days. These don't have to be long—even a four- or five-sentence article can work. Send these to local parishes at least a month before the feast days.

Submit an article to your diocesan newspaper.

Write an article about Carmelite spirituality, prayer, or Carmelite Saints and send it to the editor of your diocesan newspaper. Diocesan newspapers and websites often use freelance writers and are usually open to new writers.

If you are an artist, spread Carmelite spirituality through your art.

Teresa Satola-Coey, O.C.D.S., from Georgia, was selected to paint the official portrait of St. Thérèse of Lisieux for the National Shrine of the Little Flower and uses her artistic gifts to spread

Carmelite spirituality. She has created works of Our Lady of Mt. Carmel, St. John of the Cross, St. Elizabeth of the Trinity, and St. Teresa of the Andes, among others.

As in past congresses, the art created for specific Congress has been used in a variety of ways. The 2018 OCDS Congress art was featured in the Carmel Clarion Calendar and note cards and prints were printed. The proceeds of the sales raise money to support Carmelite vocations.

ENCOURAGE VOCATIONS

Pray for Carmelite vocations.

Pray for vocations both as a community and individually. Offer sacrifices for all who are discerning a vocation to the Immaculate Heart of Mary Province of the Discalced Carmelite Friars.

Personally invite someone to consider Carmel.

Ask a young man or woman if God is calling him or her to a consecrated life in the family of Carmel. Share information about Carmelite vocations with them, such as the vocations website, OCDFriarsVocation.org.

Order items from the Vocation Office to promote vocations. The Vocation Office has posters, pamphlets, and business cards you can purchase and share at community and parish events. (Always ask permission before distributing anything at your parish; otherwise, it may end up in the trash can.) Contact the vocations office for more information at:

[OCDFriarsVocation.org /contact/](http://OCDFriarsVocation.org/contact/)

Make a donation. Your community's apostolate could include financial donations to help with expenses for:

Discalced Carmelite Nuns
Discalced Carmelite Friars

The OCDS Main Office
Vocations Office

The charity can be of your community's choice and, as you know, pray for the work and mission of each listed above.

Support the Kenya Missions. Provincial Statute 75 states: "OCDS members and communities are encouraged to support the outreaches of the Order financially, such as the Carmelite missions, our seminarians, and apostolic works of OCD and OCDS" For the Washington Province, the Kenya Mission is a central focus.

Spiritually adopt diocesan seminarians.

Introduce seminarians to Carmelite spirituality and contemplative prayer. This not only helps spread Carmelite spirituality, as the men are ordained and move into parishes, it sows a seed for future Spiritual Assistants for our communities. Send notes of encouragement to seminarians during the year, too.

Many hands make light work.

Within each of the above apostolate ideas are many steps. One community member might write a bulletin article while another proofreads it and yet another contacts parishes to see if they would like to publish it.

One community member might contact the diocese to determine who are the new seminarians, while another orders books to send to them and yet another packages those books and mails them. Other community members could write notes of encouragement during the year.

One community member might publicize a course on prayer, while another welcomes attendees,

Notes

another teaches the course and yet another organizes refreshments. Almost any apostolate can be broken down in smaller parts both to make it more effective and decrease the burden on any individual community member. Virtually every member of a community should be able to participate in the community's apostolate in some manner.

A beautiful call

The OCDS apostolate is a beautiful part of our call to Carmel. It can bring community members together and provide a concrete way for our prayer to become good works. If your community has not recently talked about its apostolate, consider watching together the panel discussion from the 2018 Congress. It can be viewed free at SecularCarmelites.us, or the CD can be purchased for \$8 and the DVD for \$15 at www.GoTruth.com. The panel discussion is an effective way to start your community's discussion.

¹Washington Province Discalced Carmelite Order Book of Documents, p. 197, Statutes, II. Serving God's Plan, Apostolate, #25.

²Washington Province Discalced Carmelite Order Book of Documents, p. 31, Constitutions, IV. Serving God's Plan, #25 and 26.

³Kieran Kavanaugh, O.C.D., *The Interior Castle Study Edition* (p. 401). ICS Publications. Kindle Edition.

⁴Foley, Marc. *Story of a Soul The Autobiography of St. Thérèse of Lisieux Study Edition* (p. 375). ICS Publications. Kindle Edition.

⁵Washington Province Discalced Carmelite Order Book of Documents, p. 197, Statutes, II. Serving God's Plan, Apostolate, #26.

⁶Washington Province Discalced Carmelite Order Book of Documents, p. 197, Statutes, II. Serving God's Plan, Apostolate, #27.

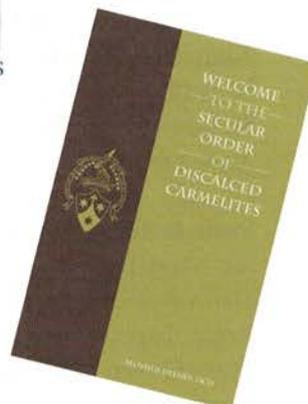
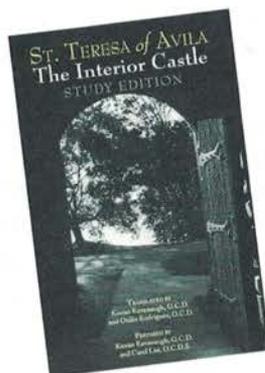
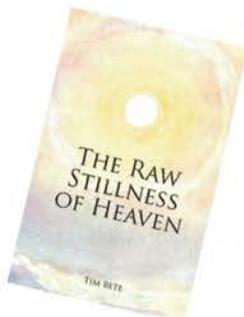
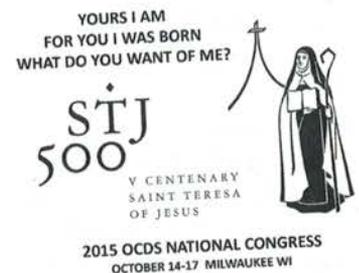
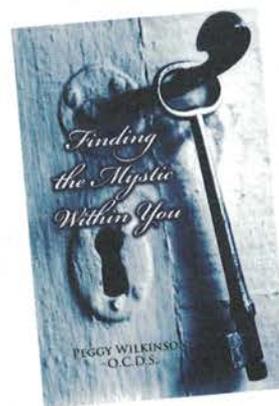
⁷Brother Lawrence of the Resurrection. *Writings and Conversations on the Practice of the Presence of God* (pp. 100-101). ICS Publications. Kindle Edition.

⁸Brother Lawrence of the Resurrection. *Writings and Conversations on the Practice of the Presence of God* (pp. 100-101). ICS Publications. Kindle Edition.

Tim Bete, O.C.D.S.
Our Mother of Good
Counsel Community
Dayton, Ohio



2012 OCDS Congress



In Remembrance of Our Beloved Deceased



I heard Jesus' voice say, "Come unto me and rest;
Lay down your head upon my breast."
I came to Jesus as I was, and in him found a resting
place, peace, silence, and joy.
I was revived and now I live in Him for eternity.
I live in a bright, glorious light and will walk with Jesus
for ever and ever. Amen

2017

Pauline B. Allison
"Sr. Theresa of the Holy Face"
Definitive Promise: 6/9/1963
Began Eternal Life: 9/12/2017
Our Lady of Mt Carmel
and St. Teresa of Jesus
Essex, MD

Loretta Baczor
Vows: 1/14/2001
Began Eternal Life: 4/30/2017
Our Lady of the Paraclete
Royal Oak, MI (former)

Esther Baraquio
Definitive Promise: 6/1/2008
Began Eternal Life: 10/29/2017
St. Joseph
Port Tobacco - La Plata, MD

Mildred Benoit
"Rosaria of
the Immaculate Conception"
Definitive Promise: 2/11/1973
Began Eternal Life: 5/7/2015
Our Lady of the Paraclete
Royal Oak, MI (former)

Carol A. Bisanz
"Joseph Benedicta
of the Little Flower"
Temporary Promise: 12/11/2010
Began Eternal Life: 3/17/2017
Our Lady of Mount Carmel
Swartz Creek, MI

John Bollman
"John of the Cross-Knowing by
Unknowing"
Vows: 5/3/2003
Began Eternal Life: 6/26/2017
Flos Carmeli
Jacksonville, FL

Marion Brewster
"Mary Agnes of the Trinity & Mary
the Immaculate Mother of Mercy"
Temporary Promise: 7/16/2010
Began Eternal Life: 4/20/2017
St. John of the Cross
Ann Arbor, MI

Stella Brill
"Sr. Mary Joseph"
Definitive Promise: 12/8/1989
Began Eternal Life: 7/15/2017
Mary Queen of Carmel
Largo, FL

James Brink
"Maximillian Mary of Our Lady
of Czestochowa"
Definitive Promise: 5/19/1984
Began Eternal Life: 8/10/2017
Our Lady of Mount Carmel
and St. Teresa of Jesus
Grand Rapids, MI

Mary V. Brown
Definitive Promise: 4/4/1993
Began Eternal Life: 9/3/2017
Our Lady of Mount Carmel
and St. Therese of the Child Jesus
Barrington, RI

Yvonne Brown
"Yvonne of the
Motherhood of Mary"
Definitive Promise: 5/17/2015
Began Eternal Life: 12/27/2017
Our Lady of the Most Sacred Heart
Deeplaven, MN

Olivia Byrd
"Olivia of the Holy Face"
Vows: 8/1/2004
Began Eternal Life: 6/13/2017
Flos Carmeli
Jacksonville, FL

Frank Cappelli
"Francis of St. Mary Magdalene"
Definitive Promise: 1/9/1977
Began Eternal Life: 8/20/2017
Our Lady of Mount Carmel
So. Philadelphia, PA

Marian Chavez
Temporary Promise: 10/6/2013
Began Eternal Life: 5/17/2017
Our Lady of Mount Carmel
and St. Joseph
Dauphin, PA

Mary Chupina
"Margaret Mary of the
Sacred Heart of Jesus"
Definitive Promise: 1/25/2003
Began Eternal Life: 3/10/2017
St. Joseph
Palm Bay, FL

Richard Cioe
"Elijah"
Temporary Promise: 11/2/2016
Began Eternal Life: 2/15/2017
Our Lady of Mount Carmel
and St. Teresa of Jesus
Grand Rapids, MI

Eugene Connolly
"Albert of the Holy Eucharist"
Definitive Promise: 11/16/2014
Began Eternal Life: 8/25/2017
Our Lady of Mount Carmel
and St. Maravillas of Jesus
Mundelein, IL

Thomas Coveney
"Thomas of Gethsemane"
Definitive Promise: 7/18/1992
Began Eternal Life: 8/2/2017
Espousal of Mary and Joseph
Brighton, MA

Elizabeth Crosson
"Mary Therese of the Holy Spirit"
Definitive Promise: 4/16/2011
Began Eternal Life: 4/26/2017
St. Teresa of Jesus
Philadelphia, PA

Rev. John A. Crowley
"John of the Annunciation"
Definitive Promise: 9/19/2009
Began Eternal Life: 9/18/2017
St. John of the Cross
Vero Beach, FL

Agnes Daunoras
"of The Holy Face"
Definitive Promise: 2/27/2005
Began Eternal Life: 2/1/2017
St. John of the Cross
Vero Beach, FL

Jaqueline Dispenza
"Teresa Margaret
of the Sacred Heart"
Definitive Promise: 6/11/2011
Began Eternal Life: 6/12/2017
Our Lady of Mount Carmel
and St. Joseph
Kenmore, NY

Kathy R. Doyle
"Catherine Mary
in His Flaming Heart of Mercy"
Temporary Promise: 5/27/2017
Began Eternal Life: 12/25/2017
St. John of the Cross
Vero Beach, FL

Rita R. Drew
"St. Mary Elisha
of the Sacred Heart of Jesus"
Definitive Promise: 9/17/2016
Began Eternal Life: 10/23/2017
Our Lady of Mount Carmel
Charlotte, NC

Margaret R. Evanick
"Margaret Mary Teresa
of the Sacred Heart"
Vows: 10/18/1992
Began Eternal Life: 10/13/2017
Holy Spirit
Kittanning, PA

Francisco Fernandez Menocal
Definitive Promise: 02/10/2002
Began Eternal Life: 9/13/2017
Carmel of Elijah
Miami, FL

Marilyn Forrest
Definitive Promise: 5/10/1992
Began Eternal Life: 6/15/2014
Our Lady of the Paraclete
Royal Oak, MI

Jane Frink
Scapular: 11/9/2013
Began Eternal Life: 1/12/2017
Mary and Joseph
Danvers, MA

Chester Christopher Hacias
Definitive Promise: 5/15/1994
Began Eternal Life: 12/19/2017
Assumption of the
Blessed Virgin Mary
Detroit, MI

Eleanor Hamsher
Temporary Promise: 12/10/1968
Began Eternal Life: 2/3/2017
Our Lady of Mount Carmel
Columbus, OH

Kenneth Hanacek
Definitive Promise: 1/13/2003
Began Eternal Life: 8/24/2016
Our Lady of the Holy Rosary
Toledo, OH

Eugene Harrison
Definitive Promise: 4/4/1993
Began Eternal Life: 7/27/2017
Mary and Elijah
Elmira, NY

Thomas Herrod
Definitive Promise: 2/11/1996
Began Eternal Life: 7/29/2014
Our Lady of the Paraclete
Royal Oak, MI

Mario Hilton
Vows: 4/9/1995
Began Eternal Life: 7/16/2017
Our Lady of the Paraclete
Royal Oak, MI (former)

Jeanne Huber
"Luigina of the Sacred Heart of Jesus"
Definitive Promise: 12/1/2001
Began Eternal Life: 10/11/2017
St. Teresa of Jesus
Bridgeton, NJ

Daniel J. Jenkins
"Daniel John"
Definitive Promise: 11/19/2006
Began Eternal Life: 6/27/2017
Our Lady of Mount Carmel
Washington, DC

James Jenkins
"James of the Wounds of Jesus"
Definitive Promise: 10/18/2009
Began Eternal Life: 9/25/2017
St. Therese of the Child Jesus
Annandale, VA

Catherine "Timmie" Jensen
Definitive Promise: 5/19/1991
Began Eternal Life: 12/31/2017
Our Lady of Mount Carmel
Port Tobacco - La Plata, MD

Jacquelyn "Jackie" Jones
"Mary Jacquelin of God"
Vows: 11/14/1999
Began Eternal Life: 8/14/2017
St. Teresa Benedicta of the Cross
Washington, DC

Virginia Jungles
Definitive Promise: 8/13/1989
Began Eternal Life: 8/9/2017
Blessed Trinity
Lemont, IL

Donna Kleinschmidt
Definitive Promise: 4/16/2002
Began Eternal Life: 8/28/2017
St. Joseph
Green Bay, WI

Carol Jean Koop
"Carol of the Most Blessed Sacrament"
Temporary Promise: 12/6/2014
Began Eternal Life: 12/20/2017
Mary Immaculate and
St. Mary Magdalen
Flemington, NJ

Jo Ann Lee
"Jo Ann of the Passion of Christ"
Definitive Promise: 5/1/2006
Began Eternal Life: 3/2/2017
Our Lady of Guadalupe
Old Bridge, NJ

Roger C. Long
"Roger of St. John of the Cross"
Definitive Promise: 1/12/2014
Began Eternal Life: 11/20/2017
Divine Will
Saranac Lake, NY

Katherine Lussier
Definitive Promise: 04/27/1986
Began Eternal Life: 07/21/2017
Our Lady of Mount Carmel
and St. Thérèse of the Child Jesus
Barrington, RI

Gloria Lynch
"Gloria Marie of the Nativity"
Definitive Promise: 6/8/2003
Began Eternal Life: 12/4/2017
Our Lady of Mount Carmel
and St. Joseph
Kenmore, NY

Elia Maceren
"Mary Matthew Alexander
of the Holy Spirit"
Vows: 5/2/1992
Began Eternal Life: 3/3/2017
Our Lady of the Sacred Heart
of Carmel
South Plainfield, NJ

Barbara M. Marshall
"Barbara Faustina
of the Divine Mercy"
Definitive Promise: 7/22/1999
Began Eternal Life: 11/3/2017
Divine Will
Saranac Lake, NY

Joan McClellan
Vows: 1/21/1962
Began Eternal Life: 3/1/2017
Our Lady of Mount Carmel
and St. Teresa of Jesus
Brighton, MA

Doris McKoan
"Teresa of the Child Jesus"
Vows: 5/17/1981
Began Eternal Life: 1/3/2017
Blessed Virgin Mary and St. Joseph
Concord, NH

Christine C. Nees
Vows: 5/4/1997
Began Eternal Life: 6/23/2017
Our Lady of the Rosary
and St. Joseph
West Reading, PA

Patricia E. Nickels
"Patricia Mary of Jesus Crucified"
Definitive Promise: 5/17/2008
Began Eternal Life: 8/24/2017
Mary Help of Christians
Hubertus, WI

Elizabeth Pantas
Vows: 11/1/2000
Began Eternal Life: 3/21/2017
St. Teresa of Jesus
Raleigh, NC

Jeanne Parlee
Definitive Promise: 2/1/2002
Began Eternal Life: 6/27/2017
St. Therese
Hudson, NH

Bernice Ploski
Definitive Promise: 2/11/1996
Began Eternal Life: 4/15/2015
Our Lady of the Paraclete
Royal Oak, MI

Michael Plunkett
"St. Oliver Plunkett
Bishop and Suffering
Servant of Jesus"
Definitive Promise: 10/13/2013
Began Eternal Life: 10/21/2017
Our Lady Queen of Peace
Sun City Center, FL



Joan Porter
"Mary Joseph"
Definitive Promise: 6/10/2013
Began Eternal Life: 12/20/2017
St. John of the Cross
Lakeport, MI

Armand Roy
"Joseph"
Definitive Promise: 1/3/1993
Began Eternal Life: 10/24/2017
Mary Queen of Carmel
Lakeland, FL

Margaret Saukas
"Marie of the Eucharist"
Definitive Promise: 9/15/2000
Began Eternal Life: 12/24/2017
Our Lady of Mount Carmel
and St. Teresa of Jesus
Grand Rapids, MI

Doris Scerbak
"Teresa Margaret
of the Sacred Heart"
Definitive Promise: 7/10/1988
Began Eternal Life: 7/20/2016
Our Lady of the Paraclete
Royal Oak, MI (former)

Mercedes Shaver
"Mercedes of the Incarnation"
Definitive Promise: 6/27/2000
Began Eternal Life: 4/10/2017
Our Lady of Mount Carmel
Swartz Creek, MI

Lorraine Shearn
"Lorraine of St. Rita of the Precious
Blood of Jesus"
Temporary Promise: 5/27/2012
Began Eternal Life: 1/2/2017
Flos Carmeli
Jacksonville, FL

Robert J. Sprague
Began Eternal Life: 5/23/2017
Our Lady of Mount Carmel
Columbus, OH

Violena Sulzberger
"Blessed Elizabeth of the Trinity"
Definitive Promise: 6/2/2015
Began Eternal Life: 2/12/2017
St. Joseph
Hampton, VA

Anita Sutkovs
"Maria Anne
Therese of the Child Jesus"
Definitive Promise: 9/9/2006
Began Eternal Life: 12/2/2017
Our Lady of Mount Carmel
Swartz Creek, MI

Zeno A. Sutter
"Anthony of Padua"
Definitive Promise: 5/23/2006
Began Eternal Life: 4/8/2017
Our Mother of Good Counsel
Dayton, OH

Anne Valentyne
Definitive Promise: 7/1/2001
Began Eternal Life: 6/17/2017
St. John of the Cross
Ann Arbor, MI

Catherine Walsh
"Elizabeth Catherine
of the Holy Face"
Definitive Promise: 4/24/2005
Began Eternal Life: 3/23/2017
St. Joseph
Palm Bay, FL

Dorothy Ward
"Dorothy of Jesus and
the Immaculate Heart of Mary"
Definitive Promise: 6/14/2009
Began Eternal Life: 3/16/2017
The Resurrection
Indianapolis, IN

Marjorie Weber
"Marjorie Mary of the Sacred Heart"
Temporary Promise: 9/2/2017
Began Eternal Life: 10/22/2017
Our Lady of Mount Carmel
and St. Joseph
Kenmore, NY

Denise Westwood
Definitive Promise: 9/21/2003
Began Eternal Life: 11/27/2017
St. Teresa of Jesus
Philadelphia, PA

James A. Whelan
"Anthony of the Eucharist"
Definitive Promise: 10/23/2011
Began Eternal Life: 2/14/2017
Mary Queen of Carmel
Clearwater, FL

Theodore "Ted" Wisniewski
Definitive Promise: 1/4/2003
Began Eternal Life: 9/12/2017
Regina Pacis
Ocala, FL

Joseph Zappy
"John of the Cross"
Definitive Promise: 2/17/1993
Began Eternal Life: 10/20/2017
Our Lady of Mount Carmel
and St. Joseph
Kenmore, NY

2018

Evelyn F. Abbott
"Immaculate Mary
of the Sacred Heart"
Definitive Promise: 1/12/2003
Began Eternal Life: 9/5/2018
Our Lady of Mt Carmel
and St. Teresa of Jesus
Essex, MD

Darlene Andreola
"Darlene of Divine Love"
Definitive Promise: 7/21/2018
Began Eternal Life: 7/24/2018
Community of Mary
Salisbury, MD

Joan Braun
Scapular: 12/7/13
Began Eternal Life: 8/11/2018
Mary Immaculate
and Mary Magdalen
Flemington, NJ

Mary Caldarulo
"Mary Anne of the Holy Trinity"
Vows: 3/17/1998
Began Eternal Life: 9/4/2018
Our Lady of Mt. Carmel
and St. Teresa of Avila
Brighton, MA

Henry J. Chipriano
"John"
Temporary Promise: 7/9/2011
Began Eternal Life: 9/3/2018
Our Lady of Mount Carmel
and St. Joseph
Dauphin, PA

Rocco Colantuono
"Mary Anthony of the Sorrowful
and Immaculate Heart of Mary
and St. Therese"
Temporary Promises: 6/25/1961
Began Eternal Life: 11/2/2018
Sacred Heart Community
Morristown, NJ

Melanie Corbett
"St. Teresa of the Suffering Jesus"
Definitive Promise: 10/19/2013
Began Eternal Life: 2/26/2018
The Espousal of Mary and Joseph
Newark, DE

Thomas Curtis
"Stephen Joseph of the Trinity"
Definitive Promise: 3/13/1997
Began Eternal Life: 10/10/2018
Immaculate Heart of Mary
St. Paul, MN

Leonard A. Donatelli
"John Francis of the Cross"
Definitive Promise: 1/3/1960
Began Eternal Life: 10/16/2018
Our Lady of Mt. Carmel
Washington, DC

Thomas "Tommy" Fears
"Joseph of Divine Providence"
Definitive Promise: 4/14/2010
Began Eternal Life: 6/27/2018
Jesus Author of Life
Terre Haute, IN

Theresa Ficek
Vows: 5/13/2008
Began Eternal Life: 11/19/2018
Our Lady Mother of Divine Grace
Worthington, OH

Joan S. Ganter
"Sorrowful and Immaculate
Heart of Mary"
Temporary Promise: 11/19/2016
Began Eternal Life: 7/29/2018
Our Lady of the Rosary and St. Joseph
West Reading, PA

Elizabeth Carolyn "Betsie" Gauvin
Definitive Promise: 3/21/2015
Began Eternal Life: 6/29/2018
Our Lady of the Mountain
Charleston, WV

Kathleen Grove
Temporary Promise: 5/23/2015
Began Eternal Life: 5/26/2018
Sacred Heart of Jesus
Clarkston, MI

Agnes A. Hart
"Maria Therese of the Holy Trinity"
Definitive Promise: 11/13/1993
Began Eternal Life: 7/23/2018
Mary and Joseph
Danvers, MA

Sally Havercamp
Mary Therese of the Holy Passion
Vows: 5/10/2003
Began Eternal Life: 11/25/2018
Our Lady Mt. Carmel
Swartz Creek, MI

Jeanette Hoffmann
Began Eternal Life: 8/18/2018
Mary Help of Christians
Hubertus, WI

Maureen Jennings
Definitive Promise: 5/17/1970
Began Eternal Life: 11/15/2015
The Sacred Heart
Frederick, MD

Patricia Jobst
"Therese of the Child Jesus"
Definitive Promise: 11/23/2008
Began Eternal Life: 12/22/2018
Queen of the Holy Rosary
North Port, FL



Frances Kann
"Francis Theresa Marie"
Vows: 2/21/2004
Began Eternal Life: 10/13/2018
Mary, Queen of Carmel
Lakeland, FL

Carol Kapitan
Definitive Promise: 1/17/2016
Began Eternal Life: 3/17/2018
Saint Joseph
Port Tobacco - LaPlata, MD

Joyce A. Kenrick
"Mary Gemma
of Our Mother of Sorrows"
Definitive Promise: 10/11/1959
Began Eternal Life: 7/4/2018
Our Lady of the Paraclete
Royal Oak, MI (former)

Shirley LaCrosse
"Mary Jacqueline Rose
of the Crucified Christ"
Definitive Promise: 10/6/2013
Began Eternal Life: 9/21/2018
Saint Joseph
Green Bay, WI

Monique LaForce
"Marie d'Ange"
(Mary of the Angels)
Definitive Promise: 4/14/2007
Began Eternal Life: 2/11/2018
Our Lady of Mount Carmel
Mother of the Eucharist
Syracuse, NY

Angela M. LaRocca
Definitive Promise: 10/1/1992
Began Eternal Life: 3/29/2018
Saint John of the Cross
Vero Beach, FL

Betsy Manning
"Mary Magdalene of the Holy Face"
Definitive Promise: 12/14/2014
Began Eternal Life: 1/12/2018
Holy Spirit
Louisville, KY

Pamela McNeal
Magdalyn of the Paraclete
Definitive Promise: 04/22/2001
Began Eternal Life: 12/26/2018
Our Lady of Mount Carmel
and St. Teresa of Jesus
Brighton, MA

Darlene McVannel
"Infant of Prague"
Vows: 12/8/96
Began Eternal Life: 5/24/2018
Saint Joseph Protector
Harrison Twp, MI

Anne Miller
"John of the Immaculate
Heart of Mary"
Vows: 8/31/1986
Began Eternal Life: 2/6/2018
Our Lady of Divine Providence
New Brighton, MN

Lorraine Pacini
"Sacred Heart of Mary,
Flower of Carmel"
Vows: 10/9/2011
Began Eternal Life: 10/22/2018
Queen of the Holy Rosary
North Port, FL

Sarena R. Palmer
Vows: 6/11/1995
Began Eternal Life: 10/19/2018
Our Lady of Mount Carmel
Saint Therese of the Child Jesus
Barrington, RI

Kang Won (Ignatius) Park
"Ignatius of Jesus"
Definitive Promise: 7/17/2015
Began Eternal Life: 10/9/2018
Korean Community of
St. Theresa of the Child Jesus
Washington, DC

Edward Quinn
Vows: 1/1/1980
Began Eternal Life: 9/8/2018
Our Lady of Mount Carmel
Columbus, OH



Mary Rittenhouse Phillips Rainey
Definitive Promise: 1/1/1959
Began Eternal Life: 10/27/2018
Sacred Heart
Frederick, MD

Judy Raley
Definitive Promise: 06/03/2001
Began Eternal Life: 10/24/2018
St. Joseph
Port Tobacco - La Plata, MD

Phyllis Riordan
Definitive Promise: 6/18/2001
Began Eternal Life: 1/5/2018
Mary Help of Christians
Hubertus, WI

Mary E. Saulsbury
"Mary Elizabeth Saulsbury of the
Body of Christ and Him Crucified"
Vows: 10/17/1999
Began Eternal Life: 4/18/2018
Our Lady of Mt. Carmel
and St. Teresa of Jesus
Essex, MD

Paul Scheurich
Definitive Promise: 10/20/1974
Began Eternal Life: 1/29/2018
The Sacred Heart
Frederick, MD

Joan Schneider
"Therese of the Sacred Voice of Jesus
and Good Shepherd"
Definitive Promise: 6/21/2009
Began Eternal Life: 5/27/2018
Saint Teresa of Jesus
Philadelphia, PA

Viola Serviss
"Viola of Jesus of Divine Mercy"
Vows: 3/17/2001
Began Eternal Life: 8/24/2018
Our Lady of Mount Calvary
Utica, NY

Robert C. Simpson
"Stephen of the Crucified Jesus"
Definitive Promise: 4/13/2008
Began Eternal Life: 12/19/2018
Mary Queen of Carmel
Safety Harbor, FL



Alice P. Slattery
"Mary Joseph of the Holy Family"
Definitive Promise: 10/12/1996
Began Eternal Life: 8/29/2018
Mary and Joseph
Danvers, MA

Florence Stifter
"Teresa Florentina of God's Mercy"
Definitive Promise: 6/9/2012
Began Eternal Life: 11/23/2018
Our Lady of Divine Providence
New Brighton, MN

Maria Tarasiewicz
Definitive Promise: 4/22/2001
Began Eternal Life: 7/4/2018
Our Lady of Mount Carmel
and St. Teresa of Avila
Des Plaines, IL

Conrad Vanasse
Definitive Promise: 6/19/2011
Began Eternal Life: 6/7/2018
Saint Joseph
Port Tobacco - LaPlata, MD

Rita Smith El Wade
Vows: 10/4/2008
Began Eternal Life: 12/29/2018
Our Lady of Mt. Carmel
and St. Joseph
Dauphin, PA

Agnes E. Stinnett
"Elizabeth of the Trinity"
Definitive Promise: 4/10/2005
Began Eternal Life: 6/23/2018
Mary Queen of Carmel
Safety Harbor, FL

Anna M. Vassi
Definitive Promise: 6/10/2002
Began Eternal Life: 9/7/2018
Our Lady of Guadalupe
Amsterdam, NY



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