



Flos Carmeli

Oklahoma Province
Secular Order of Discalced Carmelites

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From the President's Desk

By Mary Kay Daniels, OCDS—President of the Provincial Council

Dear Faithful Companions in Carmel,

Stability. Stamina. Strength. Solid and lasting faith. These are but a few of the many distinctive graces our Carmelite family continues to bring to our Holy Church. As the PC participated in the Western Province's 2016 San Jose Congress a few weeks ago, met for its extended Annual Meeting and the Inter-Provincial Council Meeting, we visited about the fine integrity of the Seculars we meet when doing visitations, folks who are going through harsh and tough times, yet keep praying with great faith and love for Our Lord, live justly and keep true to their Carmelite calling.

During visitations, we see first-hand at the grassroots, how Carmelite Seculars carry forth into the world the extraordinary gift of Christ's own steadfast love for the Father, and for one another. Sharing from personal experience, so many times when encountering life's challenges, I have been led by the Holy Spirit in a very personal way, to live Jesus' words to Peter in Lk 22: 31-32, where Jesus says, "Simon, Simon! Satan, you must know, has got his wish to sift you all like wheat; but I have prayed for you, Simon, that your faith may not fail, and once you have recovered, you in your turn must strengthen your brothers." "Recovered", I continue to strengthen my brothers and sisters the best I can, as well as living St. John of the Cross' counsel, "Take neither great nor little notice of who is with you or against you and try always to please God. Ask him that his will be done in you. Love him intensely, as he deserves to be loved." (The Sayings of Light and Love)

Thank you for sharing your stories and experiences with us during our visitations. It's an honor and a privilege to be with you, to get to know you better, to celebrate Christ's Presence within your communities, and to share our Carmelite spirituality together. A true gift from heaven!

2016 Congress was most enjoyable, rich in prayer and inspiration. A homily from the Congress that just might bless you follows in the upcoming pages. We're noticing that more and more Seculars are putting a priority on attending the Secular Congress annually because they find Congresses to be spiritually nourishing, growth provoking, and there's something very special about all of the graced interactions that go on among the Seculars. God's Presence is very strong among us. If you have never attended a Congress before, please seriously consider planning to attend

(Continued on page 2)

Inside this issue:

From the Provincial President's Desk	1-2
Report from the Provincial Delegate	3-6
Provincial Council Q&A - Carmelite Maturity	7-10
2016 San Jose OCDS Western Regional Congress Homily	11-12
2017 Provincial Congress San Antonio	13-15
Reflections on My Carmelite Life	16
News from around the Province	17-20
News from around the World	21-26
Carmelite Obituaries	27

From the President's Desk

By Mary Kay Daniels, OCDS—President of the Provincial Council—

(Continued from page 1)

our upcoming Congress to be held in San Antonio from November 2nd through 5th, 2017. We've yet to meet a Congress attendee who ever left a Congress disappointed. You're most likely to experience the graced interactions we're talking about, and numerous other blessings.

Our Congress 2017 site <http://www.2017ocdscongress.com> has opened! It's beautiful! **The Omni San Antonio Hotel at the Colonnade is now accepting reservations at the discounted rate**, easy to make via the website. Many folks from the Western and Eastern Provinces plan to attend, and we want for you to have the first chance to obtain the discounted room rates.

Another important reminder: your personal responses to our official draft of the Statutes are to be submitted to your Councils, who in turn will assimilate all the information received and report it to the PC, and also let us know whether or not the feedback was singular or represented the opinion of a substantial number of community members. Feedback is to be emailed to Claire Bloodgood at ocds.bloodgood@suddenlink.net by the **deadline, August 1**. Councils are to report back on the Permanent Record Form by that date too.

Following-up on PC recommendations for appointments for the next Triennium, the PC extends profound gratitude to all of you who have generously extended yourselves to serve, and to each of you who initiated their recommendations. The PC is presently in a prayer and discernment phase of the recommendation process.

The Formation Guidelines Updating Team continues to most diligently work on its project. No deadline has been officially set as they wish to be thorough. Initially they hoped to be ready to present their conclusions for the Plenary Meeting preceding the 2017 Congress, and that may or may not happen. We can all be grateful for the wonderful service they are providing for our Province.

Enjoy this Summer FLOS! All of it! Enriching insights, useful information and joyful reading await you.

May You Continue to Be Richly Blessed -- On Behalf of the Provincial Council,

Mary Kay Daniels, OCDS

President, Provincial Council for the OCDS Oklahoma Province

On Behalf of the Provincial Council :

Claire Bloodgood, OCDS,

Kathy Dewine, OCDS,

Jo Ann Murphy, OCDS, and

Chris Wood, OCDS



Report from the Provincial Delegate

By Father Bonaventure Sauer, O.C.D.

The OCDS Congress--which, as you know, takes place each year somewhere in our country, hosted by one or the other of the three US provinces--this year took place in San Jose, CA, from June 23 to 26. The members of your Provincial Council, and myself as OCDS Provincial Delegate, went a day early to meet with the Provincial Councils and OCDS Provincial Delegates of the other two provinces. This gathering, which takes place each year just prior to that year's congress, is called, seeing how, since the days of Adam, everything must have its name, the OCDS Inter-Provincial Council.

The Congress itself, I'd say, was a happy event. Its motto was "**Bringing God Back into the World through our Carmelite Mission**," and all the talks, in one way or another, addressed this theme. There were over 500 in attendance, mostly from the California-Arizona Province, of course. But the Washington Province didn't go unrepresented. And as for our lowly Province of St. Therese, well, how should I put it? We were not *not* present. But I would have liked a little better representation. One never tires of seeing familiar faces.

The photo below shows the whole 500+ of us gathered for mass. You can see that we pretty much

filled the hotel's grand ballroom.

On the closing night of the Congress, which, as with every congress, wrapped itself up with a banquet, our small band of Oklahomans got to stand up on stage together and promote next year's congress in San Antonio, offering a word or two of Come on down, y'all, to San Antonio for a grand old time, and then singing a little ditty, set to the tune of *Deep in the Heart of Texas*, with words by Claire Bloodgood, of Provincial Council fame, inviting all to our congress with Texas-sized panache. I do have to say that our little skit got their attention. But also the chance to visit San Antonio and see the Basilica piqued their interest. Many said to me, "Well, I'll see you next year in San Antonio." And I've decided to take them at their word.



What is a OCDS Congress?

Being fresh from the Congress in San Jose, and thinking about our own Congress in San Antonio next November 2017, I figure it might be helpful to some of you for me to say something about congresses, about what they are and why they're important. A congress is more than a kind of glorified, large-scale retreat or day of recollection. They do offer plenary talks or presentations, of course--*plenary* meaning "for the whole group"--but they also offer workshops and panel discussions, which serve as opportunities to address practical issues in a setting potentially more interactive than a plenary session of however many hundred. These smaller, more focused settings allow Seculars to speak to Seculars about matters of common concern. A number of such workshops are being planned for the upcoming San Antonio Congress. Also, the Provincial Council intends to lead a panel discussion about the revised Provincial Statutes.

Of course, let's not forget the triennial Plenary Council that happens at the Congress. You'll find a description of this meeting and of who constitutes the Plenary Council in your Provincial Statutes (see Section XIX). All of these--plenary talks, workshops, panel presentations, the Plenary Council--are important to the overall purpose of a congress. And what is that purpose? Well, I would list first of all simple fellowship, but also, of course, precisely these varied opportunities to experience the Order beyond the confines of one's local community, and to soak up some spiritual enrichment and engage in focused conversations about living the vocation in all its aspects.

(Continued on page 4)

Report from the Provincial Delegate

By Father Bonaventure Sauer, O.C.D.

(Continued from page 3)

It's pretty self-evident, I'd say, as to why a congress is important. Through it the province ministers to its members, helping them become better Seculars, by offering them a wonderful experience of the Order and of the Province as a whole, and affording them ongoing formation in the Discalced Carmelite Secular charism and vocation. Fr. Aloysius once told me that, in his estimation, one of the decisive factors that made the implementation of the new *Constitutions* so easy in the US was this long and rich tradition of congresses in our country. Belonging to an Order and Province, taking responsibility for one's own formation and community life--all such things as the *Constitutions* call you to--was easier to implement thanks to the foundation that had already been laid by this tradition of congresses in the US.

Before I leave this topic, let me add a word of thanks and appreciation to all of you who have stepped forward to assist in preparing the 2017 San Antonio Congress. As far as I know, no one has ever planned a congress in this way, as a work of collaboration across the board. It is a new model which, thanks to your generosity, is going well. The other two provinces are interested in what we are doing and may in time adopt the model. So, you are serving not just our own province but possibly the Order in the US.

A successful Provincial Assembly for the Friars

This year we friars held our Provincial Assembly in Dallas, at Mt. Carmel Center, my home sweet home. We met over three days, Tuesday through Thursday, June 7-9. On Day One the Provincial gave his report, which he'd prepared in the wake of his visitation of the province this past March. His report provoked much fruitful discussion that continued through the morning. In the afternoon, on the other hand, we were joined by Mrs. Susana Cantu, who runs the business office of the province, doing so with dedication and intelligence. She gave us a thorough financial report. All in all things in the province are going pretty well in this regard.

On Day Two Fr. David Swift, a Vincentian, who serves as rector of Holy Trinity Seminary in Dallas-- a philosophy-level seminary for the dioceses of Texas and beyond--spoke with us about the vital importance of ongoing formation in religious life. He offered a very interesting and really quite profound vision of what constitutes for us as religious a truly lifelong formation. A good discussion followed.

Below is a photo of the assembled friars, or a portion of them, listening attentively to the Provincial giving his visitation report. Notice the overall lack of drooping heads among us as we at least gave the appearance of remaining wakeful.

On Day Three we worked our way through a full menu of presentations about this or that. Mr. Mike Malone reported on how the repair and renovation project in San Antonio is progressing. Fr. Ralph spelled out for us the changes that are coming--mandated changes--to our Provincial Safe Environment Policy. These changes generated some back-and-forth, all of which was quite helpful. And lastly the Provincial made known to all of us those friars, or small committees of friars, who, over this last year of the triennium, will be preparing various documents or other policies for discussion, amendment, and eventual approval at our Provincial Chapter next year.

Indeed, the Assembly as a whole served this purpose quite well. It helped set us on a path towards our upcoming Chapter. Since we need to emerge on the other end of this Chapter



(Continued on page 5)

Report from the Provincial Delegate

By Father Bonaventure Sauer, O.C.D.

(Continued from page 4)

with a strategic plan in hand, one with which we can address our future--one, that is, in which we have in place a more or less detailed plan for how best to use our limited resources of people and money to further our vocation and mission--this Assembly was highly successful in impelling us towards that goal.

How do you pronounce the word Carmel?

In California, as you know, there is a town along the coast called *Car-mel*, with the accent on the second syllable. In Israel, on the other hand, also along the coast, there is a mountain range called *Car-mel*, with the accent on the first syllable. It is for this reason that we speak of Our Lady of Mt. *Car-mel*, and not Our Lady of Mt. *Car-mel*--which, if there were such a thing, would be a significantly different image and devotion to the Blessed Virgin Mary.

By the same token, when we Carmelites speak simply of Carmel as that spiritual home and family to which we belong, we pronounce it *Car-mel*, with the accent on the first syllable. You Seculars do not, for example, make your promises to the Teresian *Car-mel*--which would be, if it were anything at all, a city in the state of the Teresian California, somewhere along its coast. Instead, you make them to the Teresian *Car-mel*, that religious family founded by St. Teresa of Jesus, and situated somewhere along the coast of heaven.

The word "Carmel," with the accent on the first syllable, is of course derived from the Hebrew word for garden. Thus, as Carmelites we belong to that interior, spiritual dwelling place that is the garden of God's own intimate dwelling place among us, watered by the grace of contemplative prayer. Images for our life and vocation in Carmel frequently, therefore, draw on this root meaning of Carmel. Carmel is a kind of Garden of Eden restored to us, or a flower garden where the Little Flower, or any of us, can blossom, or a place of pleasant pathways and gurgling fountains and beautiful gardens adorning God's Interior Castle.

In her poem "The Mercy of God" Jessica Powers--or Sr. Miriam of the Holy Spirit--offered up an image for life in Carmel. For her, life in Carmel is like a stroll through a shady wood. (See photo below) Though not exactly the same as that of a garden, the tenor of the two images is the same. And so the poet writes:

*I walked out of myself
and went into the woods of God's mercy,
and here I abide.
There is greenness and calmness and coolness,
a soft leafy covering
from the judgment of sun overhead,
and the hush of His peace,
and the moss of His mercy to tread . . .*

Fr. Alzinir Debastiani, OCDS General Secretary of the Order, attended the Congress in San Jose, as he's done every year since he assumed office. He first spoke to the assembled attendees on the topic of our Carmelite devotion to St. Joseph. Then he fielded some questions. One such question was about the current state of the Order worldwide.



(Continued on page 6)

Report from the Provincial Delegate

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

(Continued from page 5)

Among other things, in response to this question he rattled off the following statistics, which might be of interest to you:

- (1) There are about 1600 canonical OCDS communities internationally.
- (2) There are 216 non-canonical communities.
- (3) The Secular Order is present in 74 different countries.
- (4) It boasts over 30,000 professed members in all.

And, in response to a question about the apostolate, he mentioned examples of what communities are doing here and there. Here are a few examples:

- (1) Leading the Liturgy of the Hours in the parish;
 - (2) Organizing and facilitating small prayer groups;
 - (3) Organizing and hosting days of recollection or other gatherings open to the public;
 - (4) Sponsoring days of prayer in the parish, which serve as something like a parish mission.
- So, then, go to it.



Provincial Council Q & A

By Claire Bloodgood, O.C.D.S.

Question:

Is it okay for an OCDS member to join a confraternity? Some of our members would like to join a confraternity that prays and does penance for [specific intention]. The prayers seem to fit in with what we already do as Carmelites. The only extra practices are a weekly hour of adoration, a chaplet, a daily rosary, and a morning offering for [specific intention].

Answer:

The short answer is, do the devotions if you like, but don't join the confraternity.

OCDS members should not make any sort of promise or pledge to other groups. In both our Secular Order and a confraternity there is a rule (a manner of living, praying, etc.) that one commits to. It's challenging enough to live the OCDS vocation for a lifetime, without adding other obligations. We need to keep our focus.

If a person feels they need "something more" the first place to look is how they can live the OCDS vocation more deeply. There is always room for more charity, humility, detachment, and deeper prayer. We can always live the Promise a bit better and practice the beatitudes more perfectly. And there are the writings of our Carmelite saints to study and ponder.

OCDS members are free to offer as many prayers as they like for whatever intention they choose. Keep in mind though, that Carmelite spirituality leads to an ever simpler prayer. As persons mature in Carmelite spirituality, attachments to exterior devotions decrease, while the inclination to "ponder in the heart" increases.

Question:

Thank you for the helpful article about discernment practices for Study Groups. It raised a question for me though. Please define "spiritually mature." As a formator, I cannot explain the term except in a vague way, so maybe I don't really understand it.

Answer:

We're glad you liked the article. Define "spiritually mature," goodness. It's not going to look exactly the same in everyone, but some things will be similar. There's not a "pocket-size" definition, but here goes.

Prayer:

Their prayer becomes more a personal relationship with God, and less a task to be done. They persevere through the dry spells. There is commonly less interest in external devotional practices and an increasing inclination to "ponder in the heart." Extraordinary experiences are not a sign one way or the other, and a spiritually mature person doesn't dwell on them.

(Continued on page 8)

Provincial Council Q & A

By Claire Bloodgood, O.C.D.S.

(Continued from page 7)

Self-knowledge:

They stop paying attention to what others are doing right or wrong, and instead reflect on their own behavior and attitudes. They patiently work on their faults without becoming anxious or discouraged. They don't worry about looking perfect, nor are they falsely modest. They are able to take correction with an open mind.

Humility and charity:

They recognize their own littleness, are grateful for God's love, and love others in turn. They are more likely to feel compassion than irritation at other people's shortcomings. They genuinely care about others' wellbeing. They are self-giving without feeling that they are doing anything extraordinary.

Detachment:

Yes, detachment from unnecessary material goods, but more importantly detachment from self-will. They are less "busy" about other people – what they think and what they do, because after all, "all things are passing."

Patience and peace:

Charity, humility, and detachment lead to patience and composure in adversity. The spiritually mature do not let themselves get caught up in emotional upsets. I'm reminded of the widow St. Teresa wrote about. She had a great reputation for holiness, living alone and practicing great devotion and penance. The woman became ill and wanted daily Mass in her home, which a priest did for her. One day the priest was not able to come, and the woman became angry and was quite verbal about it. So much for her "holiness." She had all the externals and was highly thought of, but when it came down to it could not bear to be crossed.

Emotional maturity:

Spiritual maturity will show itself in emotional maturity. Prudence, wisdom, forbearance, justice, fair-mindedness, reliability. They can see the other person's point of view in a disagreement, and treat everyone with respect.

Question:

The question has come up of what to do for persons who are mentally or emotionally unstable and upset the community with their behavior.

PC answer:

First of all, we are not equipped to diagnose! We do not label anyone as mentally or emotionally unstable. Each person has his own cross to bear. We accompany each other with patience and kindness.

That said, the question remains, what can a community Council do about the problem behavior itself?

(Continued on page 9)

Provincial Council Q & A

By Claire Bloodgood, O.C.D.S.

(Continued from page 8)

Start with formation

A good formation program will include the communal aspects of the vocation: concern for others in the Community, mutual respect, cooperation, affection, and charity. In the study of St. Teresa's writings, draw attention to what she says about being touchy (concern for "honor"), having favorites, gossiping, meddling, complaining. When studying St. John, draw out what he says about detachment from self-will – the "nada nada nada" of the mystical way.

Tackle problems head on

When Councils are faced with habitual behaviors that disturb the peace and harmony of the Community the situation must be addressed.

- Ongoing negative behaviors are noted and discussed in Council
- Start with prayer, of course
- The Council explores whether the behavior is actually causing harm, and is not just an annoyance or personality quirk
- If it is causing harm, the President talks privately with the person
- All is done with as much charity as possible

The President -

- describes the behavior and its effects
- Listens to what the person has to say
- And discerns *with* the person what changes are needed

The President keep notes and reports back to the Council

Some degree of hurt feelings is to be expected; it's never pleasant to be corrected. The person may initially be defensive, which is natural. Usually the person will be surprised that his actions were causing a problem and will try to change. Expect some backsliding as new habits are formed.

Usually one correction is enough. Follow-up may be needed, depending on whether there is improvement. If the behavior doesn't change, a meeting with the entire Council is next. Anger, persistent denial, and inability to change are signs that the OCDS vocation is not a good fit.

More information on problem behaviors

OCDS Councils are concerned with three areas of formation: human, Christian, and Carmelite. Behavior issues are addressed (mostly) under the human formation of the members. Here are excerpts from the Ratio Institutionis that should be helpful.

13. Human Formation develops our:

- ability for interpersonal dialogue, mutual respect and tolerance
- readiness to the possibility of being corrected and to correct others with serenity
- capacity to persevere in our commitments

(Continued on page 10)

Provincial Council Q & A

By Claire Bloodgood, O.C.D.S.

(Continued from page 9)

A divine call is always a mysterious grace that cannot be reduced to a list of qualities. But there are certain qualities that indicate that a person is essentially suited to the vocation of a Secular Carmelite. Among these are:

64. At the human level:

- a stable personality
- common sense
- emotional maturity
- ability to trust and be open
- readiness to cooperate
- realism, tolerance and flexibility
- a certain self knowledge
- fidelity to principles;

(Paragraphs 65 and 66 deal with the Christian and the Carmelite levels and are worth revisiting.)

Skipping forward, the Ratio goes on to say:

68 It would be unrealistic to expect any candidate to possess all these qualities before they enter the Secular Order, or indeed at any of the stages of their formation. Nevertheless, there should be a predisposition for these qualities and a gradual maturation in them. This maturation in living the Teresian charism is the most genuine sign of a vocation.

In other words, don't look for perfection. Don't be harsh and overly demanding. Do be realistic. Do look for basic qualities and potential. Do look for growth in the right direction.

Going back a paragraph, the Ratio describes signs that the person is not suited to the OCDS vocation.

67. Some counter indications are:

- symptoms of a lack of psychological equilibrium;
- the presence of family situations which make the living of the Constitutions impossible;
- an incapacity for personal integration into the life of the community;
- overwhelming emotions of anger, anxiety, fear, depression or guilt;
- preconceived ideas of Carmel which impede learning and personal growth;
- fundamentalist or apocalyptic notions of the Church;
- membership of organizations with a distinct spiritual path;
- membership in groups based on private revelations.

If you have any further questions, please feel free to ask.

-- Claire Bloodgood, O.C.D.S.



Excerpt from the Homily of the Western Regional Congress' Opening Mass

Presented by and Shared per Kindness of The Provincial of the Western CA-AZ Province,
Very Rev. Stephen F. Watson, OCD San Jose, CA June 23, 2016

(This reflection relates to the day's Gospel, Matthew 13: 54-58)

... What I want to do here is say something about **the theme of this congress, "Bringing God Back into the World through our Carmelite Mission,"** and why I think this theme is important. As I wrote in the letter you find in the program, the idea of bringing God back into the world is thought provoking because it implies that God is absent from our world. Of course, He is not. God is everywhere. So what does it mean to bring God back into the world?

In the Gospel we just heard, a question is asked about Jesus. "Is not this the carpenter's son?" (Matt. 13:55). This question asked by the people in the synagogue of Nazareth is not a sincere question. In fact, it is rather dismissive and disdainful. It is as if they say, "How can you, Jesus, a layman of the working class, be a prophetic witness of God in our place, that is, in our world?" And taking offense they wanted to throw Him over a cliff, cf Lk. 4:29. It seems that these people were not prepared to encounter God or His prophet (in this case the Prophet is God Himself) in their world. You might say that there was no place in their world for God, that is, God in Jesus. This is the story of Jesus from the time He was born in a stable in Bethlehem. The Gospel of John states the situation very dramatically and poetically: "The true light that enlightens every person was coming into the world. He was in the world, and the world was made through him, yet the world knew him not," Jn. 1:9-10.

The world knew him not. Yet, God so loved the world that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life, Jn. 3:16. Two realities are spoken of here, the world and eternity, that is, the world and God. Some would see these two realities as a dichotomy, two separate things that cannot and should not be united.

We are all familiar with **the term secularism.** My definition of secularism is, "the mentality whereby God is consciously kept out of the world, especially the world of human affairs." ...

Years ago when the name Discalced Carmelite Secular Order replaced the name Discalced Carmelite Third Order there were some who expressed displeasure and resistance to the new name, myself included. Somehow the name Secular Order seemed, well, worldly, and uncomfortably close to the word secularism, if not the idea. But there is a huge difference between secular and secularism. The latter is, after all, an "ism" which connotes a mentality. Secular, on the other hand, is an adjective, which describes or indicates the place of something. The place is the world. God loves the world and He sent his Son to all things secular.

... **The word secular is derived from the Latin word saeculum.** Saecula is the plural of Saeculum, and saeculorum is the genitive case of saeculum. But what precisely does saeculum mean and how is the word secular related to it? **The usual English translation for the Latin phrase is for ever and ever or, world without end. The phrase occurs twelve times alone in the Book of Revelations, and another seven times in the epistles. Literally, it means for all eons of eons or for all ages of ages.** (The word in Greek is eon) Since saeculum fundamentally has to do with time or an age, it

(Continued on page 12)

Excerpt from the Homily of the Western Regional Congress' Opening Mass

Presented by and Shared per Kindness of The Provincial of the Western CA-AZ Province,
Very Rev. Stephen F. Watson, OCD San Jose, CA June 23, 2016

(Continued from page 11)

also came to mean the world in contrast to eternity. (In the Romance languages the equivalent of saeculum can also mean a century, e.g. secolo, siglo.) Have you ever looked closely at the Great Seal on a one dollar bill? Look under the pyramid and you will read the motto Novus Ordo Seclorum which means A New Order of the Ages. It is a phrase from a line in Virgil's Eclogue IV that expresses the longing for a new era of peace and happiness. It is believed that this greatest of Latin poets prophesized the coming of the Messiah in Eclogue IV. If this is true then by adopting Virgil's phrase even our money points to Christ.

All the ages belong to Christ. When the Easter candle is prepared at the Vigil the deacon says: Christ yesterday and today, the beginning and the end, the Alpha and the Omega. All time belongs to him and all the ages. To him be glory and power through every age and forever. Amen. Although we are in this saeculum, this age, this century, this world, we are not secularist and we do not promote secularism. Why? Because we know that all time belongs to God and all the ages. The lie of secularism is that the world is our lasting city. If this were true, our values are changed. For this reason St. Paul exhorts us: Be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God, Rom. 12:2 Here again the Greek word eon is used which becomes huic saeculo, this world. **We are pilgrims in time but citizens of heaven, put in this world to learn to love. Where there is love, there God is.** "We are put on earth a little space, that we may learn to bear the beams of love," Little Black Boy by William Blake.

As Secular Carmelites you live in the world. You are in this age, this world as it now is. Oh, what an age we live in. What a world we live in. But this age and every age belongs to Christ. Maybe there is no place for the Nativity scene by the local post office or the crucifix in your work place but you are the light of Christ in the world today. I will go even further and say, you are Christ in the world today. By your quiet, loving awareness of the presence of God in our world, John of the Cross' simple definition of contemplation by the way, you are bringing God back into the world. It is a world he never left. Behold, I am with you always, to the close of the age, Matt.28:20. Ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi.

The Carmelite mission to bring God back into the world means resisting the mentality of secularism by fostering the awareness of the presence of God. How? You yourselves must be aware of His presence. Your awareness of His presence will be reflected in how you live. May God grant us all an ever greater awareness of His presence in our world today and His providential care. Remember, for those who love God He causes all things to work for their good, Rom. 8:28. To him be glory in the church, and in Christ Jesus per omnia saecula saeculorum, Amen, Eph. 3:21.

Congress Tidings of Love



Your 2017 Congress Planning Team is actively at work spanning members from 15 different communities within our Province. Even though we are spread across various states, we are working in love and harmony thanks to the leadership, guidance and help of the Holy Spirit! *Of all the gifts given to mankind by God, there is none greater than the presence of the Holy Spirit.*

Here are a few updates, requests and needs ~

- † **Liturgy Team A / Jackson, MS:** Sondra Powell and her team are working toward providing an amazing liturgical experience. If you are already planning to attend Congress and are a musician, vocalist, cantor and/or lector, contact Sondra to serve at one or more of the liturgies. scppowell@aol.com
- † **Publicity / Houston 1, TX:** This beautiful tri-fold prayer card / invitation was created by Diana Sepulveda and unveiled at the 2016 San Jose Congress Saturday banquet at each place setting. Thank you, Diana, for your hard work and for sharing your creative gifts of God with us all.



(Front)



(Inside)



(Back)

- † **Registration / Georgetown, TX:** Kim Lawlis, Dora Zavala, and Marianne Gonzales have been busy working through the expansive Congress registration process. The tote bags have been ordered and now it's time to focus on filling them. Please refer back to the May 13, 2016 Congress Tidings of Love bulletin (sent to your President) with details about tote bag items. As a reminder, the deadline to contact the Dora Zavala with your ideas is September 30, 2016. You may contact Dora at rdzavala@suddenlink.net

"Put love where there is no love, so we may find love in the Church in our families and in the world!"

Congress Tidings of Love - Page 2

- † **Speakers / Atlanta, GA:** Mary Agnes Larson leads the plenary session speaker team. To date, one speaker has responded with a 'welcomed' confirmation. We are pleased to announce that **Fr. Ronald Rolheiser, O.M.I.**, will be joining us. He is president of the Oblate School of Theology in San Antonio, a renowned lecturer, writer and author and is the recipient of the 2016 *Touchstone Award* from the National Federation of Priests' Councils.
- † **Fundraising:** Thank you to all who contributed to the Carmelite Shield fused glass plate fundraiser it was a big success. While the need to raise funds for Congress continues, let us now turn our attention to the donation initiative being led by the Sioux City Community. Please see the announcement distributed to all Presidents (May 2016.) Every donation large or small is needed. Reach out to your President for details.
- Please continue to pray that individuals will step forward to help the planning team with other valued fundraiser ideas and support.*
- † **Vendors/Vendor Room / Tulsa, OK:** Teresa Sweedyk, team lead, is now beginning to design the vendor program for Congress. There will be an OCDS table selling raffle tickets and other items (i.e. Carmelite Shield glass plates, calendars, etc.) where the sales will go exclusively to Congress funds. If anyone is interested in reserving tables for items they wish to sell, please contact Teresa. bigweed@cox.net
- † **Website / Austin, TX:** The 2017 Congress website was launched on June 23rd. Since many details have yet to be 'nailed down', the website is a "work in progress" and will continue to grow as information is finalized along the way.

<http://www.2017ocdscongress.com/>

- All communities were asked to send creative group photos, for posting on the website, welcoming all to our Congress. If your community has not already done so, it's not too late! Forward photos to ocdsprojectplan2017@gmail.com

Michelle Estep, you have done a great job building our website. We are all blessed by your talent and your servant's heart.

Congress Tidings of Love – Page 3

Meet the...

Dallas OCDS Community of *Infant Jesus of Prague*



Under the leadership of Mary Bellman, President, the Dallas community graciously stepped up to lead the Congress Workshop Presenters team. Dallas, you not only stepped up, but you've hit a home run! The lineup is impressive! Thank you.



The community of the Most Holy Trinity, Huffman Texas, has committed to serve as Congress Prayer Warriors. A statue of St. Therese will be making its rounds into the homes of members each month as a special way to pray with devotion for the success of our 2017 Congress.

Pictured: Bridgett McMillan (R) is passing the statue over to Vanessa Hamm (L) at their June meeting.

We are also proud to acknowledge other communities who are serving as Congress Prayer Warriors.

✝ **Knoxville, TN**

✝ **Little Rock, AR**

“Whatever you ask for in prayer with faith, you will receive.” - Matthew 21:22

Kathy Rasmussen
Congress Coordinator
ocdsprojectplan2017@gmail.com

Reflections on My Carmelite Life

By Marian Furman, OCDS

In December I celebrated my 80th birthday, then in February I marked my 50th year as a Secular Carmelite, certainly a time for prayerful reflection. When I embraced Catholicism at age 19, I continued to feel the call to be closer to our Lord, to give more of my self. Upon learning of “Third orders”, as was the term at that time, I researched many and OCD was absolutely the spirit and charism that called me. I entered in 1966, made vows instead of promise, and have lived the rule all these years. I came into the order as an Isolate, which was allowed at that time, and have remained so ever since. I have always lived in



rural areas far away from any community, but have steadfastly kept the rule and studied and prayed while raising a family of 10 children. Carmel has been my spiritual anchor, my rock in the storms of life and I cannot imagine life without the guidance of our parents, St Teresa of Avila and St John of the Cross. At this pivotal time of life, I am able to look back and see the road I have traveled and also look ahead at the shortened way ahead. My overwhelming feeling now is GRATITUDE for all the blessings of the past, including the sorrows and hardships that are an essential part of life’s journey. In peace and gratitude now I rise early and give the first dark hours of the day to prayer and the Office, I embrace silence when possible, offer prayers during the day, Rosary and peaceful awareness of all the blessings of my life. With 27 grandchildren there are constant opportunities to share in their faith lives. If asked to sum my feelings at this time in my life I would have to say “Peace and Gratitude”.

Over these 50 years of learning to live the Carmelite life I can look back and see the transitions in my spiritual life and general approach to trying to do my best as I understood it. At first, of course, I had to factor into my day the Office. At that time the Little Office of the BVM was allowed so I prayed this for years until it became memorized and repetitious, so I moved up to the one volume “Christian Prayer”. After some years I realized I really hungered for the whole Liturgy of the Hours and its richness, saved my pennies and have been at home there praying with the Church for going on 30 years. There were in the beginning so many questions about the little details, what was allowed in daily living and what was not. My formation contact was Fr Sebastian Ramage, OCD and he patiently answered all my questions by letter. All this time I am learning to pray by reading everything I can find, especially St Teresa. She spoke in terms I could understand...John of the Cross at early reading was beyond my experience. Years later I picked his work up again and could understand his beautiful words of prayerful experience and learn from them. My prayer practice transitioned over these fifty years from the most elementary steps and methods to a most comfortable “being with” Our Lord. I picked up early from Brother Lawrence the “Practice of the Presence. And through the years of running the household of 10 children and all the busyness and work I discovered my “quiet place” inside, always there and waiting for me. It is still there and more a part of my day than ever. From the time of my converting to Catholicism throughout my adult life, I always felt that Our Lord was asking me for MORE, and I tried to respond, first by becoming Catholic, then embracing Carmel, by welcoming our large family, and making vows instead of promises. Something has shifted seemingly as I now feel more at rest with Our Lord and His Mother, not so compelled to DO MORE, just to rest where I am and with deepest gratitude keep living the life of a Secular Carmelite, still isolated, at peace with the time remaining for me in this earthly life.



News from around the Province

Blessed Elizabeth of the Trinity OCDS Study Group in Tulsa, Oklahoma

June was a joyful, blessed month for the Blessed Elizabeth of the Trinity OCDS Study Group in Tulsa, OK. We had a day of recollection on June 18th that started with Mass and Rituals. Fr. Bonaventure was our celebrant. We had four Aspirants Clothed before Mass. During Mass we had one member make her Definitive Promise and three make their First Promise. After Mass and lunch, Fr. Bonaventure presented the poetry of Jessica Powers, Sr. Miriam of the Holy Spirit, OCD. We had the added joy of having our mother community from Oklahoma City join us for the day.

On the Monday after, June 20th, the announcement was made from the Vatican that our patroness, Bl. Elizabeth of the Trinity, will be canonized on October 16th. We are thrilled!



From Left to Right -
Donna Felzke, President; Coral Calvin, Clothed; Enilda Reyes, Clothed;
Pat McFadden, Clothed; Shirley Folwarski, Definitive Promise;
Barbara Tinervia, Councilor; Teresa Sweedyk, First Promise;
Dolores Landry, First Promise; Ronda Williamson, Clothed,
Geri Zyskowski, First Promise;
Mickey Fitch, Formation Director

News from around the Province

Blessed Elizabeth of the Trinity OCDS Community of Tulsa, Oklahoma

The Blessed Elizabeth of the Trinity OCDS community of Tulsa, Oklahoma, was pleased to celebrate the Definitive Promises of their first two "home-grown" vocations on the Solemnity of St. Joseph, March 19th.

The Tulsa community was a foundation from the Oklahoma City OCDS community, meeting for the first time in August 2008. The founding members had diligently traveled to the Oklahoma City community for almost a decade before there were enough Definitively Professed to allow for a viable community to start in Tulsa. The Tulsa community has grown to 19 members and four Aspirants. Deo gratias!

Submitted by Barbara C Tinervia, O.C.D.S.



Pictured, left to right, are: Donna Felzke, President;
Mickey Fitch, Formation Director;
Anna Sandstrom, newly Definitively Professed;
Msgr. Gregory Gier, Spiritual Assistant to the community;
and, seated, Andrea Knepp, newly Definitively Professed.

News from around the Province

Mary Queen of Carmel in Conyers, Georgia and St. Therese of the Little Flower in Lawrenceville, Georgia

Mary Queen of Carmel in Conyers, GA and St. Therese of the Little Flower in Lawrenceville, GA had their annual retreat together at Our Lady of the Holy Spirit Monastery in Conyers. The retreat entitled, "Our Carmelite Walk, Surrendering to Love," was truly a grace filled one. Both communities wish to express their sincerest thanks to Fr. Gerard D Gross, OCSO for giving this wonderful retreat. May God be praised now and forever!



News from around the Province

Little Rock - Community of Blessed Anne of St. Bartholomew

Our Little Rock Community of Blessed Anne of St. Bartholomew was blessed to have Sharon Balmaz make her Definitive Promise and Carolyn Barnett make her First Promise on May 14, 2016, during the Celebration of the Eucharist at Marylake. Fr. Raphael Kitz, OCD, was the main celebrant, and Fr. John Michael Payne, Fr. Jerome Earley, and Fr. Sam Anthony Morello concelebrated. Following the renewal of our Promises, Mass, and Fr. Raphael's spiritual conference, the community had a potluck luncheon.

– submitted by Tricia Cromwell



During the Promise Rite at Marylake Fr. John Michael took this photo of Fr. Raphael on the left, Sharon Balmaz in the foreground, Carolyn Barnett beside her, and Julie Breen Patrick in the background



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

Rome, March 27, 2016

**Dear Brothers and Sisters of the Secular Carmel,
OCD Provincials,
Provincial Delegates, and
OCDS Assistants**

The peace and joy of the Risen Christ be with you!

I greet you with fraternal affection on this Easter Day, the day of victory of the love of God the Father, "who in his great mercy gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead" (1 Pt 1,3).

As you know, our General Chapter was held in Ávila in May of last year. The OCDS participated through representatives and with your answers to the questionnaire sent by the General Secretary of the Secular Order in September 2014. First of all, I want to thank you for your expressions of gratitude and prayers, as well as for suggestions addressed to the Chapter. In this letter, I would like to address some of the issues raised in your replies and present some suggestions, since during the Chapter we did not have time to discuss them and provide feedback.

1. First, with regard to the establishment of an *International Council of the Secular Order*, the answers we received varied; there were those who were enthusiastic about the idea and those who were opposed. There was certainly no clear majority consensus in favor of the rapid establishment of the Council. The many doubts about the usefulness or appropriateness of this Council, its operation, as well as communication difficulties due to the various languages and the resulting financial costs, invite deeper reflection on this.

In this case, we think it is better to strengthen the role of provincial councils in the various jurisdictions. According to the *OCDS Constitutions* (numbers 57-58) and the statutes of each province, they are charged with the task of organizing formation courses and motivational activities for living out and stimulating the apostolic endeavors of the Communities in dialogue and collaboration with religious. I encourage you to continue on this path, even surpassing the boundaries of individual circumscriptions, to be open to interprovincial and national collaboration.

2. Another issue that I consider important is *formation*. I would first call on our religious to devote themselves with ever greater commitment to the formation of our laity, so that they grow in their own lay identity and witness the spirituality of the Order in their daily life. This task, in addition to the accompaniment of individuals and communities, can also be done by taking advantage of the possibilities offered by new communications media.

(Continued on page 22)

News from around the World

(Continued from page 21)

2

A second aspect of formation, in my opinion the most important, is the one that directly involves each community, in particular the community council. Its main task is to promote the "formation and Christian and Carmelite maturing of the members of the community," preparing "the person to live the charism and spirituality of Carmel in its following of Christ, and in service to its mission" (*OCDS Constitutions* numbers 46 and 32). Regarding this, the formation programs of each province should be updated constantly according to a pedagogy adapted to our times and to young people, to facilitate understanding of the charism according to today's mentality, and to clarify the identity of the member of the Secular Order. In addition, the promotion of vocations, their discernment, welcome, and support are crucial to the survival of the Community itself. All these activities will be effective only if coupled with the good example of fraternal life of the communities in the Teresian style. This is the fertile ground that allows one to live and to "infect" others with the life that comes from being branches joined to the one vine that is Christ. Only then is it possible to overcome the temptations of division and face the many challenges that the world presents to us.

Finally, a third thought on formation is in the missionary dimension: every vocation in the Church is called to mission. For this reason, today more than ever, we need solid formation. Bearing witness to the values of the Gospel in the midst of a pluralistic world that is sometimes hostile and in many places anti-Christian, demands courage to face martyrdom and fortitude that come only from the Spirit promised by Jesus (cf. *Lk* 12:11 to 12), as well as a life of prayer and friendship with Him. This vital adherence to Christ is essential to bring the saving message of the Gospel right to the place of one's sanctification, and so to meet the various needs of society and of the Church in every country according to our charism. We received a treasure and we have to share it, to reach out to people to tell them that God wants to embark on a journey of friendship with every human being, whom He loves infinitely, in prayer. From this central nucleus of our charism, we are called to collaborate actively with the mission of the Order.

On the other hand, the Church itself gives us up-to-date and reliable information on evangelization in its documents, in particular in one of the newer ones, *Evangelii Gaudium*. Evangelization is rooted in friendship with the Lord Jesus, in the loving contemplation of Him which arises from the Gospel (cf. *EG* 264). Thanks to this relationship of friendship, we can find Him present in the context of our daily lives, as well as in the people we meet. The Virgin Mary is the model of this attitude, she who pondered in her heart the events of history.

To be good disciples-missionaries, we truly need good doctrinal and Carmelite formation. In this regard, I thank the provinces and communities that help others by sending books or formation materials. On the other hand, I recall some interesting initiatives on the part of some provinces involving laity, religious, and specialists in offering periodic courses for this purpose. As you know, the Order has international formation centers in Rome and Ávila. We also plan to continue organizing scriptural-Carmelite formation during this upcoming six-year period in the Holy Land, in different languages. These venues are open to all and, although they require an effort as far as availability of time and financial resources, they are certainly very important.

(Continued on page 23)

News from around the World

(Continued from page 22)

3. You have also expressed a desire for more *communication among the friars, nuns, and laity*. In this regard, one of the initiatives undertaken by the Order's Generalate are the letters from the Definitory, which are sent after each session to the Provincial Fathers to distribute to the nuns and laity. We are in the process of redesigning the official web page of the Order (<http://www.carmelitasdescalzos.com>).

We also have profiles on Facebook (https://www.facebook.com/Curia-Generalizia-Carmelitani-Scalzi-658766940887784/?ref=aymt_homepage_panel) and Twitter (@ocdcuria) for disseminating information about everyday events. These are the official sites of the OCD Generalate in Rome.

For wider collaboration in the sharing of information, we ask that you send *news of a provincial nature* (congresses, conferences, etc.) via email to the Secretariat for Information: ocdinform@gmail.com. With regard to the individual provinces and nuns' monasteries, this is done according to the possibilities and means available. It is an important and fruitful service which requires the cooperation of everyone in that province.

4. Before concluding, I want to *thank you* and make *an appeal to provincial chapters of the friars* to be held in the first half of 2017. *Thank you* for the many beautiful testimonies of apostolate and solidarity that you have given us; I also thank you for the financial support that many of you provide to our nuns, friars, and the Generalate of the Order.

The appeal I make to the provincial councils of the OCD provinces is to invite OCDS representatives to the provincial chapters with the purpose of assessing together the progress made and planning joint pastoral initiatives for the future. Good fruit will doubtless result from this dialogue and partnership. At the same time, I extend my thanks to the provincials, OCDS provincial delegates, and to the communities' assistants. Your ministry is important, as it helps to recognize the dignity of the laity in the Order who are called to live the same vocation to holiness according to the charism of the Teresian Carmel in the midst of the world.

May the Virgin of Carmel and St. Joseph, her Spouse, intercede for each of you, for your families, and for the communities. The Lord bless you in your mission during this Holy Year of Mercy, that you may be signs of the Presence of the Kingdom.

Fraternally,



fr. Saverio Cannistrà
Fr. Saverio Cannistrà, OCD
Superior General

News from around the World

Communicationes 313

30/05/2016

CONTENTS

- Historical procession with Our Lady of Mount Carmel heading to Stella Maris (Haifa)
- Teresian publications
- St Teresa of Avila Cultural Centre at Makebuko (Gitega – Burundi)
- New logo

Historical procession with Our Lady of Mount Carmel heading to Stella Maris (Haifa)

The origin of the procession dates to 1914 (during the First World War). During the month of November, the Ottoman authorities appeared in the Stella Maris monastery (Mount Carmel), notifying the religious men that in three hours they had to leave the monastery, because it was going to be taken up by the Ottoman army. The Carmelites took to safety the cult items. Meanwhile, the Haifa inhabitants asked the Superior to allow them to take the statue of Our Lady of Mount Carmel from Stella Maris to Saint Joseph parish, in the Haifa Bay because, facing the continuous bombardments of the French and English ships, they hope to have refuge and protection from Our Lady of Mount Carmel.

After the war, the Haifa population, spontaneously and as thanksgiving, brought back – this time by means of a procession, accompanied by prayers and thanksgiving songs – the statue in its sanctuary in Stella Maris. Since 1919, fifteen days after the Easter (3rd Easter Sunday) this procession is repeated every year. At the very beginning, it was a local procession (in Haifa), some time after, it became regional (the whole Galilea), and nowadays it is celebrated all around Holy Land, being the second most important procession, after the Jerusalem Procession of the Palms.

The procession is led by the Jerusalem Latin Patriarch, who at the end gives the blessing to all God's people who have joyfully taken part in the event.

Teresian publications

Both the Teresianum and CITEs have recently published Teresian publications of interest.

With reference to the Teresianum, now available to the public is a double number for the year 2015, in which is contained the acts of the International Congress organized by our pontifical faculty from the 4th to 6th November under the title "Teresa and what it is to be human". Taking part were specialists from Italy, France, Spain, Burundi, Malta and Switzerland, who dealt with the person of Saint Teresa from distinct disciplinary perspectives. The volume, which contains 16 articles, has also an extensive Teresian bibliographical bulletin prepared by Fr Ciro García, ocd, the librarian of the Teresianum. This bulletin can be downloaded from the Teresianum's web page, as also –in Spanish– from www.delaruecaalapluma.wordpress.com.



(Continued on page 25)

News from around the World

(Continued from page 24)

CITeS, for its part, has also other interesting publications, which can be consulted on its web page (www.mistica.es). In cooperation with Monte Carmelo Publishing House, it has presented the acts of the Teresian International Congress celebrated at our Avila International Centre from 21st to 27th September last year, under the title “Teresa of Jesus. Patrimony of humanity”. The papers of this congress, extensive in topic, content and approaches to the person of Teresa of Jesus, have been put into two volumes, which can be ordered at this internet address: pedidos@mistica.es. A thorough presentation of both volumes can be found at this web address.

St Teresa of Avila Cultural Centre at Makebuko (Gitega – Burundi)

During the summer of 2012 in Makebuko (Gitega – Burundi), the students in the primary, secondary schools and colleges of the area petitioned for help in obtaining a common lecture hall from the Fundación Barceló which is situated in Palma de Mallorca (Spain). In the past this foundation had given help for various projects in the area. In this case, the students’ petitions was accompanied by a very special “recommendation”. The young people invoked the help of saint Teresa, who had *always been a friend of the arts*.



In this way, the “Makebuko Cultural Centre of Saint Teresa of Avila” began, stimulated by Fr A. M. Zacharie Igirukway OCD, a professor in the Rome Teresianum. The Saint did not disillusion the hopes of the young people and so, before the end of the celebrations for the fifth centenary of her birth, a building was inaugurated which contains a library and lecture hall, thanks to the help from many benefactors.

The complex is owned by the Discalced Carmelites of Burundi and Rwanda and was inaugurated on 31st July 2015, with the Archbishop of Gitega, His Grace Mons. Simon Ntamwana, blessing the facilities.

The students are involved in taking care of the Centre and, as well, take part in all the activities proposed to them, according to their various capabilities. The influx of youth exceeded initial expectations, in such a way that the library space has also had to be used as a lecture hall. The students are not the only ones to benefit from the space in the Centre: joining the students have been some adults, particularly the professors of the area.

With time, it is foreseen that the St Teresa of Avila Centre will have a wide range of cultural and folkloric activities.

New logo

Many of you are already familiar with the new logo that identifies the General Curia in various digital communications media: Web (www.carmelitaniscalzi.com), Facebook (Curia Generalizia Carmelitani Scalzi) and Twitter (@ocdcuria). It was designed by Father Sebastian Garcia, ocd, of the Province of Iberia. It is the visible spear’s head of the General Definitory’s restructuring of communications.



During these past few months we have particularly tried to intensify news distributed through social media which is used by many laypersons of the Carmelite family, especially OCDS, as well as some male and female religious. We try to publish news in the most immediate way possible in different languages, especially in Facebook and Twitter; news which

(Continued on page 26)

News from around the World

(Continued from page 25)

would not be so easily disseminated by using only the Web, such as pictures and information about visits of the Father General and his definitors, congresses and academic activities related to our spirituality, videos, formation materials, activities of the OCDS in different parts of the world, et cetera.

For those who frequent social media, it is sufficient to search for our profiles in each one and subscribe to them to receive information in your accounts. Those who do not use social media can also see the same content by visiting our Web page, where links are provided at the bottom of the page.

Once again, we encourage you to get to know and use these resources to reinforce the bonds of our relationship.

O Most Holy Mother of Mount Carmel,
when asked by a saint to grant privileges
to the family of Carmel,
you gave assurance of your Motherly love
and help to those faithful to you and to your Son.

Behold us, your children.

We glory in wearing your Holy Habit,
which makes us members of your family of Carmel,
through which we shall have
your powerful protection in life, at death
and even after death. Look down with love,

O Gate of Heaven, on all those now
in their last agony! Look down graciously,

O Virgin, Flower of Carmel,
on all those in need of help! Look down mercifully,
O Mother of our Savior, on all those who do not
know that they are numbered among your children.

Look down tenderly, O Queen of All Saints,
on the poor souls! (Pause and mention petitions.)

Our Father, Hail Mary and Glory Be

Our Lady of Mount Carmel, pray for us.



Carmelite Obituaries



Josephine "Jo" Watson, OCDS

Community of St. Therese of the Child Jesus and St. Raphael Kalinowski of St. Joseph, Sioux City, IA

Josephine "Jo" Watson, a much loved member of the Sioux City, IA OCDS Community, passed away peacefully Monday, May 16, 2016, after a brief illness. She was 96 year old.

Jo was clothed in 1986 and made her Final Promise in December 15, 1991. She was a diligent worker for our OCDS Community. She was known to send a novena, card, or special prayer to anyone in need. Although unresponsive for some days, when the priest came to give her Viaticum she whispered "I am so happy". We know she will continue to watch over and give us spiritual support. She was preceded in death by her husband Samuel. Survivors include two sons, Dan Watson (Spouse—Marcia), and Lynn Watson, both of Sioux City; a daughter JoAnn Sorensen (Spouse—Randy) of Sioux City; five grandchildren; and six great-grandchildren.

May God grant you eternal rest dear Jo. Please pray for us as we pray for you.

Submitted by Wavie Greigg

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 Jeannine Meaux at jtmeaux@cox.net

Parting Words

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

From *The Interior Castle, Study Edition* by Kieran Kavanaugh, OCD, and Carol Lisi, OCDS, copyright 2010 Washington Province of Discalced Carmelites Inc. ICS Publications, 2131 Lincoln Road NE, Washington, DC 20002-1199.
www.icspublications.org.

Getting the *Flos Carmeli* to members

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

Provincial Council for the 2014-2017 Triennium:

Mary Kay Daniels, Sioux City, IA—President

Kathy DeWine, Knoxville, TN

Claire Bloodgood, Georgetown, TX

Jo Ann Murphy, Austin, TX

Chris Wood, Dallas, TX