



Flos Carmeli

Thanks for Constitutions input

By Mary Kay Daniels, OCDS, of the Provincial Council

In a letter from the General Definitory this past December, Father Alzinir Debastiani, OCD, invited our OCDS communities to respond to proposed OCDS Constitutions updates to bring clarity to two subjects: Community and St. Joseph. Nearly 43% (or 16) of our 37 communities and study groups combined, sent their feedback to the Provincial Council. All of the responses affirmed and expressed gratitude for the Definitory's work to update our OCDS Constitutions. Suggested changes involved issues of translation and word choice rather than concerns over content or the substance of the proposed Chapter.

Among many fine editing suggestions, the most frequently cited included a response to 24-b, which reads, "...a community marked by humanism: cultured, possessing the human virtues, ..." in which many communities expressed concern about the word, 'humanism,' because in the U.S., the word 'humanism' in itself can have for some people an anti-religious meaning. Thus, the suggestion was to use the phrase 'Christian or Teresian humanism' instead.

Likewise, in response to 31-a, which reads, "...In communion with the Church and with the tradition of the Order, of which he is father and lord, Secular Carmelites can find in St. Joseph an incomparable protector..." our communities suggested the word 'guardian'

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instead of 'lord', as many people interpret 'lord' as a man who perpetrates abusive power over people.

The Provincial Council wishes to thank every person and community who spent a good amount of time and effort on this project working collaboratively with the Definitory, to help all of us understand our Constitutions better on the topics of community and St Joseph. We look forward to reading the next draft when it is presented.

Inter-Provincial Council Mission, Guidelines

The Inter-Provincial Council meets each year over the two days prior to that year's Regional Congress. Thus, this year, for example, it met on Wednesday and Thursday, June 19-20, in Portland, OR, with the Regional Congress beginning that Thursday evening.

The Council is a collaboration between the three Provincial Councils of the three Discalced Carmelite Provinces in the US. It has no authority of its own. But its members have prepared a statement of its purpose and a few operational guidelines. They are given below, for your awareness.

Statement of Purpose

We, the members of the OCDS Inter-Provincial Council of the United States of America, composed of Provincial Council members and Provincial Delegates from the Washington, Oklahoma, and California-Arizona Provinces, place ourselves under the protective mantle of our Lady with confidence that she will assist and direct us.

United in our diversity we seek to broaden our abilities to witness to God's presence among us through better communication and strengthening one another as we move together into the future.

Our purpose is to support the Provinces of the OCDS through mutual collaboration, communication, and the sharing of information, ideas, and practices. We will cooperate with each other regarding formation and coordination of the apostolates of the Order. We will assist in organizing National OCDS Congresses or other national OCDS events.

Guidelines (in lieu of by-laws)

a. *Membership*: Membership will consist of at least 2 lay members of each Provincial Council and the Provincial Delegate.

b. *Meeting* (location, times, costs): As has been the custom in the past, the IPC will meet 1 ½ days prior to the Congress each year. Any costs incurred would be covered by each province. If there are shared expenses, they would be divided among the provinces.

c. *Office of Chair*: The chairperson comes from the province who hosted the previous congress. It generally is one who attended the previous IPC meeting.

d. *Secretarial*: The secretary comes from the province who will be hosting the next congress.

Report of the Provincial Council

Praise be to Jesus Christ!

Greetings and blessings to all our sisters and brothers in Carmel,

As always we want to thank our Lord Jesus Christ for all his blessings and to our Blessed Mother for her continual protection. As we travel about our Province and some of us to the other Provinces, it is easy to see that we definitely are in their care for we have all had safe travels. Father Bonaventure and Dorothy Mansen will have literally been from coast to coast in a year's time. The Navy has as its slogan, "Join the Navy and see the World". We come pretty close to that when we say, "Join the Provincial Council and see the U.S.A."

The most recent of these travels took Fr. Bonaventure, Kathy Ney and Dorothy Mansen to Portland, Oregon for the Regional Congress sponsored by the CA-AZ Province. They arrived two days early to represent the OKLA Province at the Inter Provincial Council meetings (see related article, previous page). It was then that they had the opportunity to meet Fr. Alzinir Debastiani, OCD, our new OCDS General Delegate who replaced Fr. Aloysius Deeney, OCD. This was Fr. Alzinir's first visit to the U.S.A. (See photos, following page and Page 23)

While Fr. Alzinir's English was very limited, his warm loving concern for the Seculars was very apparent. He expressed a genuine interest in the building of communities that are loving and able to spread Teresian Spirituality in the Church and in the world.

This Congress had the greatest number of attendees of any of the previous Congresses with 430 OCDS members in attendance. There were representatives from all the states in the CA-AZ province including Hawaii and Alaska. Included in that number were 16 from our Province and 16 from the Washington Province. Word is that Kathy and Dorothy led our members in a jovial song that sent an invitation to everyone there to come to our Congress next year in Atlanta. (No recording offers were received!)

At the request of Fr. Donald Kinney, Dorothy Mansen traveled to San Jose, CA in April to assist the CA-AZ Provincial Council as they are planning a new process of visitations in their province. She stayed at the beautiful St. Joseph Monastery where she was treated most graciously by the friars, brothers and staff.

45% of our communities and study groups responded to Fr. Alzinir's request to review what is proposed for an addition to our OCDS Constitution. All of your suggestions and comments were reviewed and then compiled. Upon completion of that, they were sent to the Secretary of the OCDS in Rome (Fr. Alzinir) where they, along with all the comments from Seculars around the world, will be taken into consideration. We are most grateful to the communities and study groups that participated in this survey. We anxiously wait to see what the outcome will be.

Our next task is to compile the names of the nominees submitted by communities. This is in preparation for the election of 2 councilors in 2014. These nominees will be interviewed by the full Provincial Council and Fr. Bonaventure as time goes on. Again we thank all the communities that sent in their nominations.

Visitations that were scheduled for this year are taking place and all the councilors are looking forward to the time they spend with you. May God bless us all in the months ahead.

In Christ and Carmel,

The Provincial Council

Dorothy Ashley, Mary Kay Daniels, Dorothy Mansen, Kathryn Ney, and Chris Wood

Travelers to the Portland Regional Congress



Father Bonaventure Sauer, OCD, Provincial Delegate to the Central Province OCDS; Dorothy Mansen, president of the Provincial Council; and Kathryn Ney, also a member of the Provincial Council; were among several who represented the Central Province at the California-Arizona Province Regional Congress in Portland, Ore., June 20-23. Congress-goers pictured above are (from left) Sarah Green, Dieu Van Dinh, Father Bonaventure, Marsha Benda, Birdie Ehrenfeld, and Dorothy Mansen. Sarah, Dieu and Marsha are part of the Austin, Tex., OCDS community, and Birdie is from the Georgetown, Tex., community.

Dorothy Mansen, Provincial Council president, meets Father Alzinir Debastiani, OCD, the new General Delegate to the OCDS. More photos, Page 23.



Provincial Delegate's report

By Fr Bonaventure Sauer, OCD

Let me begin with a quote:

“Humility is for Teresa something more than just one among other virtues. She speaks of ‘true humility’ because the humility that she is thinking of is the result of an experience. Indeed, it is a characteristic condition or attitude of heart of one who has encountered ‘the Truth’ in its twofold dimension—namely, the Truth of God's love for us and the Truth of one's own humanity, poor and wounded, yet loved radically, because there is no other reason for such love than the goodness of God.”

These words are from an address our present Fr. General, Savario Canistrà, gave at a gathering of provincials, gathered from across the globe, in September of 2011. The address was very well received. And so, at the prompting of many, it was subsequently revised, amplified, and then published in booklet form under the title “How Are We to Live.” It is a bit too lengthy to print in its entirety here in the *Flos Carmeli*. I did some poking about to see if I could find it on the web. But I couldn't. Thus, let me make sure it's posted, one, on our province's OCDS website—at www.thereocds.org—and, two, on the website of the friars—at www.carmelitefriarsocd.com .

Those of you who have had to endure a retreat with me recently know that I sometimes talk of “the contemplative experience of God in prayer.” In the above quote from Fr. General, as well as in the whole of the document, we find him speaking graciously, clearly, and profoundly of just this reality. For his part, he presents the contemplative experience of God—and the attitude of heart that flows from it, this Teresian humility—as not just crucial to our vocation. He presents it as an essential, perhaps *the* essential, component of that Teresian joyfulness of spirit, both communal and personal, to which we are called. If our vocation, in all its aspects, becomes for us not life-giving, freeing, and transformative, but burdensome, legalistic, a source of self-righteousness and condemnation, of holding aloof from others and not re-engaging with them and, indeed, with the world, wherever we may find ourselves in it—if, in a word, our vocation has made us “unhappy,” not joyful, persons, cramped in mind and soul—then at heart, deep down, we are lacking this Teresian humility and the contemplative experience that undergirds it.

Here's another, lengthier passage from “How Are We to Live.” The paragraph is the whole of the last of six “Tasks for the Sexennium” which the document lays out for the friars during this time of renewal. This task n.6, as it's called, bears the subtitle “Sharing the charism with our sisters and with the laity.”

“A deepening of our relationship with the nuns, our sisters, and with associated laity, in particular the Secular Order, is to be part of the overall renewal. The weakening of these relationships, or reducing them simply to pastoral services, effectively impoverishes our identity by losing sight of the fact that we are united by sharing the same charism. In fact, to live an authentic brotherly relationship with the nuns and with the laity means drawing strength and stimuli for growth in the aspects of the Teresian Carmelite vocation that are closest to us—friendship with the Lord Jesus and loving care of the community whose center He is. It is in this climate of sharing and deep unity, in the complementarity of the gifts received and of our different ways of building up the church, that Teresa wanted her Carmel to increase and develop as a joyful community in which the relationship with Christ did not take from, but rather strengthened, the humanity of each one and molded it as a member of that same body.”

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The passage is a bit difficult to follow, partly because the translation into English from the original Italian is too literalistic—a chronic problem with such documents coming from the Center of the Order. But I would invite you to struggle with it for a while. Its key points, as I see them, are:

—that deepening the relationship of the friars with the nuns and seculars is part, an indispensable part, of our, the friars', renewal;

—that by this “deepening” is meant that we friars seek to bring into being, and nourish, a relationship with the sisters and seculars that is truly, authentically “brotherly”;

—that this “brotherliness” implies that there come to exist among us, friars, nuns, and seculars, a climate of sharing through which a deeper unity can be born out of our diversity;

—and that in this way we can all witness to Teresa’s vision of community *in which relationship with Christ does not take from, but rather strengthens, the humanity of each one and molds it as a member of that same body.*

At our provincial assembly, which we hold each year in early June—and which this year was held in Oklahoma City, not San Antonio, for a change—we spoke at some length about this document from the General. And much of our discussion turned on Teresa’s vision of community, articulated in the passage quoted above, but also in many other passages throughout the document. The question we asked ourselves wasn’t “do we have this sort of community with the sisters and seculars”—a community characterized as a climate of sharing, a unity born of diversity, one that strengthens and shapes our humanity not over against but for others. Rather, the question we discussed was “do we have this sort of community among ourselves, with ourselves.” And the answer? Not as we should. We have much to attend to, personally and collectively, if we wish to become more truly, fully Teresian.

Well, that’s enough in the way of a delegate’s report for this issue, enough to give you something to ponder. It is summer after all. Have a wonderful summer. And a blessed feast of our Lady of Mt. Carmel to all of you.

2014 OCDS Congress
August 21-24, 2014
Atlanta, GA

Blessed is the heart in love, Centered on God Alone



The logo design is a stylized version of a Cherokee Rose blossom, the state flower of Georgia. In the center of the design is a heart, intended to echo the theme of the congress, and five thorns/nails that symbolize the five wounds of Christ. These thorns/nails both radiate outward from the heart, embracing all, and draw inward towards the heart, gathering us ever closer to He Who is love itself.

Congress Website: <http://2014ocdscongress.net/>
Congress Email Address: 2014OCDSCongress@gmail.com

We Need Your Help!



**We Want To Publish
Your
Favorite Recipes!**



The Georgia OCDS communities are collecting recipes from members of the Province of St. Therese to be published in a beautiful, spiral-bound cookbook.

This cookbook is a fundraiser to support the 2014 OCDS Regional Congress. Cookbooks will be available for purchase on the Congress website in 2014 and at the Congress.

This is a great opportunity to share our favorite regional culinary specialties.

**Please send us your favorite recipes
no later than October 1, 2013.**

Send a family favorite, your best potluck dish, grandma's favorite or a recipe you created.

There's no limit, but not all recipes may be included due to duplicates and limited space. Send yours in early.

Please submit your recipes by either emailing them to mshusta@yahoo.com or sending them to Mary Shusta, 220 26th St. NW, Apt. 6411, Atlanta, GA 30309. Please include the recipe, your name and phone number, and your community name and city/state.

**A Message from the two General Councils
OCarm and OCD
to the whole Carmelite Family**
(Aylesford, England,
May 10-17, 2013)

In this Year of Faith, we, the members of the two General Councils, OCarm and OCD, came on pilgrimage to Aylesford, England. This is a significant place for the entire Carmelite Family. In fact, in this place, where we are writing this message to you on the feast of St. Simon Stock, are the remains of the ancient Carmelite house which was founded in 1242 by some of the pilgrim-hermits from Mount Carmel. Their return to Europe from the Holy Land, their gradual move from an eremitical life to a mendicant one, their experience of God, and, above all, their humble and fraternal trust in Mary in a period of cultural crisis, were for us all a source of inspiration. They also gave us pause for thought in rethinking our mission for today's world – the topic to which we devoted most of our working sessions. In these we were guided by Father Benito De Marchi, a Comboni Missionary.

At Aylesford we were the guests of the local community of OCarm friars, to whom we wish to express our heartfelt thanks for their warm and attentive welcome. This was a time of prayer, of brotherhood, of meditation, during which we also experienced two significant ecumenical events. We celebrated First Vespers of Sunday with our Anglican brothers in the ancient cathedral of Rochester (founded in 604 AD). The second event was a meeting in Cambridge with Lord Rowan Williams, emeritus archbishop of Canterbury, a subtle theologian and very considerable expert in Carmelite spirituality and saints. These two meetings, in prayer and theological reflection, helped us to understand that mission today has to be carried out in close cooperation with other Christian groups, in a spirit of ecumenical openness.

From our pilgrimage to the origins of Carmel in Europe has emerged the humble conviction that this epoch, characterized by globalization, by mobility in all directions, by the eruption in our lives of the “other,” by the affirmation of the value of the “subject,” and by the loss of a sense of God, requires a *new* missionary spirit. That is, it needs a heart which is more evangelical and less sure of itself. In fact, what we wish to share with others is not the worldviews nor the attitudes of our old self, but a *new humanity* which the Father has given to us as a gift, through his Son who died and rose for us, and which is constantly shaped by the Holy Spirit. In his much appreciated address to the Synod of Bishops in October 2012, Rowan Williams, referring to Saint Edith Stein, called this new humanity “contemplative”.

Taking up this expression, with its typically Carmelite flavor, we tried to describe in our reflections a humanity which forgets itself, in silence, and is free from the tiring search for personal satisfaction and from the claim to make others happy by imposing our ideas and projects on them. This new humanity, turned towards the Father, can see all people, and especially the poor, the marginalized and the suffering, with eyes full of compassion. This is a welcoming humanity, ready to undertake a continual pilgrimage, together with the women and men of our time, in order to find the way that brings us more deeply into the heart of Trinitarian life.

It is impossible for us to imagine this new humanity without “freeing the charism for a new lease on life” (Benito De Marchi). That is, without freeing its contemplative and missionary potential from all shallowness, hubris, and selfishness that prevent us from seeing Trinitarian love in all things and, inside, close us inside a self-referential cycle.

On a more positive note, freeing the charism means experiencing the Trinitarian relations of fraternal and community life more vividly. It means rediscovering evangelical joy and enjoying a taste of the unity and simplicity which exist between the Father, the Son, and the Spirit. In this way we can bear witness to them in

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every time and place, in every context where we are sent.

In all this Mary the Mother of God, and our Mother, accompanies us. For Carmelites she is a sublime model of humanity listening to the Word and contemplating the living God. She is the supreme contemplative, who nonetheless approaches each one of us to be a pilgrim with us. She embraces us with her maternal and fraternal love and lights in our hearts the flame of love. Poor and humble, with the simple sign of the scapular she protects this flame in our fragile human bodies and changes it into a burning passion for evangelization and mission. Her discreet but eloquent presence in our life means that those who wear the scapular are called to commit themselves to loving their neighbor. In this sense the Virgin of Carmel has been called “Missionary to the people” (Oscar Romero).

Dear brothers and sisters, we leave Aylesford with a renewed awareness of the gift of our vocation and of the mission that is connected to it. The Risen Lord invites us not to be afraid of the difficulties we will meet and not to be discouraged when faced with the inevitable trials and possible failures. There is in all of us, insignificant and poor as we are, a stronger force which has conquered the world. It is the force of the Father’s love for us, the force of his Word and his Spirit which drives us out towards the world and opens us to all those whom the Lord puts in our path. Many women and men are waiting for us, expecting that the family of Carmel will show our God’s tenderness to them. May the Lord help us not dash their hopes!

What's paperwork got to do with Carmelite spirituality?

By Barbara Tinervia, Central Office Administrator

Sometimes, when dealing with the paperwork and forms that go along with formation in Carmel, the question arises, “What’s all this paperwork got to do with Carmelite spirituality?” The simple answer is that it has very little to do with Carmelite spirituality, but very much to do with belonging to the Carmelite Order. A person can practice Carmelite spirituality without belonging to the Carmelite Order. One definition of the word “order” is:

a body or society of persons living by common consent under the same religious, moral, or social regulations. A member of an Order is thus bound by the regulations of that Order. This applies to those who are members of the Carmelite Order, which is bound under canonical law to have such regulations and to follow them. These regulations are our Constitution and Provincial Statutes.

Within our Provincial Statutes is the Aspirancy Application, found here on the Provincial Council’s website: <http://thereseocds.org/uploads/AspirancyForm.pdf>. It is also in the back of the legislation book. This form provides a permanent record as a person moves through the formation program to Definitive Profession. This is meant to be a permanent record for the community, the member, and the Order. If your community does not have this record filled out for each of your members, kept in a file for the community, presented to each member, and a copy of file with the Provincial Central Office, you would want to get this done.

You will also want to have attendance information within each person’s folder, based on Provincial Statute Section XVI, 5: *“Community life is central to the Carmelite charism. Therefore, attendance at meetings is expected. Attendance is so important that the Local Council shall make a policy regarding attendance. Lack of regular attendance, for reasons other than age or infirmity, may be cause for dismissal.”*

What about people who start formation and do not proceed, having either discerned for themselves that they are not being called to Carmel or having received a negative discernment from their community’s Council? Probably many communities are not keeping this permanent record in this case. Recently I have observed two instances within our Province and heard of one from another Province where lack of this record presents issues.

Notice on the form that one of the initial questions is if the person applying has ever belonged to a Religious or other Secular Order. This would include if the applicant has ever applied or been part of the Carmelite Order before. In each case that I have heard about or observed, the person did so. In each of these three cases, the discernment had been made that this person was unable to form community. Section 34 of the Constitution states: *“ Both initial and ongoing formation in the teachings of Teresa and John of the Cross, help to develop in the Carmelite Secular a human, Christian and spiritual maturity for service to the Church. Human formation develops the ability for interpersonal dialogue, mutual respect and tolerance, the possibility of being corrected*

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and correcting with serenity, and the capacity to persevere commitments.” Someone who is not able to develop the ability for such interpersonal dialogue, mutual respect and tolerance, and accept the possibility of being corrected and correcting with serenity would be a person who is not able to form community. Because of this inability, such a person oftentimes is a disruption to community life in one way or another.

What happens if a person who has previously had a discernment that they are not able to form community applies again for entrance into Carmel, either years later with the same community or with another community? What if the first community did not keep any permanent records? The new community or Council is left with a situation of trying to make a discernment without any concrete information. With such a lack, they will likely have to proceed with allowing entry and evaluating as formation goes on, just like with all other applicants. However, in this case, the community as a whole is about to be subjected to a rocky road with someone who has a history of being a disruption within community. Disruption within the community interferes with the formation of all other community members. Accepting a person previously discerned to not be able to form community is thus an injustice to both the applicant and the community.

The point of all of this is to demonstrate the importance of maintaining permanent records for each person who ever enters formation in your community. If the person does not continue, simply have the Director of Formation, on behalf of the Council, enter a short, factual account into the folder relaying the reason. Include attendance records for the time that this person participated in your community. Move these folders to an Inactive status within your community files, but keep them. Then you will have factual information to pass along to another community if they make an inquiry about someone applying there. You will also have factual information for any future Council of your own community should a person re-apply years later.

“The Dark Night” by John of the Cross

Translated by Fr. Bonaventure Sauer, OCD

I’ve inflicted my translation of *The Spiritual Canticle* on you. To bring things to a conclusion, here is a translation of St. John’s poem *The Dark Night* that I worked up a couple years ago.

The poem itself is rather easy to follow, relating a simple encounter, in the dark of night, between the Beloved and her Lover. The fifth stanza (beginning “Night that guided me...”) is both the center and climax of the poem. Thus, while the poem is, on the surface, the account of a lover’s tryst, it is also a hymn celebrating Night itself “that unites Lover and Beloved.” It is at this point that the poem’s symbolism steps forward, asking us to think about this Night, what it is, and why the Beloved rejoices in it as she does.

Once on a dark night,
Restless and inflamed with love,
How happy it was
I slipped out unseen,
The house being hushed and still.

Safe in the darkness,
Down a secret ladder, disguised,
How happy it was
The dark concealed me,
The house being hushed and still.

On that happy night,
In secret, for none saw me,
And I saw no one,
Having no light or guide
Than that which burned in my heart,

This light guided me
Brighter than the noonday sun
To where awaited
He I knew so well
In that place which is ours alone.

Night that guided me,
So much lovelier than the dawn,
O Night that unites
Lover and Beloved,
Beloved thus become her Lover.

His head upon my breast,
Which I’d kept for him like a flower,
There he lay asleep,
And I caressing him,
While cedars fanned the air.

I parted his hair
As a breeze blew past the tower,
And with a soft touch
He wounded my neck,
My senses swirling, swooning.

All fled forgotten
As it was I who now rested,
My face pressed to him,
And every care lost,
Tossed off among the lilies.

Jesus in the Workplace—The Eagle Press Room

Part 1

By Shawn Chapman, OCDS, Austin community

This is a story of a love that grew between a very Catholic thirty-something year old widowed mom and a crew of very rough men who were not only physically dirty but rough in all the ways blue collar guys can be. They drank, they cussed, they smoked (and not only cigarettes), they did other things there is no need to mention or think about, some of them engaging in varying degrees of what one might call debauchery. I didn't care though. And I was right not to.

They all knew me because my brother, Mark, had worked with them for years, though he was now in a different part of the newspaper. The crew had worries about my coming. First of all, I was female and they were and had been an all-male crew for twenty-five years in a job that isolated them from the rest of the paper, the rest of the world most of the time.

The press room is its own little world with its own culture and social structure, its own legends, history, and lingo. How would I fit into all that?

They were also worried because my job would be very tough physically and I am a very small person. How would I manage and were they going to have to do my work for me?

Could I handle the rough environment, their dirty mouths, their nasty talk, their bad manners, they wondered? They knew I was very religious...really, really religious. What were they going to do? How was this going to work? Would I try to convert them or get them to pray with me?

I was worried I wouldn't be any good at this job, which was basically being their helper, "the Catcher" and catch-all, doing whatever was needed in that loud, filthy, fast-moving place, to help them every day. (Don't worry I held my own. I think this helped a lot in getting along with them).

To start with, I made a goodwill gesture by sending muffins for them with my brother a few days before I was to start. I got an email from my future foreman that they were the best muffins they ever had and they ate every one of them.

On my first day in the Eagle Press Room the guys were nervous and could hardly talk. I could tell they were uncomfortable. I wasn't sure what to do about it. But the first thing I did was laugh at their jokes. They were very funny guys. I got them to tell me their wild stories from back in the day when they were all young and played crazy games and pranks on each other and were generally very bad. I laughed at the stories, too, which surprised them. I said I was going to write a book of "Eagle Legends." They said, not until they were all dead.

They still seemed to be nervous by the afternoon of that first day, so I waited until the press was going, until we all had our headsets on and they wouldn't have to look at me, before I brought anything up. This way they could just go on being busy while we talked so it would be less tense. I pushed the button under my right ear that would let them all hear me. "OK," I said, "What's the matter with you guys?" Si-

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lence. “Do I make you nervous?”

They looked around at each other. Finally Mike said, “We’re trying not to make you mad or make you cry or anything. We’ve been trying not to cuss or say anything bad all day.”

I thought about it. “Well, I know I am supposed to, but I really don’t care if y’all cuss. So that’s not going to bother me. Just don’t talk dirty to me and we’ll all be fine.” They thought they could comply with that.

And they did. Not only that, but they were such gentlemen in the true sense. I already liked them. In fact, they turned out to be the best guys in the world.

I was in the lowest place certainly, but the lowest place is not so bad when all the people above you make little platforms for you to stand on so you can reach things, when they make a big deal about everything you do right, when they clap when you come out for the first time dressed in your blue pressroom uniform, when they are rapturous about everything you cook for them, and laugh at all the things you waste time on—like the day I decorated all their coffee cups, or that other prank I pulled that was pretty funny if I do say so myself.

I obeyed them with love and devotion and all my work was to help them and keep them safe. When I mopped behind the press, it was to keep them from slipping. When I helped them at my end of the press, catching and stacking the bundles of paper as they came out, and agreed to go for hours and hours on a long run without a rest when they were working hard, it was to ease things up for them and help them get their work done smoothly. They loved me and I loved them. We were happy.

Ways we confronted the culture clash between us were playful and respectful. When they used the Lord’s Name in vain, I smiled and said, “I LOVE that guy!” At first they stared at me, but then they laughed. When my rosary broke, they thought that was very funny and tried to figure out how I broke it. (Praying too hard for them?) One of the guys, named Red, fixed the rosary for me with the tools for tiny press parts in the work room. He asked me how you say the Hail Mary. He never made it all the way through the prayer without a joke you wouldn’t like. But when his dog was bitten by a rattlesnake, he said he couldn’t remember what to do with the rosary, but nonetheless held it up and asked God to please help Chester. Chester, happily, is alive and well. I gave Red a rosary. It still hangs in his truck.

I made fun of them about how they couldn’t get anything done when the female electrician was there and they kept tripping over things. They laughed, too. If they talked bad about somebody they were mad at, I tried to think of something good to say about that person. Or I could say, “Well, I’m going to pray for her about that. That’s a bad problem. It must be hard.” They didn’t mind this. Better yet, I found something around the pressroom that needed doing and went and did it unobtrusively.

If they messed up and talked about anything dirty, or I accidentally saw they were looking at something dirty, I had playful ways of dealing with that, too, though it hardly ever happened. One time I said, “OK, let’s talk about sex, then!” They were very uncomfortable. I started talking about the Theology of the Body and got my Bible from my backpack and started reading them the Song of Songs with a big smile on my face, which was totally authentic, I promise. You wouldn’t believe how bashful, sheepish, and embarrassed they were and how much they balked at the steamy language in the Song of Songs. They didn’t really want to talk about sex. They just wanted to be gross I guess. I could not stop laughing about their reaction.

We laughed at each other. We laughed at each other a lot . . . *to be continued in the next issue.*

Annunciation Poem

How do you think Mary felt
When I infused her body and soul
With Myself
And she became the Spirit's Bride?

She had always lived innocently
In My presence
But I had never touched her soul

Until I sent an Angel into the arc of her beauty
To inquire of her gentleness

If she would be My everything
For the sake of the world

And she opened to Me
As soon as she knew—
Though she did not know what I would do.

How beautifully she consented
And gave Me everything.
From then on I looked out on the world

From her eyes.

Shawn Rain Chapman, OCDS
Austin Community

Thoughts on Silence . . . The Sweet Breath

Olga Lopez, OCDS (of the Breath of God)
Austin Community

In the world of today, finding a place to be silent is almost impossible. We are bombarded with music, movies, the internet, cell phones, and the stuff of everyday life. But this is not the only “noise” that distracts us....there are also the distractions of the soul. These distractions keep us from being aware of God, present within us.

To be quiet, silent can be alien to our human nature. After all, humans are social beings. Communication with one another is good and necessary for our well being. That being said, we need to learn how to communicate in order to allow our spiritual sides to grow, too. Yes, we need to be present to one another, but in a manner that helps, not destroys. Gossip is never good; it always leads to someone being hurt. Being present, but not truly listening to the other person, is equally hurtful. Granted, we do not want anyone to become cold and indifferent, but we really need to redefine how and what we communicate to each other. When others see us they should see the Light of Christ in us...peace and calm, even in the midst of turmoil.

Anyone who is serious about developing their spiritual life must observe times of silence. For in this silence, God comes to the foreground of our lives. He touches our hearts with His kiss of peace. He allows us to enter into deep conversation with Him. He draws us into His world.

Mary conceived by the power of the Holy Spirit while she was in quiet prayer. Jesus often went to pray to His Father before he healed and preached. Before the coming of the Holy Spirit the disciples gathered and prayed. I can only imagine that much of that prayer was one of holy silence, as they awaited the “one” promised by Jesus.

Are we not made in the image of God...temples of the Holy Spirit? Oh, what wonders to discover within! The Breath of God (the Holy Spirit) will not enter without an invitation. Human life without breath is impossible. So, too, the spiritual life, without the sweet breath of God, dies.

Entering into silence can be a slow and painful process for some. We are often afraid to be quiet, because it will lead to discovery of oneself...the good and the bad. But perseverance is the key. We must ask for the grace to enter into this holy silence.

Step by step, with the guidance of a good spiritual director, one slowly learns to leave behind the noise of the world, to acknowledge and dismiss the distractions of the soul, and then to enter into rich conversation with God.

News from around the Province

Compiled by Fr Bonaventure Sauer, OCD

. **Austin, TX**—submitted by Michelle Estep, OCDS

(a) *An Obituary for Barbara McPhaul, OCDS*



Barbara Colligan McPhaul, a member of the OCDS Community of Teresa Benedicta of the Cross (Austin, TX), passed away peacefully on May 31, 2013 at the age of 79. Barbara was born April 4, 1934, in Muskegon, Michigan, to Owen and Mabel Colligan. She was one of six children. She is preceded in death by her beloved husband Glenn McPhaul of Austin, Texas, and survived by her four children and nine grandchildren.

Barbara attended and was an active at St. Louis Catholic Church in Austin for over 40 years. She served her parish especially by assisting Sr. Louise Delisi with the RCIA program. Barbara also helped implement the parish library and volunteered for Mobile Loaves and Fishes. She loved reading spiritual books and revealed her loving, open nature when she critiqued each book by saying, “This is the most beautiful book that I have ever read!” Barbara had a great devotion to the Holy Family and made her profession into the Secular Order of Discalced Carmelites as Barbara of the Holy Family on September 22, 1990.

(b) *Godstock Youth Fest*—Contemplative Prayer Goes “Live” in the “Live Music Capital of the World,” Burnet, TX

On Saturday, April 20, 2013, the OCDS Community of Teresa Benedicta of the Cross attended the 7th annual Austin Godstock at the Eagles Wings Retreat Center in Burnet, Texas. Austin Godstock is an annual gathering of youth from the Diocese of Austin which focuses on providing high school aged students structured opportunities for fellowship, reconciliation, formation, worship and fun.

At this year’s event, the information booth for the Order of Discalced Carmelites was set up across from the chapel and confessional. The Carmelites took advantage of the location by passing out *The Prayer of Recollection* pamphlets along with a wallet-sized examination of conscience written by Fr. Gregory Ross, OCD, called *Examination of Conscience—the Carmelite Way*. [See photo at right.]



[Editor’s Note: If you want a copy of this

(Continued on page 19)

examination of conscience, you can find it on the website of the friars at www.carmelitefriarsocd.com. It's on the page entitled "Prayer."]

"Our location provided us with the opportunity to observe how the materials we handed out were being used," said Sandra Larmeu, OCDS, of our community. "The examination was not only used while waiting in line for confession, but you could see that they really liked them because they were sticking out of their back pockets. It appeared they were planning to keep them." Around 100 examination of conscience cards and prayer of recollection pamphlets were passed out to interested youth.

Throughout the weekend, retreat attendees had the opportunity to listen to live performances by Christian musicians, to connect with religious and laity from around the community, to adore Our Lord in the Blessed Sacrament, and to attend Sunday Mass presided over by Bishop Joe Vasquez of the Diocese of Austin. Many groups camped out Saturday night in small parish community campsites managed by Young Adult and Campus Ministry leaders.

To us old-timers, Godstock looked like so much fun! One could almost wish to be seventeen again just to participate fully in all of the activities available. We thank God for the good people that made this happen, and pray that events like Godstock will be around for a long time to come.

2. Gulfport, MS—submitted by David Courtney, OCDS

Some good news from the Gulf Coast, MS, Community of the Blessed Virgin Mary of Mount Carmel and St. Teresa of Jesus:



On Pentecost Sunday, May 19, 2013, at Our Lady of the Gulf Church, in Bay St. Louis, MS, our community joyfully celebrated the Definitive Promise of Cindy Bergeron and the First Promise of Doug Burgett. The ceremony was presided over by Monsignor James McGough, our Spiritual Assistant. Pictured in the photo are [from left to right] Msgr. McGough, Cindy Bergeron, Doug Burgett, and Beverly Courtenay, our Director of Formation.

It was a happy day for us, and we thank God for the gift of these new vocations.

3. Houston, TX (Most Holy Trinity)—submitted by Mary Kay Daniels, OCDS

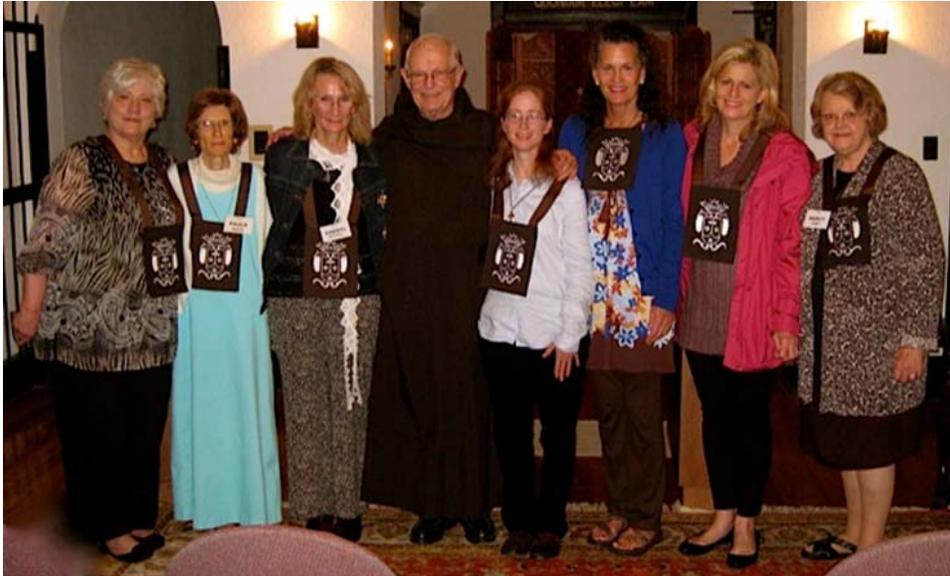
Below is a photo of some (not all) of the Houston Most Holy Trinity and St. Joseph OCDS community, the oldest of the four communities in the Houston area. Mary Kay Daniels, serving on the Provincial Council, conducted a visitation of this community April 26-28 of this year. The photo was taken at this time. Mary Kay is in the very back, standing next to Cruz Coronado, president, who is the third from the right.

This community is bilingual, with both English and Korean speaking members, and enjoys both the benefits and challenges of that fact. Mary Kay’s visitation report included the following: “Members related well with one another as healthy respect and loving kindness flourished through the gathering room. There was a notable sense of commitment to the community among members.”



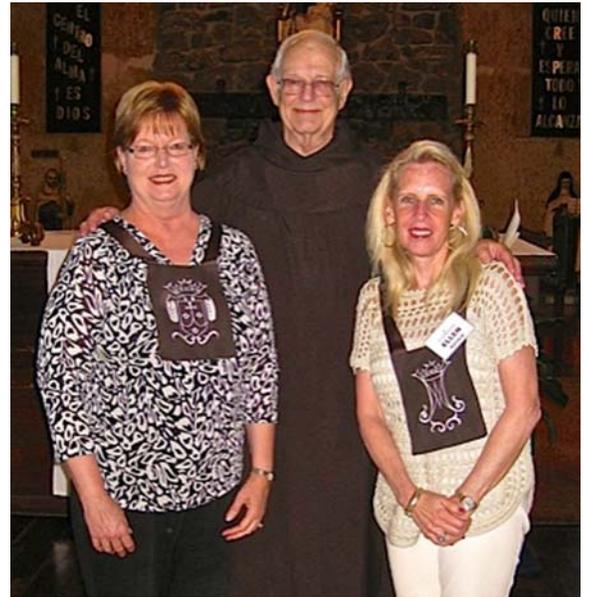
4. Little Rock, AR—submitted by Patricia Cromwell, OCDS

First some old, but nonetheless happy news: On October 13, 2012, the Little Rock OCDS community was



blessed to have two members make Definitive Promise and three new members clothed in a joyous ceremony at the monastery of the friars here—Marylake. Fr. Raphael Kitz, OCD, our Spiritual Assistant presided. A potluck luncheon followed, with our

members, the friars at Marylake, and some friends of the candidates attending. Shown in the photo above are, from left to right, first, Joanie Goodwin, our Formation Director; then, Paula Martin and Cheryl Mitchell, both of whom made their Definitive Promise; Fr. Raphael Kitz, OCD, in the middle; then Janie Krone, Roz Rector, and Ladyce Ritchie, our newly clothed; and lastly, Nancy Lowry, our Aspiration Formator.



Now, more recently: On Saturday, May 11, 2013, we were again blessed with two of our members, Sharon Balmaz and Ellen Bucolo, making their First Promise at Marylake, with Fr. Raphael Kitz, OCD, presiding. A potluck luncheon followed with our community, the friars, and friends of the candidates. Shown in the photo at right are, from left to right, Sharon Balmaz, Fr. Raphael, and Ellen Bucolo.

5. Fr. Aloysius Deeney, OCD—submitted by Fr. John Michael Payne, OCD

From Fr. John Michael: Thought you might be interested in these recent postings from Fr. Aloysius: “Some excitement today [Sunday, June 9]. After past 17 years of flying constantly it was bound to happen. The plane I was flying in from Bajawa to Kupang crashed on landing and split in half! [See photo.] I bumped my head, am a little dizzy, and have a headache. They insisted on taking me to the hospital.”

Kupang is a port on the island of Timur in the Indonesian province of Nusa Tenggara. It was the final destination of William Bligh, who was set adrift in an open boat during the Mutiny on the Bounty in 1789.



Fr. Aloysius continues, “Nobody was seriously hurt, thank God. I saw a neurologist from the Air Force Hospital. He examined me and said that there was no concussion. He gave me some pills to take over the next 2 days. An experience like this makes you realize how fragile we really are . . . I was in seat 4A, the row before the emergency window which, by the way, would not open, and 3 rows before the break.”

6. Rome, Italy—from *Fr. Juan Evangelista Cabrera, OCD*

Fr. Juan Evangelista is one of the younger friars of our province. He has been studying spirituality in Spain (Avila and Madrid) the past couple of years. Recently he successfully defended his thesis, completing his degree, and will return to the province this summer. He writes: “Hi everyone. I’m sharing with you some of the photos I took during my pilgrimage to Rome on Pentecost weekend.” There were many photos in his email. Here are a few:



There were many photos in his email. Here are a few:

First, to the right, is a photo of the statue of St. Teresa of Jesus inside St. Peter's Basilica. Then, to the left, a shot of the papal apartment, the one Pope Francis refuses to live in.

Then, to the right, below, we see a host of concelebrating priests gathered in St. Peter's Square before



Mass is to begin, with Fr. Juan Evangelista himself among them, prominently displayed.

And, lastly, directly below, a photo of the Holy Father greeting people after Mass.



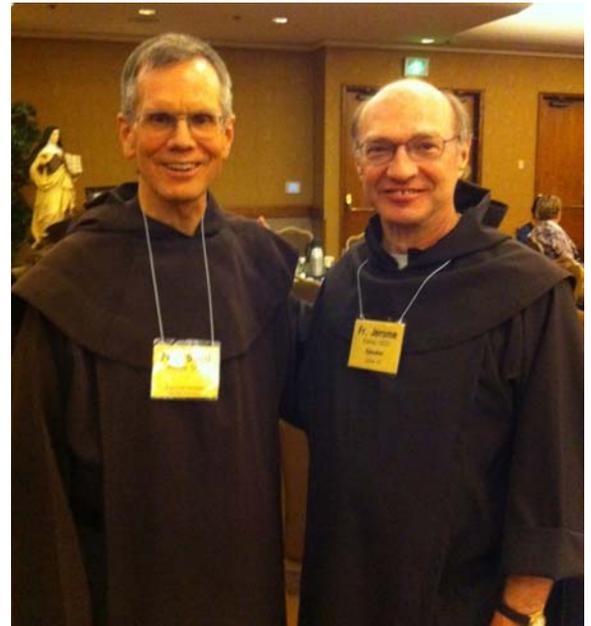
7. Portland OR—submitted by Marsha Benda, OCDS

Three members of the Austin community attended the OCDS Regional Congress in Portland, OR, this past June 20-23, helping to represent our province. Here are a couple photos from the proceedings.

First, below, and to the left, is a photo the new General Secretary of the Secular Order, Fr. Alzinir Debastiani, a friar from the northernmost of the two provinces of Brazil. He has been on the job for about a year now and is still getting his feet on the ground. This was his first visit to the US, let alone to an OCDS Congress here. We hope to see him again at our own province's own upcoming congress in Atlanta next year.



The photo below to the right shows, first, on the left, Fr. Donald Kinney, OCD, who serves as OCDS Provincial Delegate for the California-Arizona Province, and, to his right, our very own Fr. Jerome Earley, OCD, who was one of the presenters at the congress. There were five plenary talks given at the congress, leading us through an extended reflection on the First/Second, the Third, the Fourth, the Fifth, and the Sixth/Seventh Dwelling Places of *The Interior Castle*. Fr. Jerome spoke on the Fifth Dwelling Places.



His talk was very well received, being chock full of spiritual wisdom and insight, and he was given a standing ovation by the participants. Thus, our province was well-represented.

Please send me any news items you have. I enjoy including them in the “News from around the Province” feature of the Flos. And I assume everyone enjoys reading them. Photos are good as well.

I have a request, though. If you do wish to send in something, please send it to me, Fr. Bonaventure, and not to Barbara Tinervia, our central office administrator, or to Martha Hanley, who edits the Flos.

And one further request. Please try to send them to me at least a week prior to the deadline. I have to prepare and format the feature, which takes a while, and then send it to Martha by the deadline itself. Thus, latecomers can't be included. Sorry.

Deadlines for the Flos are January 1, April 1, July 1, October 1. But any items you wish included have to be sent to me at least a week prior. Thank you.

Fr. Bonaventure

Parting Words

Flos Carmeli provides information for the Secular members of the Order of Discalced Carmelites in the Oklahoma Province, which has jurisdiction over O.C.D.S. members living in the states of Alabama, Arkansas, Georgia, Iowa, Kansas, Louisiana, Mississippi, Missouri, Nebraska, North Dakota, Oklahoma, South Dakota, Tennessee and Texas. For subscription information contact Martha Hanley at tnmhanley@yahoo.com.

“One should consider the virtues and who it is who serves our Lord with greater mortification, humility, and purity of conscience; this is the one who will be the holiest. Yet, little can be known here below with certitude; we must wait until the true Judge gives to each one what is merited. In heaven we will be surprised to see how different his judgment is from what we can understand here below. May he be forever praised, amen.”

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Getting the Flos to members

Community presidents, please remember that the Province no longer mails out copies of the Flos Carmeli to communities. It is the community's responsibility to get a copy to each of your members, either via email or by print. This includes all isolate, aged, or infirm members. Thank you!