



# Flos Carmeli

## Provincial council elections coming

*A letter from the provincial council: Henrietta Albright, Martha Burchard, Elizabeth Korves, Dorothy Mansen*

Dear Carmelites,

It is that time again when we turn our attention to upcoming elections for the provincial council. While the elections are a year away yet, we need to start the process now to allow plenty of time for nominations and discernments. Canonical communities are allowed to nominate one person. We will also accept suggestions from study groups. (Nominations need to come to the provincial council via the president. We will not accept nominations from individuals.)

The FULL community should be consulted for recom-  
*(Continued on page 2)*

## Inside this issue

Provincial dele-  
gate's report 2

*Ratio Institutionis*  
updates 7

Extensions and  
Leaves of Absence  
8

Returnees to com-  
munity 10

Serving on PC 11

News from around  
the province 16

mendations on who should be nominated to the provincial council. This should not be handled solely by the president or local council member.

The nomination may be someone in your community, or it may be someone from another community that you are familiar with.

The nominee needs to be definitively professed and hopefully has served previously on the local council of an O.C.D.S. community.

Please talk to your local council if you have someone to nominate. The deadline for nominations is July 1, 2010. The local council has received a form with which to submit a nomination.

The provincial council will follow up with each nominee later in the year.

The legislation regarding provincial council elections can be found in Article 57 of the Constitutions and Section XX.1-3 of the O.C.D.S. Provincial Statutes for the Oklahoma Province.

*For Elizabeth Korves' reflection on serving on the provincial council, turn to Page 11.*

## Provincial Delegate's report

*By Father Bonaventure Sauer, O.C.D.*

I was on the road through most of February visiting various communities and being chased about by snow. Yes, it seemed like everywhere I went it snowed. It was all unexpected, of course—with February snowstorms in Dallas, Little Rock, Birmingham, elsewhere—yet I found it fun. For someone raised in the north, it was nice to get a good, solid dose of winter for a change. And driving into Birmingham one Friday afternoon, with the red glow of sunset in the air and a fresh covering of snow on the

*(Continued on page 3)*

## Establishing Canonical Status

Over the past several months, the provincial council has been working on more fully developing the process by which study groups are granted canonical status. The process and form developed is a bit too long to print in the *Flos Carmeli*. It has been uploaded to our provincial Web site at

[http://  
www.carmelitesok.org/ocdsok/Policy/  
ProcessforApplying-  
forCanonicalStatus.p  
df](http://www.carmelitesok.org/ocdsok/Policy/ProcessforApplying-forCanonicalStatus.pdf)

## A letter from the editor

This issue is chock-full of information—news of the upcoming provincial council elections, plus guidelines from the PC on establishing canonical status, allowing leaves of absence during formation, and accepting members back into community. Both the provincial council and Father Bonaventure, in his report, take a look at the new *Ratio Institutionis*, which will help local councils discern vocations to the order.

Note details about the Western Regional Congress in June on page 14, and be inspired, as I was, by the memorials written in honor of our deceased Seculars and included in “News from around the province” on page 16. There is much to emulate in those lives. Also don’t miss the wonderful reflection about St. Joseph on page 15, submitted by Secular Dorothy Ashley of Jackson, Miss.

Warm Easter season greetings. He is risen!

In Carmel,

Martha Hanley, O.C.D.S.,

tnmhanley@yahoo.com

*Continued from page 2*

pine trees and lawns, was one of those moments of “silent music” one lives for.

### Meeting of the provincial council

The OCDS Provincial Council met Feb. 22-23 in Dallas. I believe you will be able to read a report of that meeting in this issue of the *Flos Carmeli*. You also be able to read about the “joys” of serving on the Provincial Council from one of its members. When I say “joys,” I don’t mean that facetiously. Of course, any position of service will have its downside, leaving us to wonder why we ever consented to such a thing. But there really are “joys” to be had in serving on the Provincial Council—meeting new people, being inspired by their dedication and faith, working with them to tackle challenges of all sorts, having one’s horizons broadened and one’s vision deepened. In the end the joys almost always outweigh the aggravations.

At our February meeting we welcomed Martha Burchard of the Sioux City community to the Council. She has been appointed to complete the term of Nancy Thompson, who had to resign for health reasons. I wish personally to thank Nancy for her years of service. She was one of the founding members of the Provincial Council. And I wish to thank Martha for agreeing to complete Nancy’s term. Indeed, while I’m at it, and on behalf of the friars generally, let me offer a word of thanks to all who serve or have served on the Provincial Council. Your work has greatly enriched the Secular Carmelite vocation in our province.

### The New OCDS Ratio

At its meeting the Provincial Council discussed the new OCDS *Ratio*. There has been some confusion around the publication of this *Ratio*. (Welcome to the Discalced Carmelite Order.) The version promulgated by the General Definitory has attached to it the formation guidelines developed by the province of the Philippines. Since our province of Oklahoma already has its own approved formation guidelines, these guidelines from the Philippines do not apply to us. Elizabeth Korves—who, in addition to being president of the Provincial Council, also manages our OCDS provincial Web site—has been so kind as to post on our Web site the new *Ratio*, minus the guidelines from the Philippines, but plus our own Oklahoma Province formation guideines. So, then, everything’s clear, right?

Technically speaking, a *ratio* (pronounced *rah-tzee-oh*) and a set of formation guidelines are two distinct things. Formation guidelines—usually developed on the provincial level, and which our province has had in place for some time now—serve as a kind of curriculum for the formation process. They indicate the goals for each stage of the process and the content to be covered. A *ratio*, on the other hand—which is the new document now promulgated by the General Definitory and effective for the whole Order—is meant to describe the overall vision of formation, setting forth basic principles and defining certain roles and

responsibilities. Most importantly, a *ratio* then applies this vision and these principles to the process of evaluating a candidate and discerning a vocation. In fact, to assist in the discernment of a vocation is the primary purpose of a *ratio*. To make one's way through a curriculum of formation in Carmelite spirituality is not enough. The formation process needs to help the candidate discover his or her vocation. Is he or she being called to Carmel? How can we tell? That's what a ratio is meant to help with.

The Provincial Council has decided to wait until next year and the new triennium before organizing workshops on the new OCDS Ratio. In the meantime, if any of you have questions or comments or confusions or curiosities about the document, please send them to me, if you wish. I may be able to address at least some of them in upcoming issues of the Flos Carmeli.

*For more on the Ratio, turn to Page 7.*

### **The Discalced Carmelite Order—a Missionary Order**

Our Order was not founded as a missionary order. But in becoming a mendicant order, it soon took up its part—in the spirit of St. Elijah—to help with the spread of the Gospel. Thus, as the church began to move out beyond Europe into Asia, Africa, and the New World, the Carmelite Order (both OCarm and OCD) served this missionary outreach. Indeed, missionary work became an important aspect of our charism. Even the nuns—like the Carmel of Lisieux, for example—felt the call to make new foundations in mission areas in order to bring their unique witness to these young churches.

Thus, along with the church as a whole, the Order too spread throughout the world. In fact, today it is often there—in places like Nigeria, Uganda, Taiwan, Korea, Indonesia—that the Order seems most vital and authentic. The same is true with the Seculars. While the Secular Order may languish in Spain and Italy, it thrives in places like Malaysia, the Philippines, and Central America, to name just three.

Given the importance of missionary work to our identity as Carmelites, I would encourage each Secular community of the province to set aside something in its annual budget for support of the missions. This amount would be in addition to other charitable giving—since support of the missions is not really “charity”—as well as separate from donations offered to the nuns and friars of the province. Of course, I don't want to place a further burden on your community funds. I only encourage you to do what you can, prioritizing your limited resources as you think best. But support of the missions is an important part of who we are as members of the Discalced Carmelite Order.

Each province of the Order has a friar designated as its Mission Procurator. His responsibility is to gather contributions from within the province in support of the missions and see to it that they get to the right place. Our province's Mission Procurator is Father John Michael Payne, who is also superior at Marylake Monastery, our house just outside Little Rock. The contributions he receives go to support our Carmelite mission in Kenya, which is the particular mission our Father General has asked us to support as a province. Thus, if you wish to support the Carmelite missions as a Secular Order community of our province, I would suggest you send your contribution to Father John Michael at Marylake.

\*

*Continued on page 5*

Continued from page 4

**My thanks to all who have responded to my request for information about your spiritual assistant. I have not yet heard from everyone. So I will repeat the request here. Once I have heard from everyone, my plan is to take some of the information sent and summarize it in general terms. Thus, we can all get a better sense for how this particular ministry is being fulfilled in our province.**

### **Request for information about Spiritual Assistants**

I have a request to make of all presidents of study groups or chapters. I need to get a better handle on the situation with respect to spiritual assistants in our province. Thus, I'm asking you to send me the following information:

(1) The name of your spiritual assistant, along with his or her contact information—address, phone number, email—as you have it.

(2) Some indication as to when your spiritual assistant received his or her appointment and for how long.

(3) A brief description of what your spiritual assistant does in his or her capacity—for example, does he or she give talks? How often? Does he or she attend meetings? How often? If so, how does he or she participate in your meetings? Does he or she assist with formation and/or the evaluation of candidates? In what ways? Does he or she attend council meetings or otherwise meet with the council? For what reasons?

Please send this information to me via email. My address is [bvsauer@yahoo.com](mailto:bvsauer@yahoo.com). I will be very appreciative as the matter is important.

\*

### **St. Teresa Study Program**

All of you are doing many fine things to help you take part in the study and renewal program the Order has called us to as we prepare for the coming Centenary of Holy Mother's birth. In the last issue of the *Flos Carmeli* I invited any who wish to send along a summary of what their community is doing. Below is an example of one community that responded to my invitation. It is not the whole of what I received from them, only a selection which I hope you will find interesting.

*From Mary Kay Daniels president, of the Sioux City OCDS:*

*Our Formation Director has prepared reflection questions for the community, creating very direct questions that invite folks to reflect upon and discover their own personal responses to Teresa's writing. In community, then, we share our reflections as we discuss the assigned reading. Throughout this whole process of study and reflection the Council constantly seeks feedback from community members and assesses the*

### **Prepared questions for community reflection and discussion:**

*The Book of Her Life*—chapters 1-3:

1. When did you begin to wake up to God's presence in your life?
2. Reflect back to your childhood. Did you ever have a creative inspiration to serve God as Teresa and her brother did? If so, describe your experience.
3. How awake do you live as an adult?
4. What struck you most about this chapter?

*Continued from page 5*

*The Book of Her Life*—chapters 4-8:

1. When in your life did you feel that God repaid a good desire in you?
2. Did you ever feel that he was “gilding your faults” and hiding them from the eyes of others?
3. Reflect on Teresa’s statement: “For mental prayer in my opinion is nothing else than an intimate sharing between friends; it means taking time frequently to be alone with Him who we know loves us.” How do you experience that “being alone” time with God?
4. Who is the “Good God” of your experience?

*The Book of Her Life*—chapters 9-12:

1. Teresa often used biblical and spiritual images, such as the Agony in the Garden or the Confessions of St. Augustine to commend herself to God’s presence. What images help you to “connect” more deeply with God?
2. Teresa compares the joys of prayer to the joys of heaven. Have you experienced similar feelings in your prayer life?
3. Teresa describes the four ways of watering a garden as a means to explain the four degrees of prayer that she has experienced. How is this comparison helpful to you?
4. Teresa writes that keeping Christ present is an edifice built on humility. What has been your experience of closeness to God and humility going hand-in-hand?

*The Book of Her Life*—chapters 13-16:

1. Teresa says she believes that the devil harms souls who practice prayer by causing them to misunderstand humility and making it appear that it is pride to have great desires and attempt to imitate the saints. Have you experienced such interference? What did you do to counter it?
2. In Teresa’s image of the garden, she refers to God “cutting” the flowers he most desires and the resulting dryness of the soul from repeated “weeding” and “pulling up” of the remaining bad growth. How have you felt when the “cutting” and “weeding” happen in your prayer?
3. What are some of the reasons Teresa cites for why so few souls move beyond the prayer of quiet?
4. Teresa describes attaining the third degree of prayer as a “delicate and extremely heavy cross,” yet states that the soul would never want to be freed from it. What does she mean by this analogy? How would you apply this image to your quiet prayer?

*The Book of Her Life*—chapters 16-21:

1. Regarding the third degree of prayer, Teresa writes, “Oh, what great freedom to consider it a captivity to have to live and behave in conformity with the laws of the world!” What do you think she means by this? How have you experienced a similar feeling?
2. What suggestions does Teresa make for remedying the war between imagination and memory in the third stage of prayer when all the other faculties are suspended?
3. How does Teresa liken God granting the heavenly water of the fourth stage of prayer to the changing of the seasons?
4. Teresa writes that the devil employs many tricks to keep souls from persevering in prayer. What are some of the ways you have experienced these tricks and how did you overcome them?
5. How does Teresa describe the differences between union and rapture?
6. Why does Teresa describe returning to the world following prayer as painful?

# *Ratio Institutionis* updates

*By the provincial council*

In September, the Order promulgated a *Ratio Institutionis* for the Secular Order. “The *Ratio* is a document which seeks to present the fundamental principles that guide the process of formation, the philosophy behind the formation of the members of the institute,” said Father Saverio Cannistrà, O.C.D., Father General.

Since the *Ratio* itself is rather lengthy, it is not being reprinted in the *Flos Carmeli*. Please download it from the provincial Web site. The URL for the *Ratio* is:

English version:

<http://www.carmelitesok.org/ocdsok/OrderDocuments/Ratio.English.OKprovince.pdf>

Versión en español:

<http://www.carmelitesok.org/ocdsok/OrderDocuments/Ratio.Spanish.OKprovince.pdf>

Note that each province is to include its own formation guidelines in the appendix of the *Ratio*. So the version on the provincial Web site includes the formation guidelines for the Oklahoma Province. These are the guidelines that were approved by the General Definitory in June 2005 and are part of our Provincial Statutes. The version of the *Ratio* which appears on the Web site of the generalate includes a sample formation program from Indonesia, and that should NOT be substituted for the Oklahoma Province formation guidelines.

We recommend that everyone take some time to read the *Ratio*. We especially ask that local councils take some time to study and discuss the *Ratio* and how they can use it to inform formation and discernment in their communities.

To help councils work with and understand the *Ratio*, the provincial council is planning to have some regional one-day workshops in 2011 around the province. It'll be some months before we work out the details of when and where, but we hope to be able to provide workshops which local council members (and formation directors in particular) can attend at very low cost and maybe only requiring one overnight stay for a few. We also hope to provide a workshop on the *Ratio* at the Lafayette Congress.

In the meantime, those who have questions about the *Ratio* or personal reflections on its content, or ideas on how the provincial council or provincial delegate might best assist the local councils in understanding and implementing it should send them to Father Bonaventure Sauer, O.C.D., provincial delegate, at [bvsauer@yahoo.com](mailto:bvsauer@yahoo.com).

# Report of provincial council meeting

*By the provincial council*

There was a meeting of the provincial council held Feb. 22-23, 2010, in Dallas. The meetings were held at the home of PC member Dorothy Mansen.

The meeting was mainly for the purpose of orientation for the new PC member Martha Burchard. One of the traditions on the PC is for a new member to “shadow” an experienced PC member on a visitation. The Dallas visitation was scheduled in order for Martha to shadow Elizabeth.

Those present at the meetings were Father Bonaventure Sauer, Elizabeth Korves, Dorothy Mansen, Henrietta Albright and Martha Burchard. Henrietta flew in from Baton Rouge on Sunday afternoon to be on hand for the Monday morning meeting. Since Elizabeth, Dorothy and Martha were at the Dallas community meeting, Dorothy’s husband Bob played chauffeur and picked Henrietta up at the airport.

Elizabeth, Martha and Father Bonaventure had arrived on Friday prior to the visitation. Elizabeth was able to brief Martha on some aspects of the Provincial Council during the breaks in the visitation schedule.

On Monday morning orientation for Martha continued. The date for the annual meeting was discussed. It was decided that an August date would be best since the PC nominations are due back on July 1. The PC will need to review the nominations and prepare the ballot. Three new PC members will be needed. There is still a vacancy on the PC from Gloria Guajardo’s resignation due to illness. Elizabeth will complete her term and Martha is completing the term previously held by Nancy Thompson.

The meetings continued Monday afternoon and Tuesday morning. Other matters discussed included a job description for the Central Office, formation on the Ratio, as well the situations of some specific communities.

On Tuesday morning, it started to snow. A real treat for Henrietta and Elizabeth who’d not yet had any snow this year due to their southern locations. This caused a few concerns for those heading home but all made it safely back (although Henrietta was delayed by one day).

## Extensions and leaves of absence during initial formation

*By the provincial council*

A candidate discerning a vocation to the OCDS may need more than the six years allowed in our Constitutions and Statutes to complete formation. Two extension periods are allowed by the Statutes; one year in preparation for First Promise and 1½ years during the period of preparation for Definitive Profession.

*Continued on page 9*



These extensions are usually granted to help a person complete the necessary study assignments, to come to a better understanding of the Carmelite vocation, and to fully integrate with community life. It is important to remember that formation is a time for both the candidate and the Local Council to discern and test out the vocation and the candidate's ability to meet the obligations of the vocation. An extension should never be viewed in a negative light but rather as something meant to allow all involved the time to discern well and make sure the candidate has received adequate formation.

<b>FORMATION PERIOD</b>	<b>DURATION</b>	<b>EXTENSION ALLOWED</b>
Aspirancy*	No less than one year	
Clothing to first promise	Two years	One (1) year extension
First Promise to Definitive Profession	Three Years	One and a half (1½) years

\*Formation is considered to start with clothing.

However, what happens to a person **in formation** who experiences an extremely serious situation that cannot be resolved during the time extensions allowed? For example, a long term illness of the person in formation that requires time for treatment and healing away from the community. There could also be a similar situation for the candidate's spouse or child or even a parent, especially if the candidate is an only child.

The Provincial Council has been approached about situations such as these and recommends compassion and charity in dealing with people who are experiencing such situations. A leave of absence is not to be used for someone needing more time for discernment. If someone needs more time for discernment then it should be an extension of formation since the person should continue in formation. If someone in First Promise needs a leave of absence, then they should be released from their promise until they are able to return to the community.

That being said there remains the question of what should happen once the person is able to community. The Provincial Council is unanimous in the fact that there should be a reintegration period for a person returning to the community. Also the person should be required to complete all materials required for that formation period. In no case should a person be allowed to simply pick up formation at the point they left off. Those who were released from their First Promise need to make the Promise again for three more years, not merely for the time left at the point when they were released. Taking a leave and remaking the First Promise is only allowed once.

The Definitively Professed may be granted a one-year

*(Continued from page 9)*

Leave of Absence for a serious reason that may be renewed by the local council for up to two more years which brings the total to three years at any given LOA. Further extensions may be applied for through the Provincial Council.

Sources:

Constitutions Art. 36a

Constitutions Art. 36b

Statutes, Section I Formation 5a

Constitutions Art 36d

*Forms for Leave of Absence are now available on the provincial Web site at [http://www.carmelitesok.org/ocdsok/oklahoma\\_province.htm](http://www.carmelitesok.org/ocdsok/oklahoma_province.htm)*

## How to handle returnees to community

*By the provincial council*

Several local councils have inquired about how to handle people who have been away from the community for many years but are now returning. The provincial council has some suggestions but emphasizes that how these cases are handled is up to the local council and should be taken on a case-by-case basis.

**If the person was definitively professed:** If a person resigned from the order or was dismissed by a local council, he or she may not return to the order.

**If the person has been inactive** (i.e. not attending meetings and has not been dismissed), then we recommend that the local council explore two primary questions with the person returning to community:

What had kept you away?

What is bringing you back?

If the person has been gone since prior to the promulgation of our Constitutions and Statutes, then the local council might ask that person to go through some formation on the legislation for a few months. The returning member should be made aware of any current policies of the local community (such as the attendance policy and expectations for participating in ongoing formation).

**If the person was in formation and not yet definitively professed:** If a local council made a negative discernment decision (i.e. decided the person did not have a vocation so voted against clothing or profession), then that earlier decision must be honored. The person is not allowed to return to the order. If the person resigned or discontinued formation, then they need to begin formation again with aspirancy.

# Serving on the provincial council

*By Elizabeth M. Korves, O.C.D.S., president of the provincial council*

The end of my term of service in the provincial council is fast approaching. Now that the PC turns some of its attention towards elections for next year, I would like to share some thoughts in hopes that it will encourage some of you to be open to the possibility of serving yourselves.

First, I must say that the past several years have been filled with incredible blessings. I have had the opportunity to travel around the province and meet a great many of our O.C.D.S. members. Meeting my sister and brother Seculars has definitely been the highlight of serving on the provincial council. Our province is filled with so many wonderful people and I have been honored to hear how God has been active in the lives of so many. Few things are as beautiful as seeing Carmel lived out by those who have answered God's call.

As president of the PC, I've also had the opportunity to attend meetings of the national council and the regional congresses of other provinces. This has meant meeting and getting to know O.C.D.S. from other provinces and learning of our shared experiences and also the intriguing differences there are between the three U.S. provinces.

These contacts with so many O.C.D.S. have proven helpful sometimes in ways I would never have expected prior to serving on the PC. When I had to go to Bristol, England, for work, I worked my contacts and was able to have dinner one night with two O.C.D.S. there, learning about Carmel in England. I have also met with the provincial council from one of the Canadian provinces when my work took me to Toronto. When I went on pilgrimage to Spain, again my contacts worked for putting me in touch with an English-speaking O.C.D.S. in Salamanca, where I learned about modern-day Carmel in the birthplace of our order. Probably the most unexpected way that all these Carmelite contacts came in handy was a few years ago when I found myself stranded at DFW airport for more than 24 hours due to an ice storm in Austin. I pulled out my laptop, looked up the phone number of the Mount Carmel Center and soon was in contact with one of the Dallas O.C.D.S. who lived near the airport. She immediately came to get me and generously opened her home to me overnight, which was much more pleasant than spending the night at the airport would have been.

Before moving on, I must not fail to mention the incredible friendships that I've made with fellow PC members over these years. Since we are in daily contact via e-mail, we come to know much about each other and share in the ups and downs of our lives. We have rejoiced in new grandchildren, successful surgeries, etc. We have also been there for each other as we faced those surgeries, difficult times at work, family crises, Katrina, and even a few deaths. Nancy Thompson and I journeyed together in grief when our mothers died just one week apart from each other five years ago. I know that made such a difficult time a bit easier for both of us.

Serving on the PC has definitely involved a great deal of work. As mentioned, we tend to check e-mail daily because there is almost always something under discussion. Sometimes, it feels like every problem has hit at once, and we struggle to keep the details of different situations separate as we try to respond. The variety of concerns and problems that arise around the province is amazing. But addressing those concerns and problems has given me an incredible understanding of our Constitutions and Statutes. My own community constantly turns to me for advice, since they know that I practically have the Constitutions and Statutes memorized.

However, in the midst of the various concerns and problems of the province, I've watched young study groups grow and mature as Carmelite communities. I've seen a couple of troubled

*Continued on page 12*

communities work through things, heal and become stronger and more holy from the hard work of dealing with problems. Walking with a community and its council through a difficult situation is not always comfortable but in the end, you can look back and see where God had a hand in things and that there are blessings that come out of even the darkest of circumstances.

My understanding of the vocation has significantly deepened over these years. The many situations that have been addressed by the PC have prompted reflections during my own prayer time over what this vocation means and what the Promise really means to me. The discussions we have had within the PC and also when making visitations have contributed to that deepening of vocation. And all of this, both the good and the bad, has been taken to prayer and drawn me towards ever more intimate union with our wonderful God.

I hope these few thoughts from my time of serving on the provincial council will encourage you to be open to the possibility of serving yourself. If someone approaches you about being nominated for the provincial council, I hope you will see this as God tapping you on the shoulder, and give it some serious discernment. It does involve a significant commitment of time. I think everyone who has served on the provincial council has had to adjust the priorities in their lives (most of us have had to cut back on involvement in our local parishes). But I also think all of us who have served on the PC over these past seven years since it got started can speak of the many blessings that come with that service.

## Annual dues, provincial financial statement

By Pat Darby, provincial secretary

Dear Brothers and Sisters,

Hello again! It's been a while since I have written to you, so I thought I would "catch up" so to speak. By the time you receive this you will have celebrated the glorious Triduum Liturgies. ***May the graces still linger.***

Several of you have called asking to verify payment procedures for the annual dues, so I am repeating the information here, as well as submitting the Annual Provincial Statement for the year of 2009.

My current duty is taking care of the finances for the Province. Any other questions you may have regarding dues, etc., would come to me (Central Office).

As you know, the **deadline for submitting your dues and Financial Statement is March 31**. To date, very few communities have sent them in, so this is a **friendly reminder**.

### ANNUAL DUES INFORMATION

Section XVIII of our Statutes

<b>Community Members</b>	<b>\$40</b>	When aspirants are clothed, they begin paying the full dues, and this can be pro-rated.
<b>Isolates</b>	<b>\$40</b>	Make checks payable to O.C.D.S., and mail them to Pat
<b>Aspirants</b>	<b>\$16</b>	Darby, 315 N. Greenville Ave., Apt. 1214, Allen, TX
<b>Individual Subscriptions</b>	<b>\$18</b>	75002. Please call or e-mail if you have further questions: <b>214-495-0597</b> , <a href="mailto:jmitj33@aol.com">jmitj33@aol.com</a>

Cu

Continued from page 12

**PROVINCIAL FINANCIAL STATEMENT**

**January 2009 – December 31, 2009**

**Beginning Balance           \$ 2,773.25**

**INCOME**

**Deposits                           49,143.64**

**Dividend                           4.44**

**Total Income                   49,148.08**

**EXPENSES:**

**Carmelite Institute               \$ 1,000.00**

**Central Office Postage           147.29**

**Flos Carmeli Expense           6,637.64**

**National Council Dues           2,000.00\***

**Office Supplies                   262.86**

**Provincial Secretary           3,600.00**

**Provincial Council Expenses   4,892.83**

**Annual PC Meeting           1,631.14**

**Congress Expenses           2,509.93**

**National Council Travel   751.76**

**Provincial Delegate           685.00**

**Rome Secretariat               5,000.00**

**Workshops for OCDS           12,518.49**

**Total Expenses:                           \$36,744.11**

**Ending Balance                   \$15,177.22\*\***

\* National Council Dues were for the years 2006, 07, 08, 09

\*\* includes \$2400 reserved for PC attendance at 2011 congress



## OCDS WESTERN REGIONAL CONGRESS

DOUBLETREE HOTEL

BAKERSFIELD, CALIFORNIA

JUNE 24 – 27, 2010

### ***Our Carmelite Saints and their Families: Inspiration for Us Today***

The Bakersfield OCDS Community began in 1999 and was already canonically established in 2007. WE are a dynamic, vibrant Community! we are enthusiastically looking forward to welcoming you to the first OCDS Congress in California's Central Valley.

You will not want to miss the opportunity to hear an exciting group of speakers:

- Father Aloysius Deeney, OCD-OCDS General Delegate in Rome. *Topic to be announced*
- Rev. Mother Regina Marie, OCD-Superior General, Carmelite Sisters of the Most Sacred Heart of Los Angeles, Alhambra, California “*A Shower of Roses (and Thorns!) in Community Life and Family Life*”
- Father Christopher La Rocca, OCS-Rector and Student master, Carmelite House of Studies, Mount Angel, Ore. “*Called to Carmel, Called to Communion*”
- Father Ramiro Casale, OCD-Director of the Institute of Spirituality, Stanwood, Washington “*The Discalced Carmelites: A Family Called to Joy*”
- Dr. Rosemary Ludwig, OCDS-President, St. Joseph OCDS Community, Phoenix, “*From Trial to Triumph: Léonie Martin, Patron of Youth*”
- Cindy Slinger, OCDS-Provincial Councilor, President, St. Joseph OCDS Community, Seattle, “*The Family Three Ring Circus: Tension, Dissension, and Reconciliation*”

Panel discussion with the OCDS Provincial Council

- Chris Hart, OCDS (Eugene Community)
- Thomas Moore, OCDS (Coeur d'Alene Community)
- Doreen Glynn Pawski (San Francisco Cristo Rey Community)
- Ann Seargeant, OCDS (Albuquerque Community)
- Cindy Slinger, OCDS (Seattle St. Joseph Community)
- Fr. Donald Kinney, OCD (OCDS Provincial Delegate)

We know you will appreciate the welcome you receive at the beautiful [DoubleTree Hotel in Bakersfield](#). Our Congress Committee has been most impressed by the exceptional hospitality of its staff. Bakersfield has its own airport ([BFL](#)). The DoubleTree has a free shuttle bus to the airport.

**Web site: [congress.ocds.info](http://congress.ocds.info)**

# St. Joseph was a just man

*A reflection by Dorothy Ashley, O.C.D.S., Jackson, Miss., chapter*

March 19—Feast of St. Joseph, husband of Mary.

Not only is St. Joseph the Special Protector of the Carmelite Order, we are blessed to have him as one of the special patrons of our local community in Jackson, MS. We are the OCDS community of St. Joseph and St. Therese of Lisieux.

Space will not allow me to do justice to this tremendous saint. If you wish to reflect on his holiness further, I would suggest two documents: “St. Joseph: A Theological Introduction” by Fr. Michael D. Griffin, OCD, and of course *Redemptoris Custos (Guardian of the Redeemer)*, the encyclical letter on St. Joseph by John Paul II.

St. Joseph was chosen to be the husband of that woman blessed above all others, Mary of Nazareth, spouse of the Holy Spirit and mother of our Savior. He was also given the responsibility of being the earthly “foster father” of Jesus. As such, as husband and father, he was given authority by God over both of Mary and Jesus, thereby to exercise that authority for their good and from his love for God. St. Joseph, in other words, was Head and Protector of the Holy Family.

St. Matthew tells us further that Joseph was, in himself, “a just man.” In biblical language that means he possessed all the virtues asked of God’s people by the covenant—faithfulness and prayerfulness, hope, humility, fairness and forthrightness in one’s dealings, love of God and obedience to His will, mercy, chastity, courage and readiness of heart in doing the will of God, and a steadfast dedication to protect and provide for one’s family, the poor, and all in need. Though not a word that he said is recorded in the gospels, these virtues—all implied by the phrase “a just man”—SPEAK VOLUMES about him.

Concerning St. Joseph being declared Patron of the Universal Church, Pope Leo XIII said, “The Blessed Patriarch (St. Joseph) must regard all the multitude of Christians who constitute the Church as confided to his care in a certain special manner. This is his numberless family scattered throughout all lands, over which he rules with a sort of paternal authority, because he is the husband of Mary and the father of Jesus Christ.”

Popes have encouraged more than a general devotion to St. Joseph, not only because of his closeness to Jesus and Mary, “but also by the shining example he has given of all virtues” (Pope John XXIII). Read the Gospels and you will see how he practiced faith, hope, and charity under trying circumstances.

Certain types of people find in him a special patron—husbands, workers, families, the dying—and, yes, even Carmelites and Carmelite Seculars! In *The Book of Her Life* (Ch. 6), our Holy Mother St. Teresa encourages us to his devotion: “Of all the people I have known with a true devotion and particular veneration for St. Joseph, not one has failed to advance in virtue; he helps those who turn to him to make real progress . . . If anyone has not a guide to teach him how to pray, let him take this glorious saint as his master and he will not go astray.”

# News from around the province

*Compiled by Father Bonaventure Sauer, O.C.D.*

## 1. Obituary Notices

### **Paula Boyd, OCDS, of the Georgetown TX Study Group**

*Submitted by Violeta Sulsona*

Paula Ann Boyd of the Most Blessed Sacrament, a beloved member of the Georgetown Triumph of the Cross Study Group, after a long illness, passed away the evening of December 27, 2009, the Feast of the Holy Family. Her funeral mass was held at St. Helen's Catholic Church, Georgetown, on December 31, with interment at Our Lady of the Rosary Cemetery.

Paula was born on August 5, 1945 in Naples, Italy, and came to America at age 2. Raised in New York City, she later became a schoolteacher and guidance counselor. She married William Boyd and was the mother of two sons, Bill and Brian, all of whom survive her.

Paula had a great love for her Catholic faith and taught religious education, encouraged the spread of devotional practices, and with the blessing of Bishop Aymond, instituted devotion to the Divine Mercy in the Austin Diocese. In her spiritual journey, she learned of the San Antonio Carmelite community from the Pastor of St. Helen's at that time, Msgr. (now Bishop) Michael Mulvey. In September 2000, she began her aspirancy formation, traveling monthly to the San Antonio community with Lois Vasquez and Dora Zavala. She was clothed on October 13, 2001 during a Day of Reflection retreat, made her first promise on October 19, 2003, also a Day of Reflection, and her definitive promise on July 16, 2006, the Feast of Our Lady of Mt. Carmel, at St. Helen's. In September 2002, Lois Vasquez and Dora Zavala founded the Georgetown Study Group with Paula as one of the six original members, where she served on the council. At St. Helen's, she served as lector, sacristan, member of the Apostles of Divine Mercy, and intense devotee of the Blessed Sacrament.

By her family and friends, Paula will be remembered as a very caring, loving, courageous individual, who exuded peace, humility, and dignity despite a six-year battle with metastatic breast cancer. Her sons eulogized her as a person who taught them to "love until it hurts and then keep loving." A friend commented that she may have received a special grace to embrace her suffering as a witness for us because, despite the difficulties of her illness, she would say, "I'm not suffering, I'm really not suffering." And according to a fellow Carmelite, she would often say "We offer it all to Him." Another fellow Carmelite noted that Paula was zealous and lived the Carmelite motto unflinchingly, putting God first, charitably displaying tremendous passion and courage in defense of her beliefs, while at the same time remaining a gentle woman. Paula was truly a person who lived her faith and saw the face of her crucified Lord in everyone. We, in Carmel, have lost a truly beautiful sister, whose legacy of virtue and saintliness will inspire us on our own journey to our heavenly home.





## Eugene Janquart, OCDS, of the Houston Holy Trinity Chapter

*Submitted by Becky McGinnis*



Eugene Janquart – June 2, 1922 to December 25, 2009. St. Matthew writes, “When [Jesus] saw the crowds, He felt sorry for them because they were harassed and dejected, like sheep without a shepherd. Then He said to his disciples, ‘The harvest is rich but the laborers are few, so ask the Lord of the harvest to send laborers to his harvest.’” So the Lord sent to Houston one of His favored sons, Eugene Janquart. Although not an ordained shepherd, he was nevertheless a shepherd to his family, neighbors, fellow parishioners, and most importantly his Discalced Carmelite brothers and sisters.

Gene was a consummate Catholic Christian in every sense of the word. He knew intimately how to live the Gospel. He did not just give lip service to his Lord and Faith. He lived it. One met this man and knew instantly that here was a shepherd one could fol-

low and not go astray. His dedication to his wife Louise, his daughter Catherine, and all his grandchildren was always evident. He acted as something of a guardian to many of his widowed neighbors as they aged. He would walk their dogs and keep close watch over the neighborhood. He faithfully attended Mass and would take Holy Communion to shut-ins at nursing homes and hospitals. Every day was a new day to do some work of mercy. And to this spirit he remained faithful to the end of his life!

Gene and Louise were married 67 years and were lifetime members of St. Christopher’s parish in Houston. He worked at Shell oil, retiring after 36 years. In the late 1950s, he and Gladys Snoga were instrumental in bringing the Discalced Carmelite Nuns to Houston, a foundation from San Antonio. He would often receive a phone call from the sisters requesting his help in some matter. In 1959, Gene and Gladys, along with eight others, began the first community of Discalced Carmelite Seculars in Houston. Under the tutelage of Father Felix DePrado, they began formation and then made their promise of poverty, chastity and obedience as Secular Carmelites. After four years, the group was canonically established as the community of the Holy Trinity and St. Joseph by Father Pascal.

With Gene as president, formation director, councilor, and advisor at various times throughout the past 50 years, the community grew strong and solid in knowledge of the spirituality of St. John of the Cross and St. Teresa of Jesus. Gene faithfully steered and guided the group through rough and calm waters by his example of obedience. Unless he or Louise were laid up with an illness, Gene always attended the meetings. He always had some insight into the readings of the Office to offer, or some words of encouragement and strength for those who were feeling low or uncertain. He would perform the lowliest jobs—scheduling, opening up the meeting rooms, making sure we could get into the kitchen—always with a smile, a hug, and a huge amount of love.

There was a large picture of the Good Shepherd surrounded by several sheep and lambs that hung in our meeting room. Often he would look at that picture and say, “Do you know which of those sheep I am? I’m the black sheep. If Our Lord loves even me, imagine how He feels about you?” His capacity for love and service is his legacy to his wife, family, neighbors, parishioners, and to us Seculars. Eugene was blessed to be born into eternal life on our Lord’s own birthday this past Christmas. What a gift to Gene, and what a gift to all of us.

### **Lois Barker, OCDS, of the Sioux City, IA Chapter**

*Submitted by Mary Kay Daniels*

Lois Barker, OCDS, a most faithful member of the OCDS Community of St. Therese of the Child Jesus & St. Raphael Kalinowski of St. Joseph in Sioux City, IA, passed to her heavenly home on Jan. 7, 2010. Lois, age 83, was clothed in Carmel 24 years ago and has been definitively professed for 19 years.

Her wake and funeral were a true testament to her life of faith in Our Lord Jesus Christ. Lois was an active lifelong member of Sacred Heart Catholic Church in Sioux City. She married Airman Roy A. Barker on Valentine's Day in 1945, and they enjoyed a 62-year love affair together until Roy passed away in September 2008.

In our OCDS community, Lois was known for her strong faith and was a fierce prayer warrior for her family. She loved her family with purest devotion.

Lois enjoyed all she did. Being a Bell Telephone operator after high school was the start of a lifelong affinity for the phone as her favorite form of communication. She enjoyed cooking for the school children at Sacred Heart once her three sons, Rodney, Randy, and Rory, all reached school age. Lois was a long-standing member of the Ladies of LaSalette and the Legion of Mary. She was a member of the Siouxland Gem & Mineral Club. She enjoyed ceramics, crocheting, and playing cards with her siblings and her neighbors. She loved family picnics in the park, and was very involved with activities at the Sioux City Senior Center. Lois's dining room table and patio swing were favorite family and neighborhood gathering places.

May Our Lord bless her richly in her new home.

### **Moscelyne Maggioni—a Correction**

*From Fr. John Michael Payne, OCD*

In the previous issue of the Flos Carmeli an obituary notice was run for **Moscelyne Maggioni, OCDS**. The notice mistakenly said that she had been a member of the Little Rock Chapter. She was, instead, a member of the Savannah Study Group. The notice is repeated here.

Moscelyne [shown at right] was born November 17, 1922. She made her first profession as a member of the Savannah, GA, OCDS Study Group on the Feast of the Presentation of the Lord, February 2, in 2002, making her definitive promise three years later, on November 12, 2005. She died this past October 10, 2009. May she take her place with the Lord at the Heavenly Banquet.



*Continued on page 19*

## 2. Chapter of Little Rock Hosts a Lenten Day of Recollection

*Submitted by Patricia Cromwell*

The Little Rock OCDS hosted a Lenten Day of Recollection with the Carmelite Friars on Saturday, March 6, at the Cathedral of St. Andrew in downtown Little Rock. Members of the community are pictured in the photo to the left, along with Fathers John Michael and Raphael, as we gathered in McDonald Hall at the Cathedral.

The day began with Morning Prayer and Mass, celebrated by Father Raphael Kitz, OCD, our spiritual assistant. A special collection was taken for the OCD community at Marylake Monastery. Following Mass, participants heard a talk from Father John Michael Payne, OCD, superior at Marylake, on Teresa of Avila, Saint and Teacher. A light Lenten luncheon was served. Father Raphael then ended the day with a talk which related passages referring to water in St. Teresa's *Life* to the encounter of Jesus with the Samaritan woman at the well in St. John's Gospel (the reading for that Sunday's Mass). A Carmelite vocations table included brochures from our Carmelite Nuns, Friars, and the Seculars.

\*



*Continued on page 20*

### **3. A Day of Recollection with the celebration of two clothings, one first promise, and two final promises —the New Orleans Chapter together with the Covington Study Group**

*Submitted by Suzette McGoey*

The New Orleans and Covington OCDS communities joined together for a Day of Recollection on Jan. 16, 2010, at Notre Dame Seminary in New Orleans. Father Bonaventure Sauer, OCD, gave conferences and presided at Mass. Just before Mass two members of the Covington community, Ashley Gervais and Frank Caldwell—pictured at right, along with Sandy Wall, formation director—were admitted into formation through clothing in the scapular. Then, during Mass, a fellow member of the Covington com-



munity, Jackie Cambas, made her first promise, and two others, Roy and Patty Simon, made their final promise. See the photo at left. Pictured, from left to right, are—Sandy Wall (formation director), Jackie Cambas (making her first promise), Patricia and Roy Simon (making their definitive promise), and Father Bonaventure Sauer, OCD (doing whatever he does).

*Continued on oage 21*

#### 4. Visitation of the Lafayette Chapter of St. Joseph, Guardian of Carmel

*Submitted by Dorothy Mansen (Provincial Councilor)*

On March 20 – 21, 2010, Dorothy Mansen, OCDS, conducted a visitation of the community of St. Joseph, Guardian of Carmel, in Lafayette, La. To the right is a photo of Dorothy with the council members.

*From left to right—Dorothy Mansen (visitorator), Datie Cespiva (formation director), Roberta McCurry and Nelda Twedell (councilors), Mary Dennis (president), and Bernice Gautreaux (councilor).*



\*

#### 5. Knoxville Study Group—Going Strong

*Submitted by Jack Spicer*

Here is a group photograph of our OCDS Study Group of the Transfiguration taken at our February meeting:

*Back row, from left to right—Jan Hicks, Missy Deperio, Brenda Nicholson, Theresa Nardi, and Robin Wright;*

*Second row from top, left to right—Dorothy Terheyden, Carole Amador, Cathryn D'Arcy, and Jack Spicer;*

*Middle row, left to right—Doris Bucklaew, Mary Pat Ernst (hidden), Joan Long, Janet Swanson, and Dorothy Curtis;*

*Second row from front, left to right—Jeanne Dauenhauer, Susan Hendershott, Kathy DeWine, and Jennifer Korell;*

*Front row—Beth Small, Anita Gouge, Adriana Fadden, and Ghislaine Miller. [Kristen Slemph was absent the day the photo was taken.]*



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, editor, at [tnmhanley@yahoo.com](mailto:tnmhanley@yahoo.com).

## Parting Words

May you be blessed, Lord, who have made me so unable and unprofitable! But I praise You very much because You awaken so many to awaken us. Our prayer for those who give us light should be unceasing. In the midst of temptations as fierce as those the Church now endures, what would we be without them? If some have gone bad, the good ones shine more brilliantly. May it please the Lord to keep them in His hands and help them so that they might help us, amen.

From St. Teresa of Avila, *The Book of Her Life*, (Washington, D.C., 1976) 132, by permission of ICS Publications.

3501 Northwood Drive NE  
Cedar Rapids, IA 52402