



# Flos Carmeli

## Provincial Delegate's report

By Father Bonaventure Sauer, O.C.D.

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From time to time someone asks how I like my work as provincial delegate. It's been only a year and a half since I was asked to take up the position. So, the question of how I'm taking to the job is still pertinent. Of course, as with anything there is that I'd prefer to do without, although there is really very little of the unwanted sort in my work with the Seculars. For the most part I can say without hesitation that I feel quite fortunate to have received the nod from my provincial.

Working with the OCDS Provincial Council, for one, is a pleasure—and a breeze, as they are very generous, competent, and responsible in their service to the province. Giving retreats to local communities is always rewarding and inspiring, more so than you might think. And of course simply getting to know many of you either through correspondence or visits, and seeing your dedication and eagerness in your vocation, is really quite a privilege.

There are a couple things I need to turn my full attention to in my work as provincial delegate. The first, of course, has to do with how I might assist you, both in your local communities and on a province-wide level, as you seek ways to participate in the ongoing St. Teresa study program. For now, let me make this appeal:

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**I would invite you—in fact, encourage you—to send me a brief description of anything you are doing, individually or as communities, as part of this study program (1) so that I can have an idea of what you are doing, and (2) so that I can prepare something to appear regularly in the Flos Carmeli.** I'd like to run a regular feature in the Flos Carmeli giving you a chance to share with the province what you—individually and as communities—are doing as part of the Order's study program.

Along this line, there is a Web site which has gone up recently—[www.paravosnaci.com](http://www.paravosnaci.com)—which will have news and other items of interest in the Order's preparation for the coming Centenary. At present the website is only in Spanish. But the site promises to be available soon in other languages, including English.

The second matter I need to attend to as provincial delegate has to do with the new OCDS *Ratio*. Hopefully most of you know about this new document, being at least generally aware of what it is. If you haven't seen a copy, and wish to, you can find it on the province's website—[www.carmelitesok.org](http://www.carmelitesok.org)—in both English and Spanish. You should all eventually have your own copy, alongside the *Constitutions* and *Provincial Statutes*.

The OCDS Provincial Council and I will be meeting about six weeks from now. One item on our agenda will be, precisely, how to assist the local councils and communities in reading, understanding, and implementing the *Ratio*. If any of you have any ideas—things you'd like to see done to help in this regard, or things you'd definitely *not* like to see done as being an imposition or waste of time—please feel free to send me an email. It would be helpful to hear from you before we attempt anything.

### **OCDS Regional Congresses**

This past fall I was able to meet with the committee that is organizing the 2011 OCDS Regional Congress, to be held in Lafayette, LA. They have been working hard and making good progress, and I commend them greatly for all they've done. They have a good vision for the Congress, which will focus on Holy Mother, of course, in keeping with the study program the Order is calling us to. You will be hearing more about this upcoming Congress in due time. So, stay tuned.

The 2010 OCDS Regional Congress, the one this summer, is being hosted by the California/Arizona Province and will be held in Bakersfield, CA, June 24-27. I would certainly encourage any of you who are able to consider attending. It would be nice to have a contingent representing our province there. Fr. Aloysius is one of the speakers on the program. If you are interested, the organizers of the Congress have set up a website, [congress,ocds,info/](http://congress,ocds,info/)—I was unable to get to the site without the slash mark after “info.” There you can find information about the program and about registration.

*Continued on page 3*

### **Father Bonaventure requests 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.

## *A letter from the editor*

Nearly every day a request for the electronic version of the Flos Carmeli shows up in my e-mail Inbox. Such a message is always welcome. As Jeannine Meaux, O.C.D.S., of the Mary, Mother of Grace, community in Lafayette, La., said, “It seems only prudent at this time with the increase in technology to encourage this method of receipt so that funds can be utilized in other areas.” Well said! Another advantage is that those who receive the newsletter electronically receive it more promptly, since they don’t need to wait for it to be printed and mailed.

If you do choose to be on the electronic list for the Flos, please tell your president that you are doing so, so he or she doesn’t distribute a “hard copy” to you. More about this effort in the discussion of the provincial budget on Page 7.

Pat Darby, secretary for the province, includes a new directory, in this edition of the Flos, since there have been many changes since it was last published. The directory begins on Page 17. Please detach and save it for future reference.

With gratitude for Carmel,  
Martha Hanley, O.C.D.S.

## **Time in prayer**

As you know, the OCDS *Constitutions* (n.21, to be exact) ask the Secular Carmelite to spend time each day in mental prayer. They don’t specify any particular amount of time, though. Your Provincial Statutes, on the other hand, do. *Section XVII* of the *Statutes* reads in part: *The members of our province shall practice mental prayer for at least one half hour each day.*

From time to time the question comes up: Do Seculars have to spend that half-hour all in one sitting, so to speak? Or can they split it up during the day—praying 15 minutes in the morning and 15 minutes in the evening, for example, or praying for 10 minutes three separate times during the day? The answer, of course, is yes, you can do whatever you want according to what works for you in your particular circumstances. It is not in the spirit of Carmel—let alone in the spirit of Christian prayer—to be legalistic and rigid about such things.

On the other hand, by praying less than 30 minutes in one sitting, you are, in my view, depriving yourself of an important experience central to our charism and spirituality. The experience I have in mind is the regular practice of recollection. We use the expression “mental prayer”—one which I don’t consider particularly happy. (*Oración mental* works in Spanish; *mental prayer* doesn’t in English, sounding as though it’s all about thinking.) A better expression, in my book, would be “recollection.” We re-collect ourselves from our usual state of distraction, we quiet ourselves inwardly and place ourselves in the present moment, we let ourselves come into the presence of God, so to speak, however we may experience or imagine that presence, and we abide there peacefully, as one who is loved and who loves in return, as a child of God.

Recollection is supremely simple to understand and even, in one sense, to do. But it is very difficult to put into practice. We need a certain period of time to become recollected. And we need to experience the struggle of trying to remain recollected amid the onslaught of distractions and fatigue that will inevitably assail us. A 30-minute block of time, on a daily basis, seems about right to me. Anything less denies us of the experience. Why? It’s a fact of life—experience not only takes place in time, it requires a certain amount of time in which to take place. Otherwise, it gets cut short. That is true of reading, writing, talking with a friend, taking a walk, going to Mass. It is no less true of prayer.

## **The freedom of the ballot box**

Recently, while I was giving a retreat (not in this prov-

ince), one of the participants at the retreat made a comment, not pertinent to the topic of the retreat, that the U.S. bishops had last year ruled, prior to the elections of November 2008, that any Catholic who voted for a pro-choice candidate was by that fact guilty of mortal sin. The remark, as I said, was incidental to the retreat itself, which was fast winding down anyway. So, I said nothing in reply, one way or the other. I wish to do so here, though—namely, to say what I would have said at the time had circumstances been different. Of course, the matter is not pressing at present. It has been in the past. I suspect it will be in the future. I also assume many of you have wondered about it. Thus, for what it's worth, here is my say.

First, I need to clarify the question at hand. I am not addressing myself to the question, Can a Catholic ever vote for a pro-choice candidate? Rather, I am addressing myself to this specific question: If the bishop of my diocese were to say publicly that any Catholic of the diocese who voted for a pro-choice candidate was by that fact guilty of mortal sin, how am I to take his statement? Am I to understand that it binds me, under pain of mortal sin, to vote in a specific way, even to vote for a particular candidate?

I could, yes, take the statement this way. My bishop has issued a kind of formal, authoritative ruling, as a matter of ecclesiastical discipline, that any Catholic of his diocese who votes for a pro-choice candidate is effectively excommunicated. Being guilty of mortal sin, the Catholic should not receive Communion until such time as he or she confesses his or her sin and receives from the church's minister sacramental absolution.

On the other hand, I could take the statement in a weaker sense. My bishop, in the exercise of his pastoral duties, is offering moral counsel to his flock. Coming from my bishop, I would of course give it great weight. But it is still only counsel or advice. I am not strictly speaking bound to follow it. Weighing all considerations with due seriousness, and following the dictates of my conscience, I could still decide under the present circumstances to vote for the pro-choice candidate, and my bishop, for his part, would have to respect my freedom to do so. The decision ultimately lies with me, in an act of conscience.

***Rather, it is simply the case that a democratic process—any democratic process, even the election of councilors by an OCDS chapter—requires for its integrity that those who vote do so freely, without coercion, or pressure, or the threat of punishment or sanction if they vote in this or that way. Each must be free to vote as he or she chooses solely as determined by his or her conscience.***

Now, then, it seems to me that the second (weaker) and not the first (stronger) way of taking the bishop's statement is the way we must take it. A bishop simply has no authority to issue a ruling telling me how to vote. Why do I say that? It is not because I'm trying to defend some notion of the separation of church and state, which I'm not and have no desire to do. Rather, it is simply the case that a democratic process—any democratic process, even the election of councilors by an OCDS chapter—requires for its integrity that those who vote do so freely, without coercion, or pressure, or the threat of punishment or sanction if they vote in this or that way. Each must be free to vote as he or she chooses solely as determined by his or her conscience.

Indeed, we would never accept such a ruling if it were issued by an authority figure of another sort—that is, if a military general, a CEO, a union boss, the president of a Secular Order chapter, were to threaten discharge, or loss of job, or dismissal to anyone who voted in a particular way. We would rightly consider such a statement as, at the very least, inappropriate, maybe even as an abuse of authority. And we should probably consider any such ruling coming from a bishop and threatening excommunication if a Catholic votes in this or

that particular way as being equally inappropriate and beyond the bishop's proper competence.

The matter I have addressed here is very different from that of the decision by which a bishop denies Communion to a Catholic politician who supports pro-choice legislation or adopts pro-choice policies. The vote of a politician, or the policies and platforms that a politician espouses and promotes, are all necessarily a matter of public record. Indeed, a politician is rightfully and necessarily held accountable for how he or she votes in the exercise of his or her office, or for what causes or positions he or she otherwise advocates. A bishop then has every right, and perhaps even an obligation in certain circumstances, to exclude a Catholic politician who adopts a pro-choice position from full communion in the church. In fact, it is possible that bishops should use their authority in this respect more often and over a wider range of issues, although they should never use it lightly, arbitrarily, and without ongoing dialogue with the politicians affected. But however that may be, it is a very different matter than that which I am addressing here.

Maybe this world would be a better place if Catholics voted as dictated to them by their bishop. Maybe a given chapter of the Secular Order would be more authentically Carmelite if only the founder or his or her chosen successor determined who could sit on the council. Democracy is a messy and imperfect process. The inclination is to try to override it in order to enforce directly a greater good or higher value. Indeed, there really is no reason to make the democratic process absolute. At times we might judge that the individual freedom of conscience necessary for its full functioning is inadequate to secure a particular right or good in the community. If we make that judgment, though, for whatever reasons, we need to be clear about what we are doing.

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**In the last issue of the *Flos Carmeli* there appeared several reflections on the evangelical counsels in the life of a Secular Carmelite. One reflection was sent in too late for inclusion. Not being a stickler for deadlines, I'll include it here.**

*A Reflection on the Evangelical Counsels—by Evandro Menezes, OCDS, of the Austin Chapter*

In the second chapter of St. Teresa's "Way of Perfection," she mentions how St. Clare described the evangelical counsel of poverty as providing "high walls" around a community. I had never thought of the evangelical counsels in terms of spiritual protection. Against what do they protect?

In the gospels the Lord recommended poverty to the rich man "if you would be perfect" [in Mt 19:21; the gospels of Lk and Mk do not speak of "being perfect"]. Of course, our Lord never recommended anything that He Himself hadn't first embraced. Following the commandments already opens the way to eternal life for us, as the Lord himself said in his initial response to the rich man. Yet he proposed something extra "to be perfect" [at least in the gospel of Matthew]. Although we are weak and sinful creatures, the Lord calls us to follow him by showing forth the same perfection that characterizes our Father in heaven so that we might truly be his children (Mt 5:48).

In striving to be more like Jesus, then, it seems that St. Clare climbed a mountain where the fowler could not lay his snares so easily. There the evangelical counsels set up a kind of wall or perimeter beyond which the enemy dare not pass. The enemy, it seems, wants to have nothing to do with Poverty, Chastity, and Obedience. Conversely, Jesus wants to have nothing to do with earthly glories and kingdoms, or the comforts of material wealth and security, or obtaining guarantees from God for our own self-assurance (see

the story of the Temptation of Christ in Mt 4). The evangelical counsels do raise a wall too high for the enemy, as Jesus himself demonstrated.

If the evangelical counsels perfect something, therefore, it has got to be the work of grace in us—that is, our life in the Spirit as the Spirit nurtures the theological virtues of faith, hope, and love in us from baptism on. Since the exercise of these virtues are necessary and sufficient to enter eternal life, Jesus calls us to live faith perfectly as protected by the practice of obedience, and hope perfectly as protected by poverty, and love perfectly as protected by chastity.

When Jesus calls us to be like him, it certainly is not something that we can do on our own. He told the rich man to follow him by embracing poverty because in himself the rich man could do nothing. We all must come to know that the Lord will complete the work provided we say yes, sharing in Mary's yes—*fiat mihi secundum verbum tuum* (Lk 1:38).

## Report of the Provincial Council

Happy New Year!

There were only a few visitations during in last quarter of 2009. **Elizabeth** visited the Lubbock Study Group, **Dorothy** went to St. Louis, and **Henrietta** visited the Jackson, Miss., community.

We have been working on detailing out the process and paperwork by which a study group officially applies to the province for canonical status and hope to have that ready for the next issue of the Flos.

Letters have been sent out to those communities who will receive a visitation in 2010. We've had to postpone a few visitations since we are still short one Provincial Councilor. We've also sent out a dues letter, and you'll see in this Flos that we are keeping the budget the same as last year's budget.

Finally, we worked with the Knoxville and Georgetown study groups to hold mid-triennium provisional elections.

The Provincial Council

Henrietta Albright, Martha Burchard, Elizabeth Korves, Dorothy Mansen

# 2010 Provincial budget

On our visitations, the Provincial Council has begun to encourage the councils of our communities to develop a budget. This helps the council better determine how much needs to be collected in dues to meet the needs of the community.

Below is our 2010 budget which remains the same as last year's budget. Dues are \$40 per person. Aspirants do not pay provincial dues but if they wish to receive the Flos, then the community should pay \$16 towards the Flos subscription for aspirants. New subscriptions added later in the year are prorated to \$4/issue for the rest of the year.

Many people contacted us last year to suggest that one way to lower dues would be to make the Flos Carmeli available electronically. The editor of the Flos was already working on the means to do that and has put out the call in the last couple issues of the Flos asking who would like to receive it via email (we are also now posting issues on the provincial website). Our hope is that enough people will switch to receiving it electronically and discontinue receiving it hardcopy that we can lower that particular expense by not having to print and mail as many copies. So far while some have switched to the electronic version, they have not yet asked to stop receiving the hardcopy. Thus we have not yet seen a savings in this area. We encourage those who are willing to receive the Flos Carmeli in electronic format to then also discontinue receiving it in hardcopy form. Until we can see a savings in the printing and mailing costs, we can't lower the costs of producing the Flos. Please send an email to Martha Hanley regarding receiving the Flos electronically. Her email address is [tmhanley@yahoo.com](mailto:tmhanley@yahoo.com)

On a related note, the OCDS National Council is also discussing a possible change in structure and meeting frequency since all the US provinces are concerned about the costs for that annual meeting as well.

<b>Income--\$40 X 850 members</b>	\$34,000.00
<b>Expenses</b>	
National Council dues	\$ 500.00
Rome OCDS office	5,000.00
Carmelite Institute	1,000.00
Flos Carmeli printing and postage	8,000.00
Secretarial salary	3,600.00
National Council travel expenses	7,200.00
2011 Congress expenses for PC	2,400.00
Office supplies and repairs	700.00
Central Office postage	200.00
Annual PC meeting	4,000.00
Provincial Delegate	2,000.00
<b>Total Expenses</b>	\$34,600.00
<b>Difference (=Income - Expenses)</b>	\$ - 600.00




**CARMELITE DIGEST**  
*Price Break for OCDS Members!!*

*Carmelite Digest* is offering all OCDS members a significant price break! The price of a regular subscription to *Carmelite Digest* is \$26/yr or \$46 for two years. But, **if you renew for two years for the price of \$46, you will get it for THREE years instead.** Now this is truly a great deal!! This publication is a ministry of the California-Arizona Province of Discalced Carmelite Friars and offers many fine articles for ALL Carmelite readers. There is no doubt that every issue of this magazine assists in one's prayerful quest to finding the path to God, especially those of us taking the journey up the slippery slope to Mount Carmel. If you are not a current subscriber to Carmelite Digest, we invite you to see what our magazine offers by logging on to our Web site at: [www.carmelitedigest.com](http://www.carmelitedigest.com). You might be interested in taking a one-year subscription to try us out.

To take advantage of this price break, fill out the form at the bottom of this letter and mail with your payment to our address at PO Box 3898, Yountville CA 94599-3898. If you are already a subscriber and have just renewed\* your subscription, give us a call at (707) 944-9007; and we will arrange for this price break to be added on to your recent renewal. Also, please pass this on to others who may be interested – or you may want to make an early renewal NOW and take advantage of the **three-year price break. This price break ends April 30, 2010.** You may place your order by phone, if you wish. Just give us a call at (707) 944-9007 (Visa or MasterCard required).

\* If you have renewed as of September 1, 2009, you may have this price break added to your current renewal.

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# News from around the province

Compiled by Father Bonavenuter Sauer, O.C.D.

## 1. Covington, LA—submitted by Suzette Marie McGoey, OCDS

On Sunday, November 22, 2009, the Feast of Christ the King, our OCDS community of Mary, Spouse of the Holy Spirit, was invited by the Pastor of St. Peter Catholic Church in Covington, LA, to attend the 5:00 p.m. Mass, sit in a reserved section, and then join in the Eucharistic procession after mass dressed in our scapulars. Our community filled two rows.

The photo to the right, taken by Matthew Hinton [a photographer for the newspaper], appeared in the Times-Picayune. The caption accompanying the photo read: *Sandy Wall [who is our formation director] holds her rosary as she walks with other parishioners of St. Peter Catholic Church during a candlelight procession on Nov. 22 outside the Covington church as part of the Feast of Christ the King observance. The feast day, which is observed on the Sunday between Nov. 20 and 26, is the last holy Sunday in the western liturgical calendar.*

I cannot speak for everyone, but while at Mass, and especially during the procession afterwards, I felt so humbled as I gazed at the image of the Lord's Holy Face that went before us, my heart filled with devotion, as the hymns we sang, especially the *Adoramus te Christi*, rang in my ears.

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## 2. Knoxville, TN—submitted by Kathy Dewine, OCDS

It is tempting to treat Kristen Slep [pictured at the right] as child, addressing her in the voice one assumes for a child. But Kristen is a remarkably mature young woman of 25, whose physical features are symptoms of a rare condition—*Mucopolysaccharidosis*, or *Maroteaux-Lamy Disease*. It is characterized by shortness of stature, contractures (inability to extend the limbs), scoliosis, an enlarged liver, early loss of vision (Kristen has been blind since 3), and impaired hearing. Cognitive ability is not affected, though. And in Kristen's case one is soon struck by her high intelligence, quick wit, and a passion for good conversation. It doesn't take long for her dynamic faith to become evident as well.

Kristen was recently clothed in the Scapular of Our Lady of Mt. Carmel, being received into formation by our OCDS Study Group in Knoxville, TN. Her mother says she has had an insatiable appetite for knowledge all her life, but especially for knowledge of the things of God. Her grandmother used to read to her for hours, her favorite books being those of Bible stories and the lives of Saints. From her earliest years she has prayed the rosary regularly.

When Kristen was 9, the associate pastor at her parish found some teenagers who could help with her sacramental preparation by giving her the personal attention she needed since she could not attend regular classes. (Kristen was schooled at home through the public education system and learned to read using Braille.) Just before confirmation, she read *Story of a Soul*. There she met her favorite saint, Therese of Lisieux. Because she so identified with Therese's simple confidence before God, she took her name at confirmation.

"I thank God," she says, "that I live in the age of computers!" Her personal computer is a *Voicenote* model which translates information into audio so that, with headphones, she can "read by ear." This way Kristen is able to download and listen to Morning and Evening Prayer as well as her Carmelite formation readings for each month.



In the photo at the left, Kristen receives the scapular from Fr. Dowling, our spiritual assistant, with Jan Hicks, OCDS, our formation director, assisting.

One of the graces of her disability is that she is at home in silence and solitude. But her dependence on others also is a grace, which has formed her in detachment. Kristen credits her family for much of her maturity. They are there as she needs them, but encourage her independence.

Her mother Jennifer brings her to the OCDS meetings each month and sits beside her throughout, though she does not herself feel called to Carmel. Kristen sits at a table close to the front so that she can hear what's going on, but from time to time may turn and whisper in her mother's ear when she misses something. Jennifer says that Kristen's devout faith and hunger for a deeper relationship with God have been a great witness to her and the entire family. She adds that Kristen's new friends in Carmel have given her daughter a new lease on

life—the joy of acceptance and participation in a spiritual community of like-minded people that was missing before.

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### 3. Little Rock, AR—submitted by Patricia Cromwell, OCDS

I wish to announce the death of two of our members.

First—*Moscelyne Maggioni, OCDS*,

Moscelyne [shown at right] was born November 17, 1922. She made her first profession on the Feast of the Presentation of the Lord, February 2, in 2002, making her promise definitive 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.

Second—Our mentor and teacher over many years, *Anne Tyler Raney, OCDS*.

Anne [see photo on next page] died this past October 14, on the vigil of the feast of St. Teresa of Jesus, at 89 years of age. She was born October 29, 1920, in Annapolis, Md.



*Continued on page 11*



Anne {shown at left} made her Definitive Promise on October 21, 1962. During her 47 years as a Secular Carmelite, she served the community as President and Director of Formation. She helped organize—and was herself one of the speakers at—the 11th OCDS Regional Congress, hosted by the Little Rock Chapter in 1976. She wrote and published articles on Carmelite spirituality.

From the obituary published in the *Arkansas Democrat-Gazette*: “[Anne Raney] is survived by her son John and four daughters, Mary, Teresa, Anne, and Elizabeth. She was the proud grandmother of 11 grandchildren and nine great grandchildren . . . [She] was born in Annapolis, MD, where her father was a math professor at the United States Naval Academy. There she met her husband, Clay, who graduated from the Naval Academy in 1939 . . . Upon Clay's retirement from the Navy, [they]

returned to Clay's home of Little Rock . . . Anne came to love Little Rock, and it became her home for 50 years. She was an accomplished artist. [She] was the great-granddaughter of the 10th President of the United States, John Tyler . . . a member of the Equestrian Order of the Holy Sepulcher of Jerusalem, a [Secular] Order Carmelite . . . [She] was instrumental in starting the Ecumenical Lecture Series [in Little Rock].”

As we said good-bye to two of our members, we welcomed some new members. This past October 10, 2009, at Marylake Monastery, our Community of Blessed Anne of St. Bartholomew celebrated the Clothing of Amy Hawley and Jennifer Perkins. Then, during mass, we witnessed the Profession of First Promise by Paula Martin and Cheryl Mitchell, and the Profession of Definitive Promise by Dr. Miguel Aguinaga. Fr. John Michael Payne, OCD, presided.

Shown in the photo to the right are—in front, from left to right—Nancy Lowry (formator), Paula Martin (first promise), Jennifer Perkins (clothing), Amy Hawley (clothing), and Mary Armstrong (formation director). In the back, from left to right, are Cheryl Mitchell (first promise), Fr. John Michael, and Miguel Aguinaga (definitive promise). Nancy Lowry and Joanie Goodwin (a formator not shown in the photo) assisted Mary Armstrong in officially presenting the candidates. Following the ceremony we enjoyed a potluck luncheon with the friars at Marylake.



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*Continued on page 12*



4.



**New Caney, TX—submitted by Elizabeth Ogilvie, OCDS**

Elizabeth M Korves, OCDS, Provincial Councilor, made a visitation of our community of the Most Holy Trinity in New Caney, TX, from July 24-26, 2009. During her visit she had a chance to meet with us and pray with us, and to interview some members of the community. While here, she mentioned two important upcoming events: The release of the *Ratio Institutionis* of Secular Order, and the Order’s 6-year renewal and study program in preparation for its celebration of the 5<sup>th</sup> Centenary of the birth of our Holy Mother St Teresa of Jesus, which will kick off this Oct 15, 2009.

Present in the photo below, taken during the visitation, are, from left to right, Angelita Acosta, Melinda Langland, Kathryn Scruggins, Josie Perez, Ray Broussard, Arlene Wilder, Georgina Torres, Elizabeth Korves (visitorator), Sheila Yepsen, Joseph Fougere, Mary Ann Carol, Robert Tadlock, Elizabeth Ogilvie, and Betsy Anderson.

I also wish to announce that Kathryn Scruggins was clothed in the scapular of Our Lady of Mt. Carmel and received into formation in our community on August 29, 2009 during the Liturgy of the Word at St John of the Cross in New Caney, TX. Presiding was Fr. Hai Dang, pastor at St John’s. The celebration began with a resounding antiphon, “This is the Day the Lord has made, let us rejoice and be glad. Alleluia! Alleluia! Alleluia!” which was sung by everyone present.

And finally I have the joy to announce that I, Elizabeth Ogilvie, made my temporary promise as a Secular Carmelite, with the devotional title St. Teresa de Jesus and St. Peter, on Sept 12, 2009 during our annual retreat at the Mt. Carmel House of Prayer in Houston, TX. Receiving my promise on behalf of the Order and community was Bishop Anders Arborelius, OCD, of Stockholm, Sweden. [Bishop Arborelius and I are shown at the right.]



*Continued on page 13*

**5. Sioux City, IA—submitted by Mary Kay Daniels, OCDS**

During our recent SILENT retreat in October, our community in Sioux City, IA, surprised our retreat master (and Spiritual Assistant) Fr. Patrick O’Kane with a SILENT birthday party. In the photo to the right Fr. O’Kane is shown seated at the table while community members, looking festive in their party hats, stand SILENTLY about him celebrating.



Theresa Kottwitz of Lincoln, NE—a member of the Sioux City OCDS Community of St. Therese of the Child Jesus & St. Raphael Kalinowski who participates in the Omaha/Lincoln Group-in-Discernment (a new community being nurtured by the Sioux City Community)—made her definitive promise at the Sioux City Carmelite Monastery on September 19, 2009. From left to right in the photo to the right are: Mary Phillips, GID Coordinator; Fr. Patrick O’Kane; Barb Gilbert [in front of him]; Mary Kay Daniels; Theresa Kottwitz (the newly professed); Monsignor Joseph Nemeec; Nancy Rawe; and Penny Harvey.



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**6. San Antonio, TX—the Kellers Celebrate their 50<sup>th</sup> Wedding Anniversary**

On Saturday, August 15, Marion and Betty Keller celebrated their 50<sup>th</sup> Anniversary with a 10 AM Mass, during which they renewed their vows, at Our Lady of Grace Catholic Church, in La Coste, TX, near San Antonio. (The Mass took place on the actual date of their wedding anniversary and at the same hour as the ceremony in 1959) Presiding at the Mass was the retired bishop of Amarillo, TX, John Yanta, and Fr. Gerry Haby, SM, cousin of Betty.

In attendance were the couple’s daughters Yvonne and Sharon (and their spouses), and their son Nathan (and his spouse), along with 10 grandchildren and 3 great-grandchildren. In addition, some members of the original wedding party, including three sisters and a brother of Betty, and a niece and nephew of Marion, were there. Following the Mass, family and friends enjoyed a catered dinner at the La Coste VFW Hall.

The couple lived for 30 years in Amarillo, having moved to San Antonio in 2002. At present Betty serves as president of the San Antonio Chapter of the Discalced Carmelite Secular Order. They plan a celebratory trip to the Colorado Rockies in the near future.

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Marion and Betty [pictured at left] give thanks to God for His grace and fidelity to them through all the years of their marriage. Since Marion had broken his left femur earlier in the summer (on June 26) and had had to spend 7 weeks in the hospital, only having just been released from the hospital 3 days prior to the celebration, the couple were particularly thankful just for this opportunity to celebrate. God has shown them His care and protection in so many ways throughout their life together, and He did so once again.

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### 7. Marylake Monastery—friar celebrates Golden Jubilee

Most if not all of you know Fr. Raphael Kitz, OCD. Here is a wonderful article about him (with accompanying photo) that appeared in the *Arkansas Catholic*—the newspaper of the Diocese of Little Rock—on the occasion of his Golden Jubilee of Priestly Ordination. In the newspaper the caption accompanying the photo (shown here at the right) read:

*Father Raphael Kitz, OCD, stands beside a sculpture of St. Teresa of Avila, a patron of his order, at the Monastery of Marylake outside Little Rock. [Photo by Leslie O'Malley]*



### **Carmelite spends 50 years in parishes, teaching spirituality**

Published: June 13, 2009 in the *Arkansas Catholic*

By Leslie O'Malley

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In 1953 Father Raphael Kitz, OCD, came to Marylake Monastery and became a novice in the Order of Discalced Carmelites. More than 55 years later, Father Kitz instructs novices at Marylake, and he celebrates his 50th year as a Carmelite priest.

Just south of Little Rock, Marylake Monastery serves as the novitiate house for the order's local province. As the novice master since 1993, Father Kitz has instructed at least 30 novices in "the lifestyle and teachings of the Carmelite tradition," he said.

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"He's a wonderful person for teaching spirituality," said Father John Michael Payne, OCD, superior of Marylake. "He's probably the house theologian. He keeps up with the latest scholarship."

Born and raised in Minneapolis, Father Kitz studied piano at the MacPhail School of Music for a year and studied music at Loras College in Dubuque, Iowa, for two years before he decided to join the Carmelites.

"He's an accomplished pianist," said Father Payne. "He's played Carnegie Hall (before coming to the order)."

But by age 20, Father Kitz was considering the religious life instead of a music career.

"It was just God's grace -- he kept calling," he said. "I don't think there was anything more explicit than that."

He received a vocational pamphlet while he was attending Loras College, wrote to Marylake and was later accepted. At 22, he entered the order.

"I think it was the contemplative life, the prayer life of the order, that I was attracted to," he said.

The writings of St. John of the Cross and particularly St. Teresa of Avila inspired his decision.

"St. Teresa of Avila has always been an influence, and she continues to be," he said. "I feel this relationship to her -- her person in her writings, I guess."

After his novitiate year at Marylake, Father Kitz studied philosophy for two years under Vincentian priests at Assumption Seminary in San Antonio, Texas, and theology for four years in Rome at the Carmelite House of Studies.

On Sept. 19, 1959, Father Kitz was ordained in Rome. He was assigned to the Basilica of the National Shrine of St. Thérèse in San Antonio.

After multiple assignments in Dallas and San Antonio, Father Kitz returned to Marylake in 1990, making this assignment the longest he's ever had in one place.

When Father Kitz joined the order, novices had to be at least 18. Today many times they are older, even in their late 20s.

Father Kitz was also one of nine novices when he joined. Now there are fewer, with four in one year being a large group. Currently there is one novice.

When someone expresses interest in joining, Father Kitz suggests, "Simply come and visit us, speak with us. See if you have a vocation."

At Marylake the three priests -- Father Kitz, Father Payne and Father John Magdalene Suenram, OCD -- start each day with Morning Prayer and Mass. Then Father Kitz spends an hour in personal prayer.

The priests spend their afternoons giving spiritual direction, preparing retreats and being chaplains to the Carmelite sisters and the Missionaries of Charity. They end their day with Evening Prayer and the Office of Readings, which is part of the Liturgy of the Hours.

"There is a substantial part of our life that consists of prayer," he said.

On the weekends they travel, helping out by saying Masses at parishes across the state. Father Kitz also travels to give retreats.

Father Payne refers to Father Kitz as "our St. Francis at Marylake" because of his relationship to animals. Father Kitz had a cockatoo named Dante for 21 years before it died last year. He feeds the geese that live on the lake and cares for Sally, the Marylake dog.

"The dog knows Raphael is her true master," Father Payne said. "She goes into mourning when Raphael leaves."

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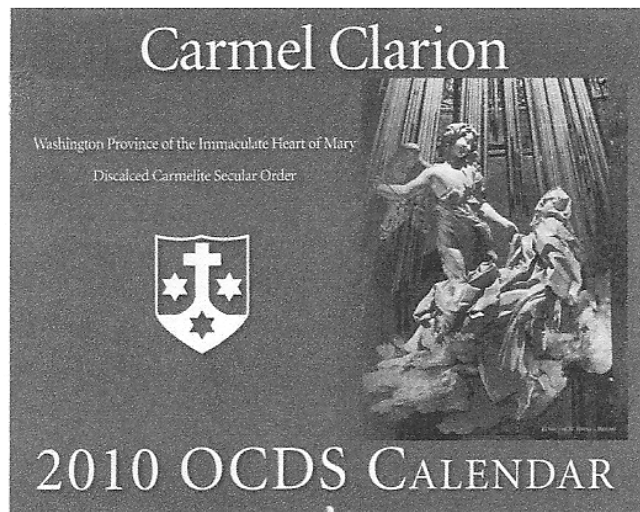


Every three years the order holds elections, meaning Father Kitz's assignment could change, and he may have to leave Marylake again.

"You would think a person his age would be thinking of retiring, but he's going like the Energizer bunny," Father Payne said.

*This story originally appeared in the June 13, 2009, issue of Arkansas Catholic, the weekly newspaper for the Diocese of Little Rock, P.O. Box 7417, Little Rock, AR 72217, [www.arkansas-catholic.org](http://www.arkansas-catholic.org). It is reprinted with permission.*

## Clarion calendar available



We invite our brothers and sisters in Carmel to purchase this year's calendar, which includes: Carmelite Feast Days, Church Feast Days, days of fasting and abstinence, and daily quotes of our Carmelite Saints. The inside cover includes the "I WAS BORN FOR YOU" Guidelines for our Teresian Studies on *The Book of Her Life*, as distributed from Fr. General to all friars, nuns and seculars.

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Pages 17-26 contain the provincial directory. Removed from the online version of the Flos Carmeli to preserve privacy. For information regarding how to contact communities in our province, please contact the Central Office at [jmjtj33@aol.com](mailto:jmjtj33@aol.com).

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

Because much will be said about these delights that the Lord gives to those who persevere in pray, I shall not say anything here. I say only that prayer is the door to favors as great as those He granted me. If this door is closed, I don't know how He will grant them. For even though He may desire to enter and take delight in a soul and favor it, there is no way of His doing this, for He wants it alone and clean and desirous of receiving His graces. If we place many stumbling blocks in His path and don't do a thing to remove them, how will He be able to come to us? And we desire God to grant us great favors!

From St. Teresa of Avila, *The Book of Her Life*, (Washington, D.C., 1976) 98-99, by permission of ICS Publications.

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