



Flos Carmeli

PC report: vacancy filled, plans made for visitations

A Happy and Holy New Year to all our sisters and brothers in Carmel.

With 2012 behind us, we now start out with renewed hope and faith that this New Year will be a year of peace that is experienced around the world and in our homes and faith communities. We pray that 2013 will indeed be a year that there will be “Peace on Earth, good will to men”.

We are happy to report that the vacancy on the Provincial Council has been filled by Dr. Kathryn Ney, OCDS who is a member of the Holy Spirit Community in Mobile, AL. Many of you may remember her from the talk she gave at the Lafayette Congress in 2011. She has been a member of the Mobile community since 2001 where she has served on the Council and most recently as Director of Formation. In November, Kathryn met Dorothy Mansen in Tulsa, OK. This provided her an opportunity to observe the procedures that take place during a Visitation. The Tulsa Study Group was very gracious and happy to extend their hospitality to Kathryn as well as to Dorothy. Next year Kathryn (Kathy) will do the Visitations for 2 of the com-

(Continued on page 2)

Inside this issue

African-American
Catholics surveyed
7

The first OCDS
Congress 8

Broken 15

The Thornbush 19

New from around
the Province 20

(Continued from page 1)

munities. We welcome her to the Provincial Council and express our gratitude for her kind offer to assist the PC for the remainder of this term.

There has been a lot of traveling by the Provincial Councilors and Father Bonaventure in the past couple of months. All of us are grateful for the kind hospitality and care we have been shown during our Visitations with you. We couldn't do this without the cooperation and hard work that local councils and members do. Having completed the Houston Workshop in the spring and the Congress this summer, we started in the fall to visit the study groups and communities that had been scheduled for then. Some of the 2012 visitations were completed earlier in the year. Listed below are the visitations that took place during October, November and December.:

Mary Kay Daniels: Atlanta, Lawrenceville

Dorothy Ashley: Topeka, Birmingham

Chris Wood: Lincoln/Omaha, Jackson

Dorothy Mansen: Huffman, Georgetown, Tulsa

The Provincial Council will have their annual meeting in early February. It will take place at the Mt. Carmel Center in Dallas. Any concerns /items that your council would like the PC to review should be sent to Dorothy Mansen. They will be considered as time permits.

Please keep in mind that your community's PC dues, yearly financial statements and up to date rosters are due by March 31. In order to clarify how many members are going to be assessed for PC dues we need listings that are very precise. Please list all active members (that include Active, Leave of Absence, and Isolates), separate from the aspirants, elderly/infirm and deceased. If they are all listed alphabetically in one list, it becomes very time consuming to separate them.

In Christ and Carmel, your Provincial Council,

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

I personally would like to extend my gratitude to everyone for the help you have extended to me this past year as I have been the acting president for the Provincial Council. Special "thanks" to Barbara Tinervia for her assistance and her suggestions, as well as to my fellow councilors who took on extra Visitations so that we would reach our schedule for 2012. Dorothy Mansen

Since my last report to our Secular Carmelite family, I wish to express great gratitude for the wonderful hospitality extended to me by the Atlanta and Lawrenceville Study Groups during visitations this past October. After each visitation I've been blessed to facilitate to date, I have marveled at the beauty and strength of faith, hope and love being so vibrantly lived in grassroots community, a real testimony to the integrity of our Order of Carmelite Discalced Seculars. I profoundly encourage everyone who may be going through trials no matter where you live, to keep putting their best foot forward and to continue to pray God's Light and Multifold Graces into whatever darknesses may be challenging each of us, keeping mindful that Jesus has already won the victory in our behalf. I always pray that the best possible thing can happen out of impossible situations, all for God's greater glory! May God's holy will be done.

The New Year has me scheduled for upcoming visitations I so look forward to. May 2013 bring each of you the joy and fullness of rich blessings and God's plentiful goodness outpouring into every area of your lives. May we allow Christ's fullness of peace and goodness to permeate the world, Mary Kay Daniels

Fr. Bonaventure Sauer, OCD

I was happily able to spend most of the last two months of 2012 at home in San Antonio. It was a wel-

Provincial Delegate's report

grown accustomed to. I did, though, have to make a kind of emergency trip north to central Illinois in mid-November to visit my mother. She suffered a bit of a setback in her health. (She has a weak heart.) But she improved and is now doing fine.

To those of you who learned of her health problems and prayed for her, please accept my thanks. My mother has always taken a special delight in being part of a kind of extended family—that of the Discalced Carmelites of the Oklahoma Province. She commonly asks about the friars by name and about those communities of Carmelite nuns she has visited in the past and still corresponds with regularly. While she doesn't know many of you Seculars personally, she does know of my work with the Secular Order and takes a genuine interest in it. For someone who is 86 and has suffered two heart attacks, one nearly fatal, she is still pretty well on the ball. Her mind is clear, and she's lost none of her native curiosity. I hope I can say the same about myself, if ever I reach that age.

To my great pleasure I got to spend Christmas in San Antonio with my brothers, taking part in the season's festivities and liturgies here at the Basilica. The beauty of the liturgical setting in the Shrine, done up as it is for Christmas, the music provided for mass by the fine music program here, the solemnity of the liturgies and good cheer and devotion of the people who fill the pews—it's always an occasion both uplifting and joyful in its simple humanity, such as any celebration of the Incarnation merits.

Here is a photo of the sanctuary of the Shrine arrayed in festive greenery. You'll also find at the bottom of the next page a photo taken during the Christmas pageant put on each year by the children's choir. It precedes the Christmas Eve vigil mass and draws a good-sized crowd, along with a host of proud parents milling about, with cameras in hand. You can see the impressive Nativity to the right in the background.

The Provincial Council is set to gather this coming January 31 through February 3 at Mt. Carmel Center in Dallas. It will be the Council's annual meeting. The agenda will be full, for there is much to discuss and evaluate. Barbara Tinervia, the central office administrator, who has been on the job for a year now, will be part of the meeting, helping us review how this new position is going. We will also be joined by the newest member of the Provincial Council, Kathryn Ney, who will be receiving something of an orientation to Council business.

Some of you may remember Kathryn from the Lafayette Congress where she gave one of the workshops, on psychological assessment in the discernment process. Her profession is psychological evaluation and counseling. She is a member of the Mobile community and has very generously, and with great enthusiasm, agreed to come onboard the Council to complete the term of Henrietta Albright. Henrietta, as you remember, had to resign from the Council due to ill health that hindered her ability to travel. We thank Kathy for her willingness to serve. I am looking forward to her input and unique contribution to the deliberations of the Council. She will be a good addition. [To the left you can see a photo of Kathryn.]



Cont. on page 4

(Continued from page 3)

The Provincial Council will also be meeting with Fr. John Grennan, OCD, a friar of the Anglo-Irish Province, who, since 2009, has been serving on the General Definitory—the council that assists the General.



Fr. Grennan will arrive in our province on February 1, flying into Dallas. He will then, first thing, meet with the Provincial Council at Mt. Carmel Center for a half day or so. It will be an informal meeting. But it will give the Provincial Council an opportunity to share with him—and through him with the General—about the Secular Order in our province and the work the Provincial Council does to assist the friars.

Fr. Grennan will remain in our province until February 25, traveling about to visit each of our houses as well as some of the Carmels of nuns. Just as you in your communities undergo a periodic visitation from the Provincial Council, so we friars of the province undergo a periodic visitation from the Center of the Order—that is, from the General or one of his Definitors. Fr. Grennan, a Definitor, will be conducting such a visitation of our province.

As with the visitations of your communities, he will with us interview the friars, look over our books, review our policies and practices, evaluate our life and formation program, and generally speaking assess the major issues facing us as we go forward. In time he will file a report, which will have its list of recommendations.

Please keep the province in your prayers during this time, this coming February, as Fr. Grennan makes his visitation. May it be a time of grace and light for us as we seek to face the issues of an uncertain future as they close in on us.

Today, as I write, it is the feast of the Holy Family. To conclude, let me draw from the notes I used at mass for my homily and turn them into a short reflection.

What most makes the Holy Family of Jesus, Mary, and Joseph a *holy* family is the presence there of a living faith, an authentic hope, and a strong and steadfast love. Such holiness, as a characteristic of human community, is that interpersonal, spiritual ambiance God desires for each of us, be it in our actual families, or our religious communities, our neighborhoods, or workplaces, our society and nation, indeed, in the human family as a whole. Family in this sense, whatever its size and make up, is the human setting for our lives. It shapes us as persons, for good or ill—or, most likely, a bit of both. It nurtures us and helps us grow or hinders us and stunts our development—or a bit of both. It is that human community to which we belong, whether we like it or not, and the community we share with those who belong to us, whether we like it or not. And very simply, God desires for each and all of us that such a setting, such a family, be truly holy, full of faith, hope, and love. He desires it and has promised it. And as he has promised it, so he will accomplish it. We call this final accomplishment of God's will, in prophetic anticipation, the kingdom of God. Ultimately, it is the life that God has promised us in communion with the holy family that is God himself, the Holy Trinity.



(Continued on page 5)

(Continued from page 4)

Here is a note received from Cindy Sliger, OCDS, president of the Provincial Council of the California Province. It concerns the 2013 Regional Congress, which will be hosted by the California Province and held in Portland, OR, June 20-23.

**I wanted to make sure that you were aware of this information for the 2013 Portland Oregon Congress. Please go directly to the congress website at <http://www.2013ocdscongress.net/>
Registration will begin in January. Here is a link to the latest newsletter, "Congress Chronicles" http://www.ocds.info/OCDS_Congress_Chronicles_3.pdf**

Cindy

Recently Fr. Juan Evangelista Cabrera, OCD, one of our younger friars, who is presently studying in Spain, completing his degree in spirituality, sent some photos he'd taken while visiting the city of Cuenca, which lies about midway between Madrid and Valencia. Fr. Juan went there on December 22 to attend the diaconate ordination of a friend of his, Br. Rafael Pascual Elías, OCD. Here are three of the set of photos he sent.

First, a photo of the old Saint Paul's Convent. Built in the 1500s for the Dominican Order, the church itself was not completed until the 1700s, its interior in rococo style. In the 1800s the convent and church were given over to the Pauline Fathers, who lived and worked there until 1975 when they had to abandon the

site due to structural problems. In the 1990s the convent was refurbished. It now houses a hotel.

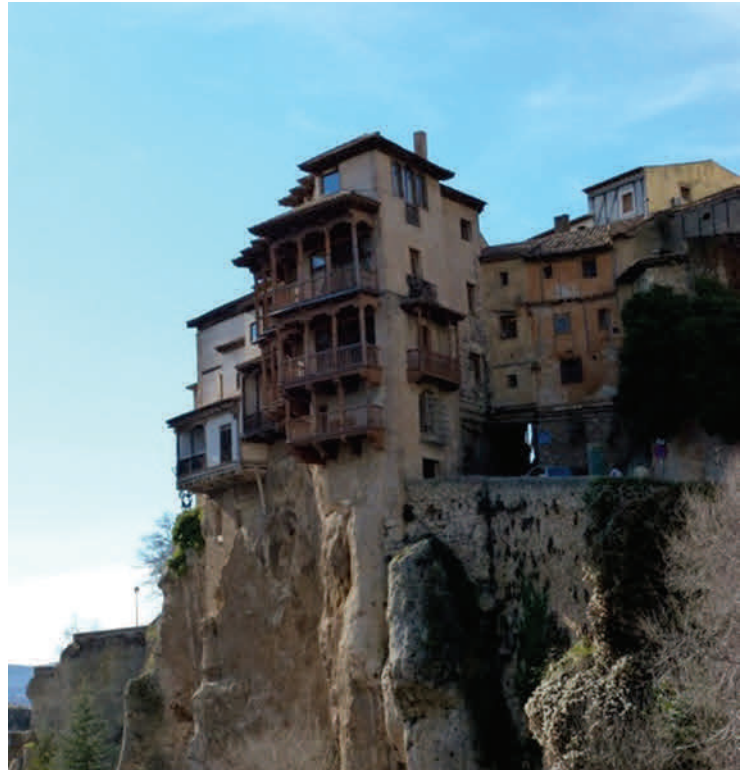
Second, in the photo below left is Fr. Juan himself [to the right] posing with the newly ordained deacon, Rev. Br. Rafael [to the left], and a friend. Behind them stretches the famous St. Paul's Bridge. Completed in 1589, its construction was overseen by the same architect who designed the convent of St. Paul [above]. It spans the Huecar River, connecting old Cuenca, seen in the background, with St Paul's Convent. The original



(Continued on page 6)

bridge collapsed and then was rebuilt in 1902, resting upon the ruins of the old bridge. It rises over 120 feet at its highest point.

Lastly, below right is a photo of the Hanging Houses of Cuenca. Built in the 1400s on the cliff above the Huecar River, *Las Casas Colgadas* (the Hanging Houses) have become the most famous buildings in Cuenca. They house a restaurant and a Museum of Art and figure in countless photographs by tourists who visit the city.



Winter 2012

African-American Catholics surveyed

Submitted by Dorothy Ashley, OCDS

The 2011 National Black Catholic Survey (NBCS) is the first national survey of its kind to assess the level of religious engagement of African-American Catholics.

- African-Americans at all age categories indicate stronger religious engagement than whites, and African-American Catholics are very similar to African-American Protestants. On almost every conceivable measure of religious engagement, ranging from religious beliefs to practice, African-Americans are more religious than most other Americans.
- African-American Catholic young adults are more religiously engaged and consider religion to be more important than whites of the same age.
- The oldest age category (60+) among African-American Catholics shows 74.9% strongly engaged in their parish, with 52.8% of 18-to-29-year-olds. White Catholics, on the other hand, have significantly lower engagement in all age categories—55.8% of 60-year-olds, and 26.8% of 18-to-29-year-olds.
- 48.2% of African-American Catholics attend church once a week compared with 30.4% white Catholics who attend weekly. African-American Catholics have comparable attendance at weekly services to African-American Protestants (50.5%) and better than white Protestants (37.3%).
- 48% of African-American Catholics, while only 25.9% of white Catholics, say they enjoy “being with others” in church.
- On direct questions of racism in the Church, African-Americans overwhelmingly do not consider the Church racist.
- Roughly one in four African-American Catholics report racially insensitive experiences in their parishes. A higher percentage (31.4%) report feeling uncomfortable because they were the only African-Americans in their parish and felt avoided because of their race.
- About a quarter of African-American Catholics said that priests have been insensitive or indifferent on issues important to their racial group.
- While not intending to minimize the perceptions of a sizeable proportion of parishioners, a much larger percentage of African-American Catholics has not experienced forms of racial intolerance. Rather, they find their parishes comforting and respectful. This helps explain why African-American Catholics’ religious engagement is high despite perceptions of racial challenges in the church.
- African-American Catholics are the least satisfied with the church’s position on targeting black vocations (only 36.6% are satisfied) and black saints (only 38.1% are satisfied).
- On policy issues external to the church, the satisfaction with the church’s position is lukewarm. 40.2% are satisfied with the church’s position in support of affirmative action. 44.2% are satisfied with the church’s perceived position in calling attention to problems in Africa. And 45.1% are satisfied with the church’s position on promoting racial inclusiveness.
- An overwhelming 85.7% find it important to include African-American religious expression into Catholic worship.

A Look Back

The First OCDS Congress, Oct. 10-12, 1952

By Father John Michael Payne, OCD

In preparing this history—and what follows is only a selection—Fr. John Michael used the language of the reports he had at hand. This language expresses an understanding of the Secular vocation which, while serious and exalted, is rather different than the one we might have today. For us the vocation is regarded as serious and exalted in its own right, and not just because of its connection to religious life.

Father Felix de Prato, OCD, Director of the Third Order and Prior of Marylake Monastery [near Little Rock], gave a hearty welcome to the Tertiaries who assembled in the Chapel at 5:00 PM on Friday, October 10, in the presence of His Excellency, the Most Reverend Albert L. Fletcher, Bishop of Little Rock. Fr. Felix, the human dynamo behind the Congress, expressed deep satisfaction at the attendance.



He then introduced our distinguished Tertiary, His Excellency the Most Rev. Richard O. Gerow of Natchez, MS [shown in photo at left], who gave the keynote address, "Mary and Carmel in World Peace." Throughout this inspiring talk the Bishop stressed humility—that is to say, self-distrust and dependence on God—as the key to obtaining the full measure of God's grace in this Congress. He then showed how souls who are not called to the religious life can do as much as religious for the glory of God by making their daily sacrifices trusting in Mary, and offering them to God, in the same way as religious. Souls in the world can learn to honor Mary by remembering how Christ Himself honored His Mother. They can thus imitate her and so obtain the same peace of soul that was hers . . .

[In photo at right, Bishop Fletcher of Little Rock wears his "cappa magna" at the opening of Congress.]

"Membership and Recruitment" [vocation promotion] was the topic of one afternoon panel, with Mr. Jack Nowery of the Shreveport Chapter presiding. The discussion was extremely lively and revealed that high standards are upheld by the various Chapters in securing new Tertiaries. Father Josiah Chattham, OCDS, Spiritual Director of the Jackson Chapter, showed throughout an unusual grasp of Tertiary problems. He was a guiding light and, whenever the least confusion was evident, entered into the discussion and clarified the matter.



It was brought out that "quality" is indispensable in a Discalced Carmelite Tertiary, for they embrace a

(Continued on page 9)

life that is the closest approach to the religious state to be found outside of monasteries, one which offers the Tertiary the opportunity to sanctify himself or herself in his own state of life by means of the vows and the life of prayer. By "quality," then, was meant a spiritual earnestness and ardor.

Each Chapter reported methods for securing new members, already tested. In addition to the personal contact emphasized by many groups, the following methods were reported. Little Rock makes use of the distribution of books, book reviews, talks on Carmel, slides and movies. In Dallas prospective new members are chosen from those who attend Mass daily or are engaged in Catholic Action. In Chicago a special effort is made to get clergy into the Third Order. The fact that we are THE "Order of Mary" is highlighted. And the support of the local Bishop and the Catholic press is solicited. Shreveport emphasized personal example—a kind of spiritual radiation. In St. Louis the local monastery of Carmelite nuns is a focal point for enlisting new recruits, especially in connection with the yearly novena of Our Lady of Mount Carmel in July.

Fr. Chatham emphasized the need for publicity and high ideals. He exhorted us to use anything as an excuse to publicize the Third Order and to aim at front page publicity. We must give readers the comprehensive view, pointing out that our Third Order offers (1) the closest approach to the religious state to be found outside of monasteries, and (2) the opportunity to sanctify your personal state of life by means of the vows and the life of prayer. Father Chatham urged us not to encourage anyone to seek membership in Carmel who asks for dispensation from more than one major rule. [Not sure what this means.] This is a vocation, and it is better not to grow than to play down the spirit of penance.

Father Felix endorsed this statement, adding that Carmel without penance is a fake, and that our goal should be the "Nada" of St. John of the Cross, where the self must shrink to nothing. He asked all Chapters to encourage colored people [African-Americans] to join, stating that anyone who does not welcome them should not be a Tertiary. [Remember, this is 1952.] He stated his preference for personal contact as the means for securing new members in most cases.

The Poem *The Spiritual Canticle*—as a Story

By Father Bonaventure Sauer, OCD

The Spiritual Canticle of St. John of the Cross is not an easy poem. That is true for many reasons. Reading it for the first time, it can seem like a string of images filing by like so many floats in a parade. But how do the images hold together? And how do the individual lines and stanzas form a whole? In order to find that overarching unity most people probably look to the commentary. They attach to the poem—from the outside, as it were—the conceptual flow of thought and reflection that characterizes this other work, the commentary. In doing so, they set the poem to one side. The poem seldom gets read in its own right.

The poem does have a rather straightforward unity, though. But it's a narrative unity, not a conceptual one. Very simply, the poem tells a story. And this story has a dramatic shape, employing the elements of any story—characters who interact, a conflict that moves the story along, and a resolution that leaves us at the end with a sense of completeness or wholeness. The individual images, for their part, find their place within this story and, in doing so, receive from it a deeper meaning and emotional resonance than they might otherwise have, if considered in isolation.

To interpret *The Spiritual Canticle* properly, then, one needs to begin with this story. Who are the characters? What is the conflict that moves the story forward? How does it unfold towards its final resolution? What is that resolution? Then, once we have a sense of the shape and substance of the story, we can ask the interpretive question. How can I relate this story to the story of my own life, and especially to the story of my spiritual life, of the story of love as it unfolds between God and me?

In the previous issue of the *Flos Carmeli* I printed a translation of *The Spiritual Canticle* which I had worked up a few years ago. What follows here are some brief notes, tied to the 39 stanzas of the poem, which try in a, for me, less than satisfactory way to sketch out the story the poem tells. You can see that I've broken the poem into three chapters and, within these chapters, grouped the stanzas in short units. I should probably rework these notes, amplifying them and improving upon them. But, as a first attempt, they are what they are.

Chapter I: *Courtship* (Stanzas 1—12)

Stanza 1: Love for the Bridegroom has stirred in the Bride's heart even before the story begins. But the Bridegroom, it seems, has taken no notice of it. The Bride's love goes unrequited. Instead, he has left her alone, all to herself. And she is in anguish.

2—3: First, then, to find the missing Bridegroom, she sends out emissaries to inform him of her plight. Maybe he will return . . . But soon she decides to go out seeking after him herself. She does so determined and fearless.

4—5: As she goes, she looks for signs to guide her . . . And sure enough, she finds them, everywhere. He has passed this way.

6—8: But she soon tires of this pursuit and begins to complain. The signs the Bridegroom has left behind only increase her longing . . . And with him still absent she feels helpless, lovesick, abandoned, on the point of despair.

9—10: So, she stops her search and simply cries out for him, pleading that he come and rescue her, taking her away with him . . . Or, if not that, then maybe he could let her see him again. That should be enough.

11—12: We have, then, a first crisis and resolution in this story. Pausing by a well, or perhaps a fountain, the Bride looks down into the water. On its smooth surface she thinks she can conjure up the Bridegroom's image . . . But then, all of a sudden, she sees him—his eyes are looking out at her from within her own eyes. The sight startles her, and she begins to run away . . . But the Bridegroom calls her back. And it is in this moment of mutual recognition that love is born between them.

(Continued on page 11)

(Continued from page 10)

Chapter II: *Betrothal* (Stanzas 13—26)

Stanzas 13—15: Caught up in the first bloom of their love, the Bride pours out her heart in praise of the Bridegroom. She summons images from nature at its most sublime . . . Or at its most mysterious and haunting . . . And then she looks forward to the day when she and the Bridegroom will be fully united in their love.

16—18: Then the Bride turns to speak to the Bridegroom. Other women may still seek you, she tells him . . . But the two of them are pledged to each other, or so she assures him, recalling the moment of their betrothal, which is recounted in the past tense.

19—20: The Bride then speaks to us. She recounts for us her new life spent in loving the Bridegroom . . . She may seem to some to have wandered off, leaving her former companions behind her and become lost. But really she has been found.

21—24: Speaking again to the Bridegroom, the Bride now joins with him in a kind of game of love . . . Which leads her to recall that look they once shared (perhaps in stanza 12) . . . That moment of mutual recognition when their love was first born . . . And she became beautiful in his sight.

25—26: Then again they return to their game of love . . . And the Bride calls forth to life and bloom, as it were, the garden where she and the Bridegroom will one day walk united in their love.

Part Three: *Union* (Stanzas 27—39)

—The remaining stanzas form a conversation between the Bridegroom and the Bride.

Stanzas 27—30: The Bridegroom speaks first. He and the Bride are together in an orchard, she resting in his arms . . . He recalls, as the Bride had earlier, their moment of betrothal . . . And then he begins to cast a spell over everything around them . . . Stilling the world so that the two of them might be alone together in perfect peace.

31—32: The Bride then speaks, again chasing away any potential rivals . . . And, speaking to the Bridegroom, asks him to keep himself hidden while her former companions wander off, far away.

33—34: Then the Bridegroom speaks, almost as though he were observing the scene rather than participating in it. He announces that everything has been made one between himself and the Bride . . . One in the union of life they now share, which has brought their love to its perfection. These stanzas seem the culmination or climax of the poem.

35—39: And the Bride speaks last, bringing the poem to a close. First, addressing the Bridegroom, she starts to lead him away with her . . . To where they can be alone, hidden from view . . . Then she imagines the perfection of love that awaits them there . . . In their moment of union—tranquil, wondrous, beautiful, full of grace and steadfast love . . . with all of life's struggles, fears, and conflicts having ceased.

The Spiritual Canticle

by St. John of the Cross

The Bride

1. Where did you hide yourself,
Beloved, and leave me sobbing?
Like a deer you fled
Once having struck me;
I ran after, calling . . . You were gone.

2. O you shepherds who climb
Up past the sheepfolds to the hilltop,
Should you happen to see him
Whom I love the most,
Tell him I droop, I ache, I die.

3. No, let me go seeking my beloved
Over mountains, along rivers—
I will gather no flowers
Nor fear any beasts;
I shall pass fortresses and frontiers alike.

4. You forests and deep thickets
Strewn by my beloved's hand,
Lush pastures
Overlaid with flowers,
Tell me, has he passed this way?

5. Spilling out unbounded graces
Hurriedly he passed these groves;
Fleeting gazing,
His glance alone
Left them blanketed with beauty.

6. Oh, you who alone can heal me,
Hand yourself over completely;
Beginning today
Stop sending messengers
Who tell me nothing of what I want—

7. For all who roam freely here
Recount your countless graces,
Yet wound me the more
And leave me dying
Muttering their, *uh, what can I say?*

8. So, why do I go on like this,
Not living where you live, O life?
I die shot through
With arrows sharpened
By all my heart conceives of my beloved.

9. Since you've wounded my heart, why,
Why don't you make it whole?
You've stolen it—
Why leave it lying
And not make off with what you've plundered?

10. Yes, make still these vexing afflictions
Since none but you can do it;
Let my eyes see you,
Who are their light,
And then I will possess them for you alone.

11. O pool of crystal clear water,
If on the silvery sheen of your surface
Suddenly should appear
The eyes I desire
That lie etched deep within me . . .

12. Oh, look away, my beloved;
I fly like a bird.

The Bridegroom

—My dove, come back,
The wounded deer
Lingers on the hill
As your flight fans and refreshes him.

The Bride

13. O my beloved, the mountains
And hidden wooded valleys,
Fabled islands,
And roaring rivers,
The whistling of love-laden breezes,

14. The night's utter stillness
At the first streaks of dawn,
Hushed music,
Far-echoing emptiness,
The supper that refreshes and delights:

15. Our bed as gentle as flowers,
Enlaced with lions' dens,
Draped in purple,
Set upon peace,
Canopied with countless gold shields . . .

16. Along the track of your footprints
Young women make their way—
At the nip of a spark
And heady spiced wine,
At the smell of balsam spread on the air—

17. Yet I in my beloved's wine cellar
Drank deeply, then stepped out
Staggering here and there,
Blinded to all;
I lost the flock I once had tended:

18. For there he had pressed me close
And taught me a delectable knowledge;
There I gave him
Myself completely,
Promising to be his bride.

19. My soul is now set to work
Expending all its means in serving him;
Not tending sheep,
Nor any other task,
Its whole work is in this work of love.

20. If from today among the townfolk
I'm no longer to be seen as before,
Then say I've strayed off,
Dazed and lovesick;
Though I lost my way, I was found.

21. With flowers and deep green leaves
Gathered in the cool of the morning
We now weave garlands
Abloom in your love,
Tied round with one strand of my hair—

22. That one strand you once toyed with
Winter 2012

As it hung fluttering at my neck,
For the sight of it there
Seized your heart,
And the look in my eyes pierced you.

23. When you gazed at me in return,
Your eyes impressed their grace upon me;
I felt so desired
That my eyes were enabled
To adore all they saw within you.

24. Oh, please do not despise me;
Though once you thought me common,
See, I am fair,
Now that your look
Has traced such beauty upon me.

25. Round up for us the foxes,
For the grapevines are thick with flowers;
As we gather rosebuds
Like tiny pinecones
Let no one be seen on the hill.

26. Keep still, sickly north wind;
South wind, come, stir up love:
Kiss the garden

Till its flowers abound

And my beloved can take pasture among them.

The Bridegroom

27. She has entered now, my bride,
The orchard she once dreamt of;
Contentedly she rests,
Her head lying
In her beloved's tender arms.

28. Here beneath this apple tree
You were given to me in marriage:
I offered you my hand,
And you arose,
Here where your mother once had fallen.

29. Quick darting birds,

Lions, antelope, and leaping deer,
Hills and marshes,
Languid breezes,
Fears that keep watch in the night:

30. By the soft strumming of the harp,
By the enchantress' song, I conjure you:
Cease your raging,
Rattle not our walls,
Let my bride sleep in peace.

The Bride

31. Woodland maidens of Judea,
Off among the flowering rosebushes
Resin drips;
You, too, keep back,
Do not think to come knocking at our door.

32. And you, my dearest, now hide yourself;
Look away, off towards the mountains,
Saying nothing,
But see my companions
Wandering together along the far isles.

The Bridegroom

33. Now the little white dove
Has borne her green branch to the ark,
And look, the turtledove
Has found his heart's mate
Down by the grassy riverbank.

34. All alone she dwelt
And alone has now built her nest;
Alone he leads her,
Her dearest one,
Who alone, too, bears a wound of love.

The Bride

35. Together we shall delight, beloved,
And walk lost in your beauty,
Over mountain and hill
Where clear water flows,
Then on into the thick dark wood,

36. Until climbing ever higher

To where caverns are niched in the rock,
Beyond all sight
There we shall enter
To drink musty wine of the pomegranate.

37. There you shall set before me
That which my soul once groped for,
And there give me quickly,
You, my life,
What you gave me once that other day:

38. The breeze breathing in, breathing out,
And the sweet song of the nightingale,
The grove exquisite
In the quiet of the night,
With a flame that does not burn, yet consumes . . .

39. And no one is watching any longer,
Neither can Aminadab be seen,
For the siege has ceased,
And the cavalry charging
Has dismounted before the castle's moat.

Broken

By Barbara Tinervia, OCDS,

Central Office Administrator

Written while recuperating from a personal injury

I am broken. Literally and figuratively. Spiritually and bodily. I contemplate my brokenness in all its aspects while the physical aspect forces me to slow down and do...nothing.

I was not created to be broken, but it happened. It happened to each of us. It happened to all of us. It was not intended to be so, but it is so.

As I battle my brokenness, I become aware of our shared brokenness. And realize that I often see YOUR brokenness quite plainly...while being totally blind to my own. But it's there, oh, yes. Aren't we something? For you see MY brokenness clear as day, and often not your own.

Own? There's an interesting word. For, you see, my OWN brokenness is what, in fact, I OWN. It is one of the few things that are all mine and not loaned to me by my Loving Father. For He, who is All-Perfect, cannot be broken, you see.

But that was not how He chose to leave things. No, in a measure of love that I shall never be able to fully comprehend, He decided that HE would join ME in my brokenness.

He would take my brokenness upon Himself and conquer it. He would use it to lift me to heights I could not scale without it.

And you? Ah! He loves you that much. He decided to take YOUR brokenness upon Himself, too! As if the burden of MY brokenness was not already weighing Him down. No, He'll gladly take on YOURS. And YOURS. And YOURS. And YOU over there. He's taking it all. Just one thing...I have to let Him take it. And so do you. If I clutch my brokenness and shout, "MINE!" He will sorrowfully concur, it is mine. And He'll wait, patiently, lovingly, for the day when I finally am ready to let go and hand my brokenness to Him. In the end, it is one of the only things I possess that I can freely give to Him. What a strange gift for One who has everything! Why does He want such a gift?

Oh, yeah. Because He never wanted it for me. He desires me to be complete, whole. Like Him. With Him. With you. And you. And you, over there.

So, you see, I have to accept my brokenness. I have to see it. And quit seeing just YOUR brokenness. Else I will fail to see my gift for Him, the Babe—the one who came for the express purpose of taking my brokenness from me, and yours from you. It is the best gift we can give Him, to kneel together, side-by-side, and together offer our brokenness to Him. It is the best gift we can give Him because it is the only gift He wants, the gift He came for, so that He could receive it and raise each of us to Himself.

A love I will spend a lifetime trying to understand and emulate. It's the least I can do.

Please accept my apologies for any delays in communication and/or any short, terse-sounding emails that you have received or may receive from me. I broke my left wrist on December 2 and am reduced from fluent touch-typing to hunting-and-pecking with my right index finger! Needless to say, keystrokes are currently at a premium! I appreciate your understanding and patience.

Winter 2012

Archbishop Rowan Williams addresses Synod of Bishops

OCT. 11, 2012—from the text of His Grace Dr. Rowan Williams, Archbishop of Canterbury, during his address to the Synod of Bishops

Your Holiness, Reverend Fathers . . .

1. I am deeply honored by the Holy Father's invitation to speak in this gathering . . . The gathering of bishops in Synod for the good of all Christ's people is one of those disciplines that sustain the health of Christ's Church. And today especially we cannot forget that great gathering . . . that was the Second Vatican Council . . . For so many of my own generation, even beyond the boundaries of the Roman Catholic Church, that Council was a sign of great promise, a sign that the Church was strong enough to ask itself some demanding questions about whether its culture and structures were adequate to the task of sharing the Gospel with the complex, often rebellious, always restless mind of the modern world.

2. . . . Texts such as *Lumen gentium* and *Gaudium et spes* laid out a fresh and joyful vision of how the unchanging reality of Christ living in his Body on earth through the gift of the Holy Spirit might speak in new words to the society of our age and even to those of other faiths. It is not surprising that we are still, fifty years later, struggling with many of the same questions and with the implications of the Council; and I take it that this Synod's concern with the new evangelization is part of that continuing exploration of the Council's legacy.

3. . . . The Council built on the greatest insights of a theology that had returned to earlier and richer sources—the theology of spiritual geniuses like Henri de Lubac, who . . . [spoke] of humanity as made in God's image and of grace as perfecting and transfiguring that image so long overlaid by our habitual “inhumanity.” In such a light, to proclaim the Gospel is to proclaim that it is at last possible to be properly human: the Catholic and Christian faith is a “true humanism,” to borrow a phrase from another genius of the last century, Jacques Maritain.

4. Yet de Lubac is clear what this does not mean. We do not replace the evangelistic task by a campaign of “humanization” . . . It is the faith itself that shapes the work of humanizing . . . Evangelization, old or new, must be rooted in a profound confidence that we have a distinctive human destiny to show and share with the world. There are many ways of spelling this out, but in these brief remarks I want to concentrate on one aspect in particular.

5. . . . Christ's humanity . . . is the perfect human “translation” of the relationship of the eternal Son to the eternal Father, a relationship of loving and adoring . . . a pouring out of life towards the Other. Thus the humanity we are growing into in the Spirit, the humanity that we seek to share with the world as the fruit of Christ's redeeming work, is a contemplative humanity. St Edith Stein observed . . . “all speaking about God presupposes God's own speaking”; in an analogous way we could say that we begin to understand contemplation when we see God as the first contemplative, the eternal paradigm of that selfless attention to the Other that brings not death but life to the self.

(Continued on page 17)

Winter 2012

(Continued from page 16)

All contemplating of God presupposes God's own absorbed and joyful knowing of himself and gazing upon himself in the trinitarian life.

6. To be contemplative as Christ is contemplative is to be open to all the fullness that the Father wishes to pour into our hearts. With our minds made still and ready to receive, with our self-generated fantasies about God and ourselves reduced to silence, we are at last at the point where we may begin to grow. And the face we need to show to our world is the face of a humanity in endless growth towards love, a humanity so delighted and engaged by the glory of what we look towards that we are prepared to embark on a journey without end to find our way more deeply into it, into the heart of the trinitarian life . . .

7. . . . In the early Church, there was a clear understanding that we needed to advance from the self-understanding or self-contemplation that taught us to discipline our greedy instincts and cravings to the “natural contemplation” that perceived and venerated the wisdom of God in the order of the world and allowed us to see created reality for what it truly was in the sight of God—rather than what it was in terms of how we might use it or dominate it . . .

8. In this perspective, contemplation is very far from being just one kind of thing that Christians do: it is the key to prayer, liturgy, art, and ethics, the key to the essence of a renewed humanity that is capable of seeing the world and other subjects in the world with freedom—freedom from self-oriented, acquisitive habits and the distorted understanding that comes from them. To put it boldly, contemplation is the only ultimate answer to the unreal and insane world that our financial systems and our advertising culture and our chaotic and unexamined emotions encourage us to inhabit. To learn contemplative practice is to learn what we need so as to live truthfully and honestly and lovingly. It is a deeply revolutionary matter.

9. . . . We have to be very careful in our evangelization not simply to persuade people to apply to God and the life of the spirit all the longings for drama, excitement, and self-congratulation that we so often indulge in our daily lives . . . Responding in a life-giving way to what the Gospel requires of us means a transforming of our whole self, our feelings and thoughts and imaginings. To be converted to the faith does not mean simply acquiring a new set of beliefs, but becoming a new person, a person in communion with God and others through Jesus Christ.

10. Contemplation is an intrinsic element in this transforming process. To learn to look to God without regard to my own instant satisfaction, to learn to scrutinize and to relativize the cravings and fantasies that arise in me—this is to allow God to be God, and thus to allow the prayer of Christ, God's own relation to God, to come alive in me. Invoking the Holy Spirit is a matter of asking the third person of the Trinity to enter my spirit and bring the clarity I need to see where I am in slavery to cravings and fantasies and to give me patience and stillness as God's light and love penetrate my inner life. Only as this begins to happen will I be delivered from treating the gifts of God as yet another set of things I may acquire to make me happy, or to dominate other people. And as this process unfolds, I become more free—to borrow a phrase of St Augustine—to “love human beings in a human way,” to love them not for what they may promise me, to love them not as if they were there to provide me with lasting safety and comfort, but as fragile fellow-creatures held in the love of God . . .

11. The human face that Christians want to show to the world is a face marked by such love, and thus a face formed by contemplation, by the disciplines of silence and the detaching of the self from the objects that enslave it and the unexamined instincts that can deceive it . . . It should not need saying that this is not at all to argue that 'internal' transformation is more important than action for justice; rather, it is to insist that the clarity and energy we need for doing justice requires us to make space for the truth, for God's reality to come through. Otherwise our search for justice or for peace becomes another exercise of human will, undermined by human

(Continued on page 18)

self-deception . . .

12. Those who know little and care less about the institutions and hierarchies of the Church these days are often attracted and challenged by lives that exhibit something of this. It is the new and renewed religious communities that most effectively reach out to those who have never known belief or who have abandoned it as empty and stale. When the Christian history of our age is written especially, though not only, as regards Europe and North America—we shall see how central and vital was the witness of places like Taizé or of more traditional communities that have become focal points for the exploration of a humanity broader and deeper than social habit encourages. And the great spiritual networks, Sant' Egidio, the Focolare, Comunione e Liberazione, these too show the same phenomenon; they make space for a profounder human vision because in their various ways all of them offer a discipline of personal and common life that is about letting the reality of Jesus come alive in us.

13. . . . We have become used to talking about the imperative importance of “spiritual ecumenism” these days; but this must not be a matter of somehow opposing the spiritual and the institutional, nor replacing specific commitments with a general sense of Christian fellow-feeling . . . I mentioned the Focolare movement a moment ago: you will recall that the basic imperative in the spirituality of Chiara Lubich was “to make yourself one”—one with the crucified and abandoned Christ, one through him with the Father, one with all those called to this unity, and so one with the deepest needs of the world . . . The contemplative habit strips away an unthinking superiority towards other baptized believers and the assumption that I have nothing to learn from them. Insofar as the habit of contemplation helps us approach all experience as gift, we shall always be asking what it is that the brother or sister has to share with us—even the brother or sister who is in one way or another separated from us or from what we supposed to be the fullness of communion . . .

14. In practice, this might suggest that wherever initiatives are being taken to reach out in new ways to a lapsed Christian or post-Christian public, there should be serious work done on how such outreach can be grounded in some ecumenically shared contemplative practice. In addition to the striking way in which Taizé has developed an international liturgical “culture” accessible to a great variety of people, a network like the World Community for Christian Meditation, with its strong Benedictine roots and affiliations, has opened up fresh possibilities here . . . And for those who have drifted away from the regular practice of sacramental faith, the rhythms and practices of Taizé or the WCCM are often a way back to this sacramental heart and hearth.

15. What people of all ages recognize in these practices is the possibility, quite simply, of living more humanly—living with less frantic acquisitiveness, living with space for stillness, living in the expectation of learning, and most of all, living with an awareness that there is a solid and durable joy to be discovered in the disciplines of self-forgetfulness that is quite different from the gratification of this or that impulse of the moment. Unless our evangelization can open the door to all this, it will run the risk of trying to sustain faith on the basis of an un-transformed set of human habits—with the all too familiar result that the Church comes to look unhappily like so many purely human institutions, anxious, busy, competitive, and controlling. In a very important sense, a true enterprise of evangelization will always be a re-evangelization of ourselves as Christians also, a rediscovery of why our faith is different, transfiguring—a recovery of our own new humanity . . .

Winter 2012

THE THORNBUSH

For years I'd grown by the courtyard gate
Always wondering what would be my fate.
Then on Friday, tortured and beaten, yet meek and mild
Stood the One so willing to die, if only for one little child.
"Which bush, which bush" were the words I heard
So loudly spoken and frightening every bird.
"Choose me, choose me", my thorny voice said,
"And place me hard against the Savior's head,
That Blood from the piercing by my thorns
Would have saving power for the yet unborn."
And so it was, I was pulled apart
By calloused hands that had no heart.
Bent and twisted like a thread
I became the CROWN for the Savior's head.



by Dorothy Mansen, OCDS

News from around the province

Compiled by Fr. Bonaventure Sauer, OCD

1. Baton Rouge, LA—submitted by Frances Locker, OCDS

First, we have gained a new member. Greg Lawrence was admitted to formation at a simple ceremony on Sunday, November 11. Shown in the photo below, taken just after the clothing, are [from left to right] Clarence Landry, our president, Deacon Gene Brady, OCDS, who presided at the ceremony, Greg Lawrence, our new member, and myself, Frances Locker, who serves as formation director. Also pictured here [to the right] is Sr.



Mary of the Sacred Heart, a Visitation sister, who had entered our community for a while, but then left to become a Visitation Sister. Sr. Mary was invited as Greg's guest. It was very good to see her again.



Second, on September 3, 2012, our Community lost one of our most beloved members, Jackie Hargroder. She was 78. A Mass of Christian Burial was celebrated at Our Lady of Mercy Church in Baton Rouge.

Jackie is survived by her husband of 57 years, Lee Hargroder, and by one son, three daughters, ten grandchildren, and seven great-grandchildren. A wonderful wife, mother, grandmother, and great-grandmother, a model of faith in the church as well as in our OCDS Community, she made her First Promise on May 4, 1982 and her Definitive Promise on December 5, 1985. Jackie was a loving and caring person who easily made friends, not only in our Community but in others as well during the many retreats she attended.

During the last few years of her life Jackie was unable to communicate her thoughts verbally, probably because of a stroke. However, she communicated with all who knew her by means of her beautiful smile which charmed everyone. All

(Continued on page 21)

who knew her were edified by her calm acceptance of whatever trials came her way, and by the love she exhibited to others.

For as long as it was physically possible for her to attend our OCDS monthly meetings, her husband, Lee, faithfully brought her. Over the years he also often prepared the Church for our OCDS Community Masses. We are grateful to him and the family for sharing our sister, Jackie, with us.

2. Birmingham, AL—submitted by Sylvia Bresowar, OCDS

On November 10, 2012, Dorothy Ashley, OCDS, who serves on the Provincial council, conducted a visitation of the community of St. John of the Cross and St. Paul the Apostle here in Birmingham. Shown in the photo below, which was taken at the time, are from left to right, in the back, standing—Jennifer Gardner, Doby Hanks, Bill Hanks, Dorothy Ashley (visitorator), Linda Savarese, Anne Vicinanza, Lee Ann Self, Michelle Johnson, Rosemary Reid, Susy Stokes, Joe Pilleteri, and Mary Teresa Martin. And from left to right in the front, kneeling or sitting—Mary Cavanaugh, Diana Nesbitt, Carolyn Flagg, Katherine Nicastro, Mary Rose Nicastro, Judy Leurck, and Sylvia Bresowar.

Not pictured are our Spiritual Assistant, retired Bishop Emeritus David Foley, and fellow members Olga Coburn, Thais Forrest, Diane Gotay, Jayne Higginbotham, and Gordon Sibley.



(Continued on page 22)

(Continued from page 21)



In Loving Memory of
Marjorie Mastio Calato
September 11, 1927 - October 9, 2012

Psalm: 100

Make a joyful noise to the LORD, all you lands!
Serve the LORD with gladness;
Come before His presence with singing.
Know that the LORD, He is God;
It is He who has made us, and not we ourselves;
We are His people and the sheep of His pasture.
Enter into His gates with thanksgiving,
And into His courts with praise.
Be thankful to Him, and bless His name.
For the LORD is good;
His mercy is everlasting,
And His truth endures to all generations.

E.J. Fielding Funeral Home

Patty Still, Cliff Brown, his wife Shirley, Lynda Schwartz, Jackie Cambas, and Ethel Ganuchau. The photo

3. Covington, LA—submitted by Suzette McGoey

Marjorie Mastio Calato (Marjorie of Jesus and Mary), a long time member of the New Orleans OCDS community, who transferred to the Covington community in 1994, passed away Tuesday, October 9, 2012. Here is a copy of the back of the holy card from her funeral service.

Marjorie was born on September 11, 1927 in New Orleans, clothed July 15, 1984, made her First Promise July 22, 1986, her Definitive Promise July 16, 1989, and took Vows on February 17, 1991.

She managed the offices and finances for many years at her local parish church, St. John the Baptist, in Folsom, LA. The beloved wife of the late Henry J. Calato, she was a true daughter of the Church and of Carmel and will be dearly missed by her Carmelite brothers and sisters.

Below is a photo taken at the time of the visitation of our Covington Study Group on the weekend of September 7-9. Dorothy Ashley, OCDS, was our visitator.

Shown are, in the front row, seated, from left to right: Betty Ketchum, Pat Simon, Ann Shiell, and Miriam Torres. In the back row from left to right, standing, are: Jeffrey Thomas, Karla Pastor, Dorothy Ashley (Visitator), Sandy Wall, Ingrid Sandoval, Marie Mahoney, Niki Mendow, Roy Simon, Patty Still, Cliff Brown, his wife Shirley, Lynda Schwartz, Jackie Cambas, and Ethel Ganuchau. The photo



(Continued on page 23)

(Continued from page 22)

was taken in the large speak room of the Covington Carmel where we meet each month.

4. Huffman, TX—submitted by Elizabeth Ogilvie, OCDS

Elizabeth wishes to share with the Province the joy of her Definitive Promise on July 28 2012. Fr. Willie Legal, OB, received my Promise on behalf of the Order. My devotional title is Elizabeth of St Teresa de Jesus and St Peter the Apostle. Here I am in a photo taken just after my profession.



5. Knoxville, TN—submitted by Kathy Dewine, OCDS

There has been a death in our family. Jeanne Dauenhauer—Jeanne of the Blessed Sacrament, in Carmel—was born January 25, 1934, and died at the age of 78 this past September 23. She is survived by her loving husband, David, a brother, two sisters, and a host of nieces, nephews, great nieces, and great nephews. She had no children herself and taught school throughout life.

Jeanne’s first formation in Carmel was in Louisville, where she lived at the time. But when her husband’s job took them to Nashville, she continued her formation with our Knoxville Study Group. She made her Definitive Promise in April, 2008.

She served our community as Hospitality Servant, scheduling members to bring refreshments and helping to set up and clean after our social times at monthly meetings. Jeanne’s beloved husband David used to drive her to and from Nashville each month to attend our meeting. It was a six hour round trip. He brought along their little dog Bo. And the one time David and Bo visited our meeting was the only time in our history that we’ve had a dog in our midst—a cute, well-behaved dog, that is!



As Jeanne’s health declined, she continued to come when she could, until she wrote that she was no longer able to make the trip. Some of our members were able to visit her in Nashville, both in her home and, later, in the Hospice where she died. David faithfully kept us updated on her progress toward heaven.

Seven Seculars were able to attend her funeral in Nashville. We were so moved by the devotion with which it had been planned, in particular the special Carmelite focus David gave the service. He even set up a little altar at the funeral home for the visitation, featuring flowers from both the Louisville and Knoxville OCDS groups along with some of Jeanne’s favorite devotional symbols.

Jeanne was a dear woman, a loving wife, a devoted teacher, and a faithful Catholic and Carmelite. While we miss her, we happily commend her to the eternal life God has in store for her.

(Continued on page 24)

6. New Orleans, LA—submitted by *Ada Jordan, OCDS*

Joan Carroll Cruz, OCDS, died on Saturday, October 20, 2012, in Hammond, LA. She was 81 years of age.

Born September 10, 1931, she was married to Louis Edgar Cruz for 58 years and the mother of 5 children, 3 boys and 2 girls. One son preceded her in death. She is survived by a brother Kenneth and a sister Elba, both of whom lived in New Orleans for many years and then lost everything in Hurricane Katrina.

Joan was clothed as a Secular Order Carmelite on October 20, 1968, then made her profession October 19, 1969. Fr. Hilary Smith, OCD, received her promise. She later took vows, on July 18, 1976. Her name in the Order was Marie of the Cross.

She served our New Orleans OCDS community as treasurer for many years. She was formation director from 1976 to 1984, served on the council from 1984 to 1990, and then again from 2002 to 2005. I was privileged to have Joan as my formation director. She loved Carmel and was a true daughter of the church. We all miss her deeply.

Joan was an author and published fifteen books of a pious or devotional character. Her works include such titles as *The Incorruptibles* (1977, with TAN Books), *Eucharistic Miracles* (1987, again with TAN Books), *Mysteries, Marvels, Miracles* (1997, also with TAN Books), *Saintly Women of Modern Times* (2004, with Our Sunday Visitor), and most recently *See How She Loves Us* (2012, with TAN Books).

7. Tulsa, OK—submitted by *Barbara Tinervia, OCDS*

The Blessed Elizabeth of the Trinity Study Group in Tulsa was pleased to welcome Dorothy Mansen and Kathy Ney for our regular visitation on November 16-19. The photo on the next page was taken at the time. In it are shown standing, from left to right: Dorothy Mansen, visitator, Tita Jones, Janelle Cornelius, Donna Felzke, Andrea Knepp, Barbara Tinervia, Mickey Fitch, Susie Spanier, Shirley Folwarski, and Anna Hansen. Kneeling in the front is Kathy Ney, new to the Provincial Council. She was accompanying Dorothy on this visitation in order to learn the ropes. Not shown, since she was taking the picture, is Mackey Sutton.

A note from the Provincial Delegate:

If you wish to submit news items for the Flos Carmeli—that is, notices of professions or visitations, retreats or days of recollection, apostolic endeavors, other special celebrations, and of course obituaries—please send them to me, Fr. Bonaventure, the OCDS delegate, not to one or the other member of the OCDS Provincial Council. Of course, I prefer everything by email, if at all possible. My email address is bvsauer@yahoo.com



Parting Words

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

“Let us understand, my daughters, that true perfection consists in love of God and neighbor; the more perfectly we keep these two commandments the more perfect we will be.”

From *St. Teresa of Avila: The Interior Castle Study Edition* trans. by Kieran Kavanaugh, OCD, and Otilio Rodriguez, OCD, prepared by Kieran Kavanaugh, OCD and Carol Lisi, OCDS, copyright 2010 Washington Province of Discalced

Some Carmelite Web sites

Province of St. Therese, Seculars: <http://thereseocds.org/>

Discalced Carmelite Friars, Province of St. Therese: <http://www.carmelitefriarsocd.com/contact-us>

Preparing for the V Centenary of the Teresa of Jesus: 1515-2015: <http://www.iwasbornforyou.com/index.php>