

# Flos Carmeli

Oklahoma Province  
Secular Order of Discalced Carmelites

Spring 2018

Volume XXVIII No. 2

From the President's Desk

By Claire Bloodgood, OCDS—President of the Provincial Council

## Hello Carmelites,

Praised be Jesus Christ – now and forever.

We are well into the Easter Season with its invitation to renewal. Let us rejoice in the Resurrection of Christ. As St Paul says, count yourselves dead to sin but alive to God in Christ Jesus.

Here's what's happening lately –

### Formation workshop

The Oblate Retreat Center in San Antonio, TX. **September 21-23, 2018.** The dates in my last letter were inaccurate, and a correction was sent to the community presidents. Mea culpa!

Details will be provided soon.

### 2018 visitations

The Provincial Council has 13 visitations to accomplish this year. Some have already been done, others are still being planned. We very much enjoy getting out there and meeting so many fellow Carmelites face to face. It is a privilege to serve you.

### US OCDS formation program

The inter-provincial team has completed the first part, describing the overall *purpose* of each level of formation. It has been sent to the Provincial Councils of the three US provinces for feedback and approval.

### Legislations in Spanish

Making progress! Fr. Stephen, our Father Provincial, is double-checking the translation for us. We are very grateful and very much in his debt.

### Follow-up on OCDS Congress frequency

The congress frequency survey held January 2018 came back 95% in favor of having the Oklahoma Province congress every six years. The Washington Province is also opting for every six years.



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## From the President's Desk

By Claire Bloodgood, OCDS—President of the Provincial Council

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OCDS Book Review—  
The Practice of the  
Presence of God—  
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Resurrection 21

The California-Arizona Province will be having their own survey and have not yet made their decision. The details will be finalized at the Inter-Provincial Council meeting this October and we will keep you posted.

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News from around the  
World—The Republic of  
Central Africa 22

Here's wishing you a beautiful spring with all the beauties of new growth. God is good!

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You are in our prayers as always.

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*Claire Bloodgood, OCDS*

**President, Provincial Council for the OCDS Oklahoma Province**

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#### **On Behalf of the Council Members:**

*Jo Ann Murphy, OCDS, John Stevens, OCDS,*

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*Anna Peterson, OCDS and Mary Therese Bellman, OCDS*

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*He is Risen! Indeed He is!  
May the risen Christ reign in your hearts.  
A very blessed Easter to all of you and your loved ones,  
with love from your Provincial Council  
Claire Bloodgood, Jo Ann Murphy, John Stevens,  
Anna Peterson, Mary Bellman*



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## A “Last Resort” Report of the Provincial Delegate

By Father Bonaventure Sauer, O.C.D.

The due date for this report crept up on me, and as a “last resort” I’m submitting this very abbreviated attempt at a delegate’s report. My apologies to those who were expecting more. To those who were not, well, here it is, be happy.

A blessed Easter to all of you. Who and what would we be without the promise of the Father’s Kingdom given us through the Resurrection? We wouldn’t be Carmelites, that’s for sure. Nor really human, in the Carmelite Christian vision of things.



But we do have the Resurrection. And the Upper Room of our faith and hope. And the Empty Tomb of our prayer. And the Living One’s Appearing, which we’ve come to know in each other. These serve as confirmation that what we haven’t seen we have—for they are all the Risen Lord calling us from beyond death and sin and futility into a new creation.

So, there you have it, my homily for you at Easter.

Despite my business and travel, I was able to celebrate the Easter Triduum at the Basilica. It was a celebration whose Solemnity was truly worthy of a Basilica, and whose quiet pace and prayerfulness was in keeping with our Carmelite spirituality.

Besides, I had the great privilege of presiding over the Easter Vigil at the monastery of the nuns here in San Antonio. What a delight. I even sang the *exultet*, and though I hit a few wrong notes, I recovered nicely, thank you very much.

[The photo at the right is of Fr. Luis Gerardo Belmonte, OCD, rector of the Basilica, at the Good Friday Service. He is, of course, unveiling the Cross, which we would in a moment venerate.]

As you know, we friars of the Province are engaged in a self-study, aiming at a restructuring of our houses and ministerial commitments. The process is going forward apace, and I’ve been a bit surprised at how sincerely the friars have given themselves to this study.

Of course, you of the OCDS of our Province are part of this reflection. We couldn’t attempt such a self-review without keeping you, and our responsibility to you, in mind. We want to improve our ministry to you as individuals and as communities.

A proposed restructuring of how we friars presently do things in fulfillment of our responsibility to assist you is in the works. It should be approved soon. Then we’ll put it out there for you to see, soliciting your response. All in all, it should make our relationship to you better, which is our goal—to see to it that we mutually strengthen and support each other in our shared charism. Thank you for your patience at this time.



I can only be deeply grateful to the OCDS Provincial Council. They have stepped forward with generosity, taking up the slack of a Provincial Delegate who can be missing in action as often as not. But you are adults and have what it takes to be responsible to and for each other in your vocation. We friars are here

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## Report from the Provincial Delegate

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

(Continued from page 4)

to collaborate with you and to assist you, bringing to the equation our own perspective, learning, and experience.

Recently I wrote a set of three poems. In each I took the *Our Father* as a backdrop. In other words, the three poems are like three variations on a theme. Enjoy. Get something from them if you wish. And in all things, may the joy and peace of this holy season be yours.

### The *Our Father* Thrice Told

1.

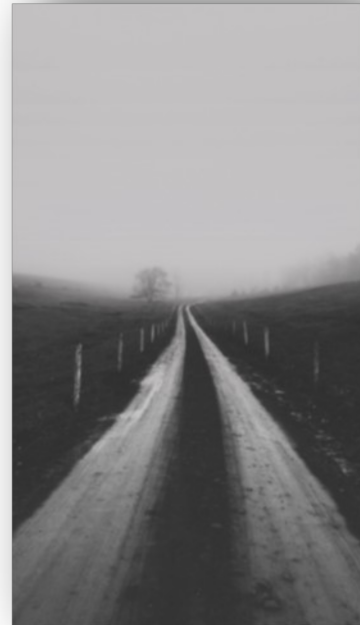
Father of all, who watch over all,  
Though Your name catches in our throats  
Whenever we call to You,  
Yet You are near to us, we know,  
And gladness fills our days.  
May sunlight fall gently upon the earth;  
May thick grass obediently spring up.

You have given us the need of bread—  
Give us fields to till, harvests to reap.

We sin, as do our comrades,  
Yet we seek no retribution on each other,  
Praying that You, too,  
Seek no retribution on us.  
Help us walk uprightly, never proudly;  
And since our souls are weak, unsheltered,  
Protect us from summer's heavy heat,  
Winter's bitter cold.

2.

Father, Your loveliness is beyond measure,  
Showering unnumbered riches upon us.  
Let us sit today beneath Your fig tree  
Conversing of Your hopes for us;  
Let our hearts tremble, our souls sail skyward.



(Continued on page 6)

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## Report from the Provincial Delegate

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

*(Continued from page 5)*

How like trusting deer we come each day  
To feed from Your hand.

When in shame our spirits sink before You,  
Look kindly upon us,  
For we, too, look kindly on all  
Whose spirits sink in shame before us.  
And never forsake us, we pray,  
No matter where the world may take us,  
For deep in our hearts we know  
That there is no saving god but You.

3.

Holy Father, transcending all things,  
Maker of the world to come,  
Your words bestow silence and peace;  
We hear them, our minds soar within.  
Give us knowledge; let it linger long  
Stretching out before us, leading us  
To where You would have us go.

You feed us with Your manna  
That falls freely, like grain before geese;  
Yet how we flourish, even to the full.

Mercy awaits us, if only we would step forth  
From forest's gloom into Your sunlit meadow.  
Then, as we journey on,  
Let our path be only through forgiveness.  
May the devouring beasts know fear of us  
Running quickly away.



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## OCDS Province of St. Therese Provincial Council Financial Report

January 1, 2017 through December 31, 2017

|  |                    |                    |
|--|--------------------|--------------------|
| Balance as of January 1, 2017          |                    | <u>\$22,738.72</u> |
| Income:                                |                    | <u>\$50,900.73</u> |
| Deposits                               |                    |                    |
| Total Funds in 2017:                   |                    | <u>\$73,639.45</u> |
| Expenses:                              |                    |                    |
| Rome OCDS office                       | <u>\$5,000.00</u>  |                    |
| Central Office salary                  | <u>\$2,455.50</u>  |                    |
| Provincial Council Expenses:           |                    |                    |
| Congress Expenses                      | <u>\$24,272.47</u> |                    |
| Annual PC mtg                          | <u>\$5,696.98</u>  |                    |
| Visitation expenses                    | <u>\$10,870.05</u> |                    |
| 2017 IPC Meeting expenses              | <u>\$2,202.24</u>  |                    |
| 2017 Plenary Council Meeting expenses  | <u>\$4,848.93</u>  |                    |
| Central Office expenses                | <u>\$121.33</u>    |                    |
| Provincial Delegate expenses           | <u>\$5,000.00</u>  |                    |
| PC website charges                     | <u>\$373.19</u>    |                    |
| Carmelite Institute                    | <u>\$500.00</u>    |                    |
| Misc Expenses                          | <u>\$695.00</u>    |                    |
| Total Expenses                         |                    | <u>\$62,035.69</u> |
| Ending balance as of December 31, 2017 |                    | <u>\$11,603.76</u> |



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## Communities' Questions about the Statutes (part 6)

Compiled by Claire Bloodgood, OCDS, on behalf of the Provincial Council

### Community Elections

- **Why is a nominating committee necessary? What if we don't feel we need a nominating committee? What does the committee do?**

*A nominating committee is necessary because someone has to be responsible for the work of preparing for elections. If a community doesn't feel they need one, it may be that they don't understand the purpose.*

*What the committee does is spelled out in the Statutes section XVI.2.a-b. They gather a list of all eligible members – definitively professed, actively attending, not finishing a second term – and find out who is willing to serve.*

*In small communities, they may call everyone who is eligible. In large communities they may narrow down the list to those they believe are most qualified, to keep the size of the ballot manageable. The committee also accepts nominations from community members.*

*The Council might assign the committee election-day tasks such as bringing needed materials, assisting the President, handing out and gathering up ballot slips, etc.*

- **Are the members of the nominating committee to solicit candidates first and then afterwards individual members of community can submit names?**

*It all goes on at the same time. Members may submit names as soon as the committee is announced. Early is better to give the committee time to determine the person's eligibility and willingness to serve. Ask the person's permission first.*

- **Why can't we have nominations from the floor anymore?**

*Nominations from the floor give the person no time for prayer and reflection and no time to talk with his/her family about serving on the Council. Another consideration is that if the person is not eligible to serve, it could be embarrassing to draw attention to it.*

- **Under what circumstance can a member in First Promise serve on the Council? We think this causes problems when the person isn't really mature in Carmel yet.**

*According to our Constitutions, Art. 52, having a member who has made First Promise serve on the Council is by way of exception; definitively professed members are the norm. The usual circumstance is if there are not enough definitively professed members to fill the ballot.*

*Yes, you are right – a person who is not mature in Carmel is not going to be the best choice for the Council. Council members need to understand the vocation well enough to maintain a good formation program, help members who are having difficulties, and be able to make appropriate discernments for the Promise. A member who is nearing the Definitive Promise may be more suitable than a person who has only recently made First Promise.*

- **Why do candidates for President, if not elected, have to be added to the councilor ballot? What if they don't want to be a councilor?**

*The provision was made to give uniformity to local Council elections. If a person is willing to be President but not willing to be a Councilor, there is something off kilter somewhere. If that's the way he/she feels about it, it might be better for the community if that person doesn't run at all.*

- **What happens if a community doesn't have enough candidates to fill a ballot?**

*They should consult with the Provincial Delegate. A community that is unable to fill a ballot is not functioning as a community. The community may need to be under the supervision of the Provincial Delegate and Provincial Council, in which case the Provincial Delegate may appoint their Council.*

*(Continued on page 9)*

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## Communities' Questions about the Statutes (part 6)

Compiled by Claire Bloodgood, OCDS, on behalf of the Provincial Council

(Continued from page 8)

- **Can we have a policy that members with poor attendance cannot serve on the Council?**

Yes, you may have that as part of your attendance policy. It needs to be specific, in writing, and passed by the Council. Everyone in the community needs to receive a copy of it.

- **Can we have a policy that members with poor attendance cannot vote?**

That's another matter. It is one thing to remove "passive voice" – serving on the Council. It's quite a serious matter to remove someone's "active voice" – the right to vote.

So, no, we don't take away a member's right to vote because of absences, but they do have to be present to vote. Also, members on Leave of Absence do not vote.

If a member has chronically poor attendance, it needs to be addressed by the Council and not left to drag on.

- **The President always seems to end up being "the boss." Why is there a President when all council members are supposed to be equal?**

The office of President is defined by our OCDS Constitutions, so it's not something we can change.

The President's role is to organize the work of the Council. The Council makes decisions together; each of its members has an equal vote. The President is the "voice" of the Council, communicating those decisions to the community.

If a President assumes more authority than that, there is a problem. Some good resources for councils are Fr. Deeney's "How Ought the Council to Function?" and other best practice articles on the provincial website.

<http://www.thereocds.org/best-practices-2/councils-and-developing-leadership/>

Reading these together would be a way to start a discussion of your concerns.

- **How do we choose who counts and records the votes?**

The local Council decides. You'll want two or three professed members who are not on the ballot, if possible.

- **How long are voting records kept?**

The vote count is recorded in the monthly minutes, so that part is kept permanently. The ballots and tally sheets may be sealed up and kept in case someone challenges the count. Obviously that would not be forever, a few months to a year would be reasonable.

- **What happens if a president or council member is unable to complete their term? How are they replaced?**

If a member of the Council is not able to complete the term, he/she may resign. In the case of the President resigning, the Formation Director fills in until a new President is chosen (and vice versa).

The local Council has the authority to choose a replacement. There is no fixed method, except that the decision is made together by the remaining Council members. If it is near the time for elections, the Council may choose to leave the position unfilled.

For Study Groups, the Council sends their recommendation to the Provincial Delegate (via the Central Office) and he makes the appointment.

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## Communities' Questions about the Statutes (part 6)

*Compiled by Claire Bloodgood, OCDS, on behalf of the Provincial Council*

- **Why don't the statutes say how the Secretary and Treasurer are chosen and appointed?**

*The OCDS Constitutions simply say that they are appointed by the local Council. The Council has the freedom to use their judgment and appoint whomever they believe is suitable.*

- **May the Secretary and Treasure serve more than two consecutive terms?**

*The Secretary and Treasurer don't serve terms in the same sense that the Council does. They are appointed and are not limited in how long they may serve.*

*The newly elected Council usually chooses a new Secretary and Treasurer, but may decide to ask the current ones to continue.*

*It is better in the long run for communities to have members rotate jobs. That way no one gets too attached to a particular job and there are back-ups in case someone becomes ill.*





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## PC Channel—Community Councils and Community Jobs

*Submitted by the Provincial Council*

We have noticed in some of our visitations over the past few years that many Councils have an out-of-balance structure. We want to remind everyone that the community is not supposed to be managed by the President and Formation Director with the three Councilors playing only a secondary role.

The whole Council must work together if the community is to thrive. Everyone must pull their weight, with responsibilities divided as evenly as possible. The President and Formation Director need to be especially sensitive to the vital role of the three Councilors.

We've also noticed that many Councils do not share enough responsibility with the members of the community. It may be quicker and easier to just "do it yourself" but it is not good for the community in the long run. Members need responsibilities to develop their leadership skills and to feel fully connected to the community. It is okay that someone makes mistakes or does not do a perfect job, that's how people learn.

**Role of the President:** coordinate the work of the Council, conduct the community meetings, create agendas and moderate the Council meetings, serve as spokesperson for the Council, and handle outside communications.

**Role of the Formation Director (FD):** help the Council maintain an effective formation program, coordinate the work of the formation team, support the formators, and conduct the meeting if the president is absent.

**Role of the Councilors** (including the President and FD): get to know all community members as individuals, observe formation classes periodically, talk with the formators, stay informed of community and province issues, bring concerns to the attention of the rest of the Council, and help with problem-solving and decision-making.

**Role of the Council:** support the members in their spiritual growth, support the FD and the formation team, review and improve the formation program as needed, oversee the formation classes, make discernments for admissions to Formation I and to the Promise, promote the wellbeing and harmony of the community, make decisions impacting the community, and appoint members to specific jobs. With the exception of menial tasks – cleaning up after the meeting – the Council should not be doing work that others can be responsible for.

**Role of the community members:** set a good example, support each other in the vocation, come prepared to the meetings, be interested in issues that impact the community, be willing and eager to help wherever able, and promote the harmony of the community. Everyone should have some job to serve the community.

**Community jobs include:** Secretary, Treasurer, formators, infirmarian, librarian, webmaster, records manager, bulletin notices manager, liturgy coordinator, refreshments coordinator, historian, "angels" for guests, and whatever else the community might need. If there are not enough jobs to go around, members can serve in teams. The team approach works especially well for OCDS congress tasks, special events, retreats, and days of recollection. Everyone needs to be involved in the community apostolate.

sincerely yours in Christ,  
your Provincial Council

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## PC Channel—PC Q&A

*Compiled by Claire Bloodgood, on behalf of the Provincial Council – April 2018*

Thank you for sending in your questions. It helps other communities who may be pondering similar concerns.

### Approving for the Promise

**Question:** When a Council votes to approve for the Promise, does it have to be unanimous, or just a majority?

*Answer: The short answer is it's majority rule. You need at least three out of five 'yes' votes to approve a candidate for the Promise.*

*It is best practice to have a thorough discussion, everyone on the Council says exactly what they think – why the person should or should not be approved, or should be given an extension of formation. Not an argument to get one's way, but an honest sharing of perceptions and active listening to get the most complete picture possible. Then the vote by secret ballot – yes, no, or extend – and the entire Council supports the decision.*

### Ceremonial scapulars

**Question:** Is there a Provincial policy on using the plain scapular vs. the embroidered scapular?

*Answer: There's no Provincial policy one way or the other. Of course, our friars and nuns wear only plain scapulars. The origin of the scapular is that it started out as a work apron to protect the tunic during manual labor, so we Seculars might keep that in mind.*

*Some communities use only the plain large scapular and others use only the embroidered. Some communities consider it a minor matter and leave it up to the individual members.*

*If a Council feels they ought to set a policy on scapulars, they should have the whole community vote on whether they want a policy at all, and if so, what it should be. Otherwise it could be changed every time there is a new Council.*

**Question:** I wear my scapular with the Carmelite crest toward the front. I understand some people do the opposite. Is there a correct way to wear the scapular?

*Answer: No, there isn't. We recommend that you go with whatever the custom is in your community.*

### Members' files

**Question:** What if a member wants to see their file?

*Answer: The short answer is they can't. There are two different things here – community members' permanent records, and the Council's discernment documents. Members are given a copy of their permanent record whenever it is updated. The Council's discernment documents are confidential.*

**Question:** What belongs in the members' files?

*Answer: We've answered this question in the past, but no harm in touching on it again. Now that we have moved to electronic format, member files are a moot point. If the community chooses to keep paper copies as a backup, the only thing that belongs in a definitively professed member's file is their permanent record.*

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## PC Channel—PC Q&A

Compiled by Claire Bloodgood, on behalf of the Provincial Council – April 2018

*(Continued from page 12)*

*There are one or two exceptions. The Council may, if they choose, archive the request letters of professed members who want to be released from the Promise. And the Council must keep records of the dismissal process in the rare case of having to dismiss a member. Obituaries go into the community necrology.*

*For those in formation for the Promise, there would be discernment documents, which besides the Promise letter, include interviews, discussion notes, and Council votes, and are strictly confidential. The Council may also like to include attendance records, reasons for absences and how missed formation was made up. After Definitive Promise the documents written by the member may be returned. All other documents get shredded.*

### **Infirm members and the Promise**

**Question:** One of our infirm members has asked to be released from the Promise. We told him he should stay on infirm status but he insists he wants to quit because he can no longer attend meetings or pay dues. Is there anything in place that covers this kind of request?

*Answer: Yes, there certainly is. Ideally this person would stay on infirm status. Members on infirm status participate only as they feel able. That applies to attending the meetings, daily prayer, and ongoing formation studies. Most communities do not ask infirm members to pay community dues.*

*To expand on the answer, we recommend if you can, please reach out to him one more time to explain this. If he still wants to be released from the Promise, your Council should do so. It may be that he feels guilty about not pushing himself and that being dispensed altogether would give him peace of mind.*

*If you do release him, you might assign someone to keep in touch in a friendly way, as you would with any infirm member. Keep him in prayer, mentioning him by name when the community lifts up their infirm members.*

### **Claire's ramblings:**

*I must say, this question has made me think. What will I do when I can no longer fulfill my daily responsibilities? Will I still be truly Carmelite? Just what is it that makes me a Carmelite?*

*Which leads to a couple of questions for Councils and formators: How do we ensure that those in formation get beyond seeing "being a Carmelite" mostly in terms of external obligations? How do we help them see that the purpose of "doing" is to cause a change in "being" – attitudes, character, interior transformation, and ultimately union with God? It's something to ponder.*

*It also raises the issue of how we support our infirm members. It is common for chronically ill persons to feel marginalized to some extent. They may feel depressed and begin to withdraw, and then drop out. A big-picture response would be to re-evaluate the support the community gives to its infirm members. How do we help them feel connected and cared for? What can we do better?*





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## PC Channel—New on the Provincial Website! - March 2018

*Submitted by the Provincial Council*

In the interest of saving space, we encourage you to visit the website to see what's new.

### **Carmelite media/enrichment page**

Check it out. Carmelite Authors 101 at Boston College School of Theology. Six videotaped lectures on six Carmelite authors, given by six of our Carmelite friars. St Teresa, St John of the Cross, St Therese, Br Lawrence, St Teresa Benedicta, St Elizabeth of the Trinity. This is a great introductory course.

<http://www.thereseocds.org/media-enrichment/>

### **Study Groups Policies**

These have served us well, and only needed to be updated to reflect the current legislations.

*Establishing Canonical Status* – minor update, renamed from *Factors to Look at...*

*Procedure for Petitioning for Canonical Status* – updated and simplified

<http://www.thereseocds.org/policy/study-groups/>

### **Legislation page**

*Companion to the OCDS Constitutions: Text of Cited References* - new

<http://www.thereseocds.org/legislation/>

### **Best Practices**

We have updated/revised many of the Best Practices documents on the provincial website. **Best Practices are not binding, they are to share information and provide examples only.** Communities are encouraged to use what works well for their local circumstances.

*Community Members Manual* – expanded from *Community Policy Manual* (under Community)

*Elections Q&A* – updated (under Councils and Developing Leadership)

*Invalid Marriage as an Impediment* – updated (under Discernments)

*Welcoming Inquirers* – revised from *Visitor Discernment Process* (under Discernments)

*Discerning a Vocation to Carmel* – revised (under Discernments)

*Discernment Interviews* – revised from *Discernment Interviews of our OCDS members* (under Discernments)

*A Method of Reciting the Liturgy of the Hours* – revised from *Outline of Roles* (under Liturgy)

*Community Dues* – minor update (under Finances)

*Template for Annual Financial Report* – now a spread sheet (under Finances)

*Template for Six-month Financial Report to the Community* – new (under Finances)

<http://www.thereseocds.org/best-practices-2/>

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## PC Channel—Introductory Report from Executive Director of the Province

*Submitted by Susana Cantu, Executive Director, Province of St. Thérèse*

Dear Carmelites,

As the new executive director of the Province, I'd like to share with you a brief update on what the Province has been working on these past months. As Fr. Stephen shared in his letter in the last issue, the friars are focusing on a mission-driven renewal and restructuring process.

To advance this process, the friars focused their October retreat on mission renewal. The friars gathered in Dallas in February and April to continue discussions and come to decisions on the structure of the Province and planning the future. They are refocusing on vision, mission, and the Carmelite charism to guide strategy and tactics. We continue to meet with our strategic planning consultants. We will have more to report soon.

In December, I had the opportunity to meet with the OCDS Provincial Council. It was time well spent! I gained understanding of the OCDS and was able to share with your council the role of our office: to help the friars and this Province organize administrative structures that will help carry out the Province mission. The OCDS is crucial to this process. I reported the outcome of this meeting to the Provincial Council to ensure the role of the OCDS is considered as we continue our strategic planning.

The capital campaign for the restoration of the Basilica of the National Shrine of the Little Flower is moving forward! At the end of March, Fr. Stephen and Fr. Luis Gerardo Belmonte-Luna, OCD, pastor in San Antonio, met with the Archbishop of San Antonio and received his blessings and support for this project.

Foundational to this project is a renewal of the Shrine in its function of vitalizing the Carmelite charism in our region. We just received a grant of \$7,000 from the Koch Foundation for Carmelite formation and we are working to develop a program with our San Antonio OCDS focused on the Basilica and its treasures, including our stained glass windows that recount the lives of our founders and the Little Flower.

We are also redeveloping our San Antonio quarterly publication, *The Apostolate of the Little Flower*. The spring issue is online at <https://www.littleflowerbasilica.org/111>. We invite you to subscribe and welcome your comments and article submissions, by email to [gacosta@littleflowerbasilica.org](mailto:gacosta@littleflowerbasilica.org).

We are seeing more clearly now the need to focus our restoration efforts on the first essential phases of repairing the causes of water infiltration, a \$7 million project. We are ready to engage professionals to complete the design plan for this phase of repairs and to direct the capital campaign. We again ask for your help. Please consider becoming one of the foundational donors to this exciting undertaking before it goes public. Even small gifts from a large number of those within our inner circle will pave a far smoother path as we approach potential donors.

We are tremendously blessed and grateful to those of you who have sent in contributions in support of all these efforts and investments in the future of the Province of St. Thérèse. We ask for your continued prayers and support.

We look forward to working with you more. Together, we can thrive in the Carmelite mission to the Church. I thank God for your vocation. You are in my prayers.

Sincerely,

Susana Cantú  
Executive Director

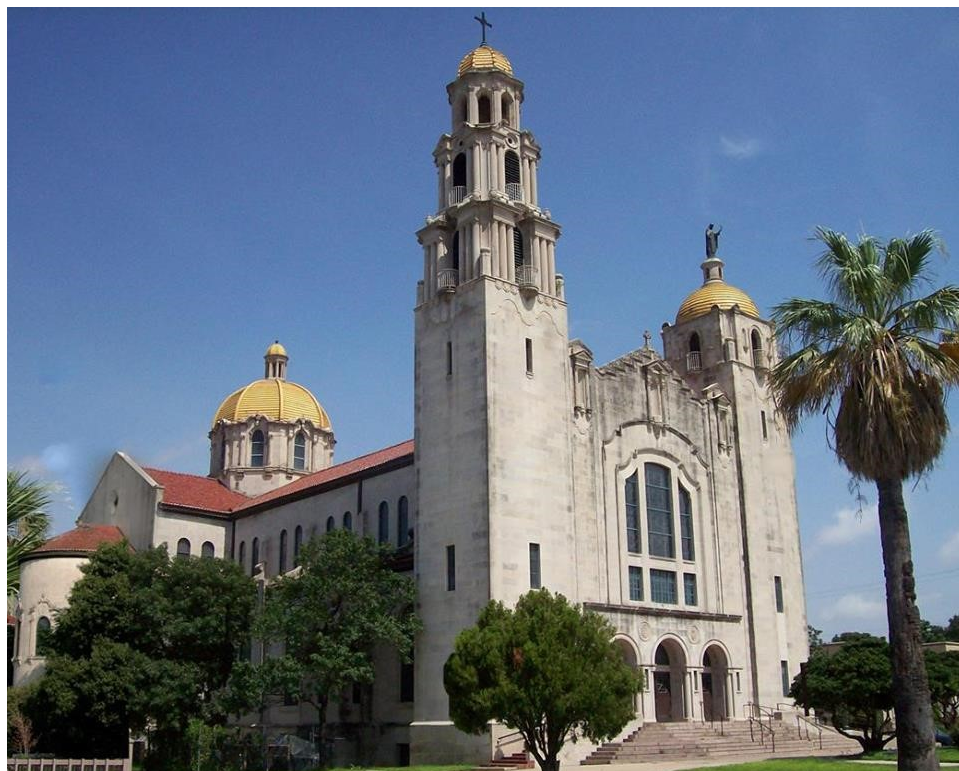
*(Continued on page 16)*

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## PC Channel—Introductory Report from Executive Director of the Province

*Submitted by Susana Cantu, Executive Director, Province of St. Thérèse*

*(Continued from page 15)*



The Basilica, dedicated in 1931, is showing its age, with structural cracks and other deterioration . (*Little Flower Basilica News*, January 2018)

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## OCDS Spiritual Corner — Superior General's Letter—Feast of Saint Joseph

March 19, 2018

### Very Dear Brothers and Sisters of the Secular Order

With that joy that is the Lord's special gift I write to you on this feastday of Saint Joseph, "the provident protector of our Order" (CC OCD 52). Matthew's Gospel describes him as "a man of honour" (Mt 1, 19), faithful to the will of God and to the teachings of Sacred Scripture, and wise because of this. As such, Joseph is alert to the designs of God in history and can act in accordance with the will of the Lord. Matthew also portrays Joseph being humble and immediately obedient (cf. Mt 1,24; 2, 13-16. 19-23), following the example of the Virgin Mary. In this way, with his unique mission in salvation history, Joseph faithfully and wholeheartedly fulfils the role God entrusted to him as the protector of Our Lady and the Child Jesus.

Keeping these attributes of St. Joseph in mind as well as the theme of the Bishops' Synod this year, I would like to reflect in this letter on some important aspects of the *identity of the OCDS vocation*. In the complex reality of today's world we cannot afford to lose our way in secondary aspects of that vocation, thus running the risk of diluting it with extraneous trends in spirituality, that, at times, are not even Christian. I would just like to re-emphasise some "absolute terms" of reference that I hope may help you in living faithfully your vocation as Secular Carmelites.

I. We are all aware that the alterations occurring in the age in which we live bring about rapid and profound changes in our society. These particular times are characterised by the vast amount, variety and rapidity of the information we are deluged with at every moment. Often we are unable to assess it properly and our knowledge of events and our relationships with others remain blocked at a superficial level. Add to this the political and economic problems of so many countries where corruption, violence, wars, migration, social insecurity, famine etc. are rife. In a word, we live in an environment that is multicultural and secularised, full of conflict, and pluralist as regards religion. All of this leaves us with a sensation of being without any safe and lasting point of reference to direct us; it is a fluctuating and changing reality, a source of perpetual unrest.

On the other hand, we note what is occurring within some communities of the Order - disgregation due to lack of fraternal cohesion, the ageing process of many members, conflict arising from different interpretations of the charism, attachment to power, disagreement over superficial details (as, for example, external symbols of membership of OCDS) etc. Such factors certainly weaken the sense of membership or belonging and, at times, can lead to actual abandonment. All of this contradicts the whole meaning of the existence of communities and of their mission.

Clarity regarding your precise identity and its fundamental components allows you to confront this internal and external reality with courage and equilibrium. It helps you to live the call to the OCDS with the prophetic determination of one walking resolutely towards "the summit of the Mountain which is Christ" as "witnesses of the presence of God" (CC 25) among His people.

To begin with, one common element which is essential to the identity of all members of our Order, is our awareness of being a member of the Church, the people of God and the mystery of communion (cf. LG ch. 11; ChL 8). As Catholics and Carmelites we are called to "a life of allegiance to Jesus Christ" (Rule 2), thanks to our membership of the Church, originating with Baptism and Confirmation and constantly sustained by the Eucharist and the grace of the other Sacraments.

More specifically still, your vocation as Christian laypersons in the Teresian Carmel is characterized by your being "secular". It is the call to follow Jesus in the secular world, to live and give witness to Gospel values in "friendship with Him who we know loves us" (L 8,5), serving the Church and dealing with temporal affairs in accordance with the will of God (cf. LG 31; ChL 15; CC 3). In a spirit of faith, hope and charity, as you carry out your daily commitments of family life, work and other cultural and secular engagements, you live in constant union with God and are thus sanctified. We remember that this is possible due to your sharing in the three offices of Christ, priest, prophet and king (cf. LG 10. 34-36; ChL 14; cf. CC Introduction I).

Secondly, Secular Carmel is historically linked with all the religious of the Discalced Carmelite Order (cf. CC2). The Magisterium's recognition of this bond gives the Secular Order its juridical standing. Your OCDS Constitutions state that you are part of the nucleus of the Order, together with the Nuns and Friars: "they are sons and daughters of the Order of Our Lady of Mount Carmel and of St. Teresa of Jesus" and "they share the same charism as the religious" (CC Introduction I). Furthermore, the OCDS has been recognised and approved by the Church as a public

(Continued on page 18)



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## OCDS Spiritual Corner — Superior General's Letter—Feast of Saint Joseph

(Continued from page 17)

association of the faithful (cf. CC 37; CIC can. 303), whereby you have a juridical "personality" with rights and obligations in the Church (CC 40; CIC cans. 116. 113. 301-315). And although you depend juridically on the Discalced Carmelite friars (CC 41), you still have autonomy of government and formation, as is defined by the documents that regulate the OCDS. Finally, as I pointed out in my letter to you last year, you are called to collaborate in the various modalities of the Order's mission in the Church, particularly in the area of promoting the spiritual life (Cf. CC 25-28).

Another consideration, this one essential in the formation, development and maturing of vocational identity, is the role of prayer in its various expressions (cf. CC 35). St. Teresa sees it as "basis and fundamental role of her religious family (CC 17). The life of prayer, particularly with *lectio divina*, lets us see the meaning of life and the events of history with the eyes of God, as well as understanding that "all the harm which comes to the world is due to a failure to know the truths of Scripture in the clarity of their truth" (L40, I).

First and foremost, from the example and teaching of Jesus we learn to be daughters and sons and to pray to our Father with trust (cf. Mt 6, 5-15). Our Holy Mother recommends that we learn from His divine lips (cf. W 26, 10). As well as Jesus, we have the example of Mary who pondered all these events in her heart (cf. Lk 2, 19-52). She is the model of fidelity in listening to the Lord (CC4) "in Scripture and in life" (CC 29) and she teaches us to behold and to praise His work in history (cf. Lk 1, 46-55). With her, St. Joseph is a master of prayer (cf. L 6, 6-8): his watchful silence teaches us to be attentive to the needs of others.

As well as that, prayer life according to the doctrines of Sts. Teresa and John of the Cross, demands the practice of the virtues, calling each person to experience and live their personal and liturgical prayer as friendship with Jesus. For St. Teresa, living in His friendship means loving Him and trying to have Him always alongside us, remembering frequently and lovingly that we are in His presence even in the midst of our daily occupations (W 26, 2; L 22, 7; F 5, 16). These are ways of behaving very similar to those recommended by St. John of the Cross: loving attention to God (2 As 14, 6; 15, 2. 4-5; 1 DN 10, 4), vigilance in faith, hope and charity (cf. CC 8). It is obvious, according to the teaching of our Saints, that prayer must have a solid foundation, like the house built on rock (cf. Mt 7, 24-26; cf. 5 M 2,3-6).

These brief references to the doctrine on prayer will remind us of how important it is to take it seriously in our personal lives and to find time to remain in silence with the Lord. And the same holds true for communities. During their meetings, some time should be reserved for meditation, where they remain together in silence in the Lord's presence. In this way, from the depths of their personal meetings with the Lord each individual can share with others their own spiritual journey (cf. CC 18; 24 c). In this sharing you obviously also help each other in disengaging from worldly affairs and in being grateful to God, as St. Teresa writes concerning those who genuinely love one another in Christ (cf. L 16,7).

Finally, but equally important, I would like to emphasise one further consideration that follows on what I have just mentioned: fraternal community with regard to the vocational identity of the OCDS. This is a matter of the utmost importance at a time when individualism is becoming increasingly prevalent. This individualism isolates people and threatens their deepest social instincts, which is being an image of the Blessed Trinity. Fraternal life has already been highlighted in Chapter 3B which was recently added to your Constitutions. You will find there a synthesis of doctrinal teaching and Teresian and San Juanist charism on fraternal life in the Secular Carmel.

Your *Ratio* states that communities are called to "incarnate in today's world a Carmelite identity and the service which this identity offers to God, to the Church, to the Order and to the world" (*Ratio Institutionis* 3). Here we see the dynamic aspect of this identity and the reasons why your communities must make constant efforts at *aggiornamento* and adaptation to the times and places in which they are located. This aspect of the dynamics of our charism will prevent lapses into formalism based on secondary matters or on traditions that are closed off within themselves, often indeed obsolete or without any significance for people of today. In *Evangelii Gaudium* the Pope asks us to break free from "the hackneyed pastoral excuses that 'it has always been done like this', instead of being courageous and creative in efforts to re-think the objectives, structures, style and evangelizing methods of your own communities" (EG 33). To avoid possible aberrations and not make - again in the words of Pope Francis - "a museum mummy" of the Order's charism and in order to be faithful to the true

(Continued on page 19)

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## OCDS Spiritual Corner — Superior General's Letter—Feast of Saint Joseph

*(Continued from page 18)*

purpose of your communities, it is important to find ways of making Teresian Carmelite spirituality relevant for today. It means being courageously responsive to the inspirations of the Holy Spirit. This can only be achieved if every one in your communities has a strong sense of membership, together with creative fidelity and responsibility (cf. CC 24c).

My dear Brothers and Sisters, these are some reflections that I considered it important to share with you for the times in which we live. If the points that I refer to are embraced devotedly and diligently they will allow you to live the OCDS vocation faithfully. You will progress in constancy and courage, strengthened by the mysterious presence of the Risen Lord who walks with us.

Just as He supported St. Joseph in his mission and encouraged him "not to be afraid" (Mt 1, 20), He will do the same for us. St. Teresa reminds us: "For the time is always propitious for God to grant His great favours to those who truly serve Him" (F 4, 5). We pray to the Holy Spirit that He may enlighten us and make us signs of God's presence in our world today.

May the examples of the Mother of Carmel, St. Joseph, and our own Saints assist us in living and protecting faithfully our vocations to Carmel in allegiance to Christ, thus ensuring that we pass on the heritage to those who come after us.

*Rome, 19 March 2018 - Solemnity of St. Joseph, Patron of the Church*

Dear Brothers and Sisters, while wishing you, your families and communities a very Happy Easter, I also pray that the Risen Lord may renew you in His Paschal mystery and help you become shining beacons of His love everywhere. Please pray for me, too, and I ask the Lord to bless you all.



*f. Saverio Cannistrà*  
**Father Saverio Cannistrà, OCD**  
**Superior General**

N.B. Would the Provinces that have not already done so, please send to E-mail address [ocdinforeweb@gma il.com](mailto:ocdinforeweb@gma il.com) details of your web links, facebook, twitter, biogs etc., so that we can include them in the official web page of the General Curia:

<http://www.carmelitanisc alzi .com/es/contactos/ocds-link/>

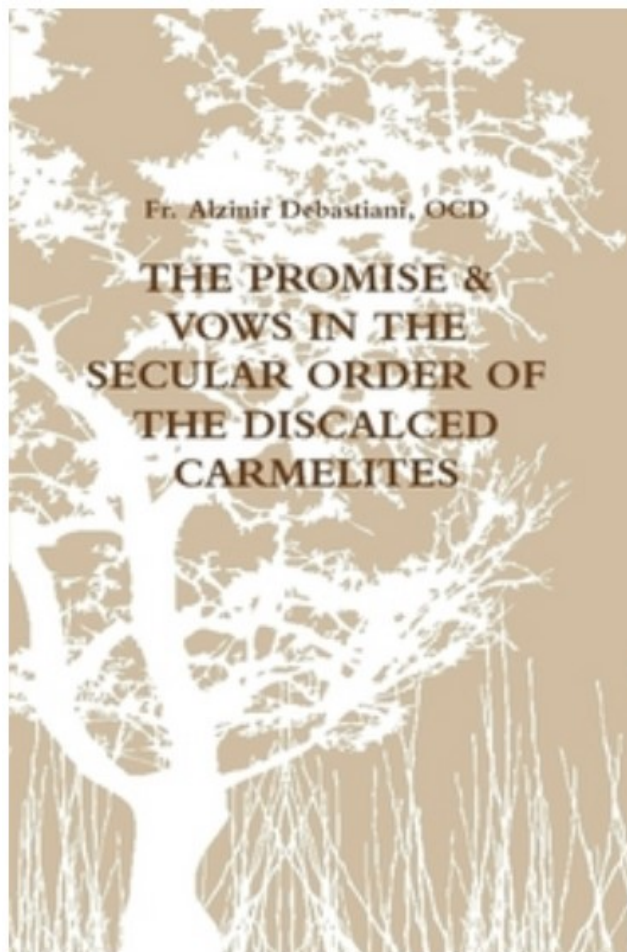
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**Carmelite Book Review -*The Promise & The Vows in The Secular Order of The Discalced Carmelites* by Fr. Alzinir Debastiani, OCD**  
*Submitted by Kim Lawlis, Georgetown Community*

I am the Formation Director of the Triumph of the Cross OCDS Community in Georgetown, Texas. I have recently read and studied the new book by Fr. Alzinir Debastiani, OCD, entitled *The Promise & The Vows in The Secular Order of The Discalced Carmelites*. Written by the General Delegate to the Secular Order of Discalced Carmelites, Fr. Alzinir's book constitutes an official statement from the center of the Order.

This book is very helpful, clear and informative. The in-depth discussion of the Promise and what it means and the Secular Vows and how they are different from one another and how they are similar is particularly valuable. I would like to recommend it to other formation directors for understanding and especially for use with those in formation and those considering making Secular Vows. I've attached a link for ease of ordering the book:

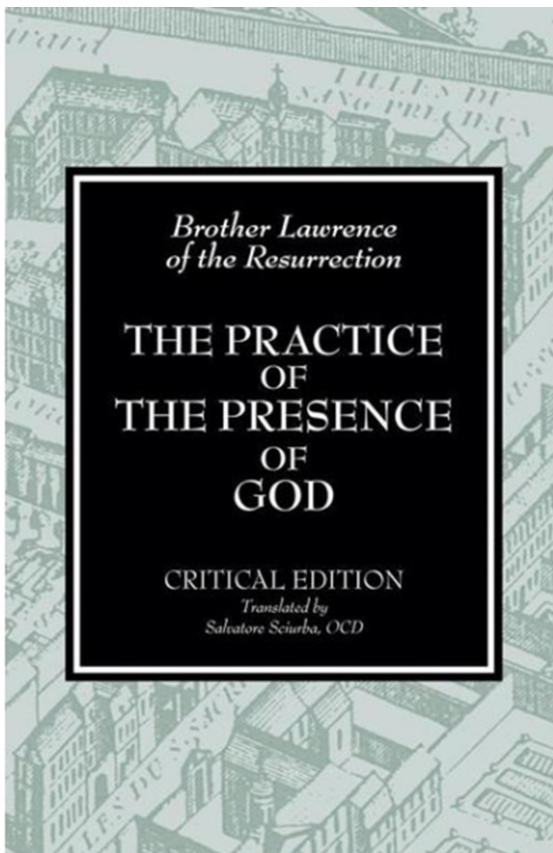
<http://www.lulu.com/shop/fr-alzinir-debastiani-ocd/the-promise-vows-in-the-secular-order-of-the-discalced-carmelites/paperback/product-23418141.html>



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## Carmelite Book Review – *The Practice of the Presence of God—Brother Lawrence of the Resurrection—Critical Edition Translated by Salvatore Scurba, OCD*

Submitted by John Stevens, OCDS



Brother Lawrence was a soldier turned mystic in the line of Saint Francis of Assisi and Saint Ignatius of Loyola. *The Practice of The Presence of God* approaches Brother Lawrence from two perspectives—the way he presents himself in his own words and the way others responded to him and reflected on his teachings. Though he lived in the Seventeenth Century, he has much wisdom to share with us.

In the manner of Saint John of the Cross before him, Brother Lawrence focused his attention of seeking union with God through Faith, Hope and Love. Similar to Saint Therese after him, he emphasized total abandonment to God and complete trust in His mercy. In Carmel, he spent many years as a cook and later as a sandal maker. He found God “amidst the pots and pans,” as Saint Teresa put it; and grounded his spirituality in remaining recollected during manual labor. His own words are simple and direct and easy to understand. His Spiritual Maxims, along with letters to other religious and members of the laity, are included.

The reader will get to know Brother Lawrence as a person, though the book is by no means a biography. He was born Nicolas Herman in the Lorraine, a part of France long semi-independent and which kept going back and forth between French and German spheres of influence. He fought for a short time in the thirty years war (1618-1648), which was a complicated affair driven largely by the religious conflict between Catholics and Protestants. This war was fought with great fervor and lack of discipline, and many atrocities were committed against civilians. The editor speculates that Brother Lawrence may have entered religious life, at least in part, to do penance for his life as a soldier. We know for certain that he was wounded and taken prisoner of war.

This translation of the French critical addition includes geographical and historical background which not every reader will find interesting. Others will be intrigued to see the bigger cultural picture into which the life of Brother Lawrence fit.

The Carmelite reader will find *The Practice of The Presence of God* to be inspirational in simple and surprising ways. I felt my own charism deepened and renewed. I highly recommend this book to all Carmelites. It is available from ICS publications.



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## News from around the World—News from The Republic of Central Africa

January 8, 2018

From the Carmel in Bangui we have received some news from Fr. Federico Trincherro this past month of December about the Republic of Central Africa and the situation of the Teresian Carmel there. Unfortunately, the situation is still very difficult, despite the fact that there is scant coverage in the social communication media in the rest of the world. Eighty percent of the land is occupied by rebel groups and the State has not managed to curb them and has been unable to reestablish its authority in much of the country.

Furthermore, according to the statistics of the UN, the Republic of Central Africa occupies the 188th place out of 188 countries in the Human Development Index, and is therefore the poorest country in the world.

As to our brothers, two from the Republic of Central Africa and five Cameroonians began their novitiate in September in the monastery of St. Elijah of Bouar. Three other young men, two Cameroonians and one from Central Africa, made their simple vows after completing a year in the novitiate. Two of them have become members of the community of the Carmel in Bangui.

A solemn profession and priestly ordination were celebrated and as part of a programme of collaboration with the mission in Cameroon, which is dependent on the Province of Lombardy, some young Central African students will continue their theological and pastoral studies in that country.



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**News from around the World—News from India—**  
**March 5, 2018**

On 3rd February, Eucharistic was celebrated by Fr. General and the Definitor along with all the provincials and all the Prioresses of Indian Carmel and the office bearers of the three associations in India. Our sisters gathered at Hyderabad to meet Fr. General and discuss some of the important issues connected to Indian Carmel and to clarify some of their doubts regarding the Vultum Dei Querere. Indian Carmel consists of 34 monasteries of which the latest community at Kolayad in Kerala was inaugurated on 29th January. Hence 34 prioresses and 11 office bearers of the associations were present. Fr. General was present on 3-4 and Fr. Definitor concluded the meeting on 5th evening.

It was really a moment of communion and strengthening of the charismatic identity of the Indian Carmel. Fr. General's interventions and words of encouragement to live the charism faithfully were very much appreciated by all the representatives of Indian Carmel.



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## News from around the Province —News from New Orleans, Louisiana

The Discalced Carmelite Secular Order of Our Lady of Prompt Succor Community in New Orleans, Louisiana was proud to celebrate with Pascal Alfano his 60<sup>th</sup> year with the Carmelite Community. He was fully professed on March 23, 1958 at the age of 23. He stated that he was elated when he found the Carmelite Community. The spiritual identity of the Carmelites in their intimacy with God was exactly what he had been searching for over the years of his young life. He thanks the people that have worked with him over the years and helped him in his vocation.



*Claire Bloodgood, Pascal Alfano, Father Bonaventure Sauer, OCD*





*Front Row ...*

*Michelle Torres, Bernadine Williams, Pascal Alfano, Aline Vega,  
Gloria Gagliana, Marie Spicuzza, Sally Vlosich, Marie Wojdac*

*Back Row ...*

*Ryan Matherne, Richard Aquilo, Susan Weyer, Claire Bloodgood,  
Grace Toyer, Father Bonaventure Sauer, Danielle Dukes*

*Jdv/stv*



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## News from around the Province —News from Topeka, Kansas

*Submitted by Paula Wierman, OCDS*

The Study Group Community of St. Joseph and The Little Flower of Topeka, Kansas celebrated the First Promise of Laura Reilly and the Definitive Promise of Toni Halvorsen on December 10, 2017 at Christ the King parish in Topeka. Spiritual Assistant Deacon Chris Seago presided over the ceremony.

The first picture is of Deacon Chris, Toni and Laura during the Rite of Promise.



The second picture is of the community. From left to right: Deacon Chris Seago, Aspirant Karen Lemon, President Marian Ganser, Toni Halvorsen (standing behind Marian), Formation Director Paula Wierman, Patty Hurley and Laura Reilly.



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## News from around the Province — News from Georgetown, Texas

*Submitted by Marianne Gonzales OCDS*

On January 13, 2018, the Triumph of the Cross Community, received into formation Barbara Nehrbass who was clothed with the Brown Scapular during Morning Prayer.

A Mass followed at St. Helen Catholic Church in Georgetown celebrated by our Spiritual Assistant, Fr. Bonaventure Sauer, O.C.D. During Mass, Hugo Estrada, Veronica Estrada, Jackline Infinger, Roberta Lindsey, and Jamey Smrekar, made their First Promise; Kathleen Burns made her Definitive Promise in the Secular Order of Discalced Carmelites. A reception followed in the St. Rita Center.



*Front row: Barbara; Middle L to R: Jamey, Roberta, Jackline;  
Back L to R: Fr. Bonaventure, Veronica, Lee, Hugo*

Afterwards, Father Bonaventure led a Day of Reflection for our community on the life and conversion of Hermann Cohen, also known as Augustine Mary of the Blessed Sacrament, O.C.D. He was a noted German Jewish pianist who converted to the Catholic Faith and later became a friar of the Discalced Carmelite Order. Thank you, Father, for this wonderful presentation!

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## News from around the Province —News from Baton Rouge, Louisiana

*Submitted by Dana Barton, OCDS*

On November 12, 2017, the Baton Rouge Carmelite Community of St. John of the Cross and St. Anthony was pleased to welcome James Shelley into our community.

After studying St. Teresa of Avila for two years, he made his First Promise to The Order of Carmel.

The Mass was celebrated at Our Lady of Mercy Catholic Church. The Celebrant was Fr. Al Davidson, who is also Jim's Brother-in-law.

After Mass, a reception was held in honor of Jim Shelley.





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## News from around the Province —Brown Scapular Apostolate

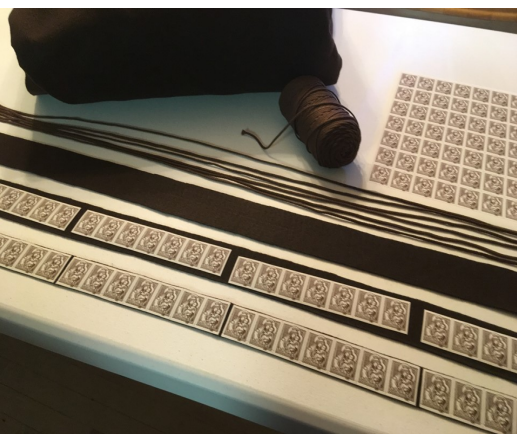
### Mary Queen of Carmel, Conyers, Georgia Brown Scapular Apostolate

In 2016 our little community felt inspired to begin an apostolate of the Brown Scapular. After extensive research on how to make them, price them, and distribute them, we said, “We can do it!” We then took into consideration our community skills and talents (tennis instructor, business owner and CEO, educator, writer and publisher, domestic engineers, and retirees from diverse backgrounds). We said, “We can do it!” Then we considered purchasing quality raw materials at a deep discount. We said, “We can do it!” Then we considered the availability of experienced sewers and sewing machines. We said, “We can do it!”. Then we considered the critical issue of designing and printing of scapular images. In 1613 the Holy See determined that the historical decree establishing the “Sabbatine Privilege” was unfounded and instructed the Carmelite Order not to preach this doctrine. In obedience to the Holy See’s directive, we did not include the promise in our design.

In moving forward in our design efforts, we contacted the owner of the website who designed the printable green scapular image, Russell Stutler. He lives in Japan and teaches English to young Japanese students. He is also a graphic artist and Catholic convert. After months of exchanging emails, he agreed to work with us to design our printable brown scapular images ([www.stutler.cc/brown\\_scapular](http://www.stutler.cc/brown_scapular)). With his help and our efforts we said, “We can do it!”

It took three tries to organize the community into a “manufacturing” environment. First, we overloaded a few members with work while others cheered. Then we added on more work to the same members while others still cheered. Finally, we spread out the work more evenly among the community and we all cheered. We made every mistake possible. On-the-job training was almost a disaster and reduced us to tears..... scapular images printed on the wrong side of the fabric, scapular images sewn upside down, cords cut too short, cords twisted and attached to the wrong image, scapular images and cords stuck to the bottom of a hot iron, scapular images ironed without cords, cards sealed without scapular inside, sewing machines that ate our scapulars. The “invisible nylon thread” was a challenge for elderly eyes because it kept hiding from us. Even our families suffered with us. One spouse said, “I think our house is turning into one big scapular!”

Finally the training paid off. The “manufacturing” method was fine tuned into three stages:



Step 1 – Raw materials (iron on fabric, felt, cord) are cut into strips and partially ironed and sewn

Stage 1: After purchasing the raw material (felt, fabric, cords, thread), the scapular image is printed on the fabric, and the material is prepared and cut into pre-measured strips.

Stage 2. The cords are attached (sewn and ironed) to the front and back scapular images and cut into individual scapulars.

Stage 3. The individual scapulars are placed inside a card, sealed, and distributed. We can now say, “We did it!”



Step 2a- Cords are attached to front and back images (ironed on, sewn).



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## News from around the Province — Brown Scapular Apostolate



Step 2b- Then cut into individual scapulars.

And here is how we did it:

1. We buy the material: Iron on Fabric direct from company at wholesale price; brown felt by the yard (3 ¼ yards of 72” wide) at deep discount from vendor; cords (100 yards per package) at deep discount from vendor; and thread at regular price.

2. We put the material together: Sixty pages of printed images (front and back) are cut into 420 strips and partially ironed and sewn on to 60 strips of brown felt. Each strip of brown felt holds seven strips of images (49 images per strip). Strips of brown felt with images are trimmed of excess material. Cords are pre-measured by unwinding and rewinding onto a special tool and cut to correct length. The pre-measured cords are ironed and sewn on to

strips of images, front and back. They are then cut into individual scapulars, put into cards, sealed and delivered. A monthly batch yields 1,470 individual scapulars.

Our scapulars are handmade with love and care. Our apostolate is to spread devotion and help revitalize the Brown Scapular as a treasured sacramental. To date we have distributed over 17,000 scapulars to many parts of the world (the U.S.A., Mexico, Peru, Nairobi, Japan, Honduras, and Rome). This past summer our community was blessed to be asked to make a scapular that would be presented to the Pope Francis along with a handmade rosary from the Third Order Carmelites in Atlanta, Georgia. This joint effort was a symbol of united prayer and fraternal love among the Secular Order of Discalced Carmelites and the Third Order Carmelites. Attached is the letter of gratitude sent from the office of the Vatican Secretary of State.

The grace of spreading the scapular to various countries would never be possible without Our Lady’s blessings and graces. She has opened the doors in allowing us to spread her scapular around the world and we are humbled to be part of it. If any communities would like to share in our efforts, you may contact us at the email address below. Our scapulars are available for only \$0.25 each plus shipping and handling. We will fill orders as supplies are available. Thank you for your prayerful consideration in helping us and Our Lady in revitalizing the Brown Scapular. May all we do be for the greater of God! Mary Queen of Carmel, pray for us!

God bless you,

Mary Queen of Carmel

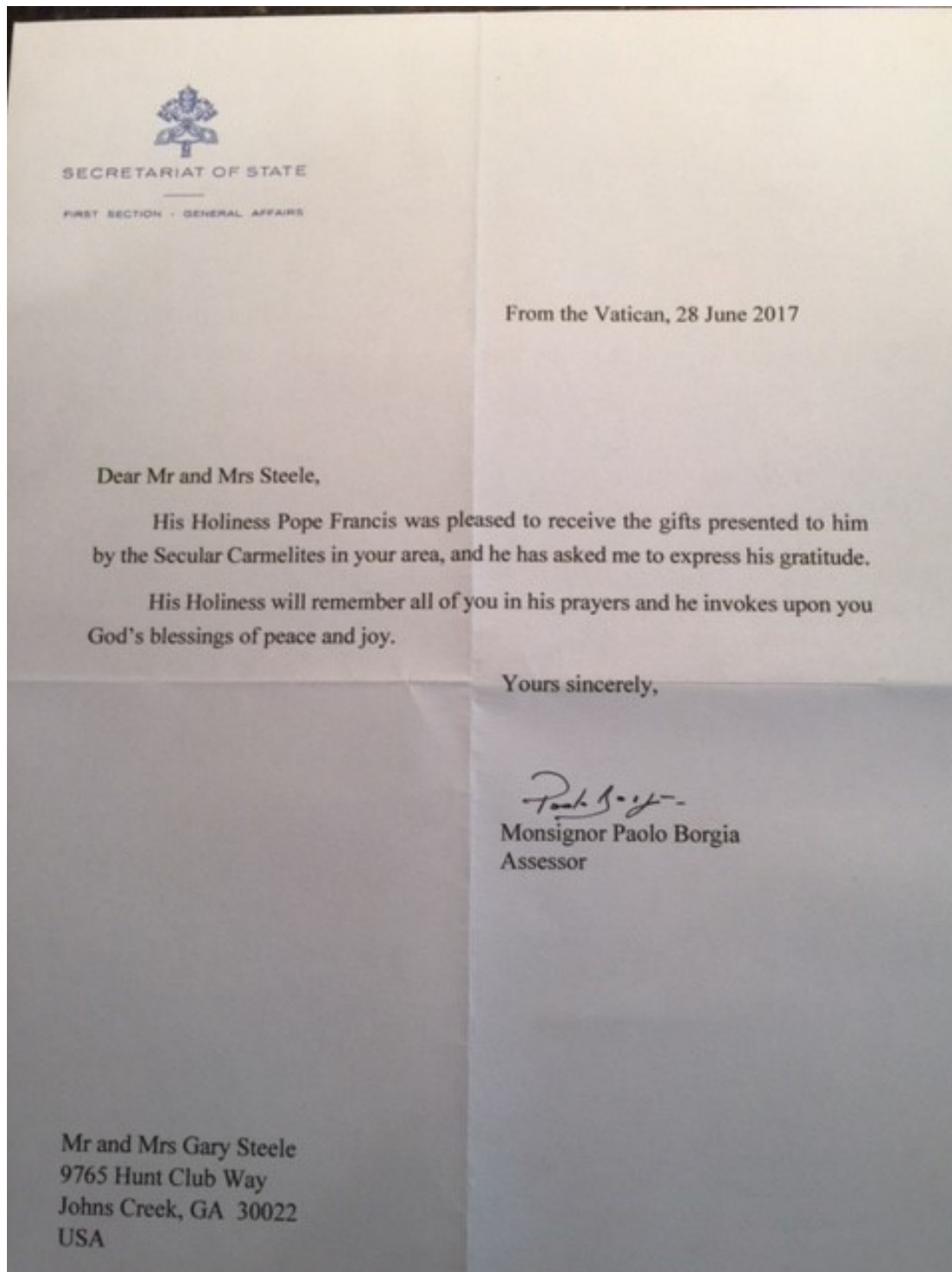
Email: [conyerscarmel@gmail.com](mailto:conyerscarmel@gmail.com)



Step 3 – Finished scapulars are placed in cards and distributed.

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## News from around the Province —Brown Scapular Apostolate



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## Corrections to the Flos Carmeli—Winter 2018

Correction:

The article published in the Winter 2018 Flos Carmeli by Gardo Blado, OCDS, should have been titled "**Kenosis and the Christian Journey**" rather than "Kenosis Article". The citations for the endnotes were also missing from the text. The archive copy of the Winter 2018 Flos will be corrected as time allows.

Apologies to Mr. Blado.





### **Jeanette Maschmann, OCDS**

St. Louis Community Submitted by Candy Kunzelman, OCDS

Jeanette Mary Maschmann, fortified with the Sacraments of Holy Mother Church passed into eternity on Sunday January 28, 2018. She was 87 years old.

Jeanette began her journey in Carmel at the St. Louis Community, in May 1982. She was Clothed on November 21, 1982, and made First Promise on November 18, 1984, taking the name, Jeanette of the Holy Feet of Christ. Jeanette made her Final Promise on December 20, 1987, and took her vows on April 16, 1989. Jeanette had a deep love for God and a wisdom that grew from that union. It should be noted that Jeanette was a victim of polio at age 4, but she never let that stop her from giving herself to the Community and to her Lord. She was Treasurer of the Community in 1988. From 1989 to 91, Jeanette was Director of Formation and from 1991 to 94, she was the President. Her peaceful and serene spirit was a living example of the fruit that comes from surrendering to God's will and trusting in His love for us.

Her Funeral Mass was held at St. Mary Magdalen Church of which she was a lifelong member, being baptized there as an infant. Interment followed at Resurrection Cemetery. May God grant you eternal rest dear Jeanette. Please pray for us as we pray for you.







### **Deacon Eugene Francis Brady**

Community of St. John of the Cross and St. Anthony

The Community of St John of The Cross and St. Anthony sadly announces the passing, on October 22, 2017, of our loyal member Deacon Eugene Francis Brady.

Deacon Gene was clothed on December 4, 1983. He made his First Promise on December 8, 1985. His Final Promise was made on December 11, 1988, and he took his Vows on October 23, 1994. His clothing, his promises, and his Vows were all made in Gulfport, Mississippi.

He transferred to our community on May 19, 1996, where he became the liaison between our community and Our Lady of Mercy Catholic Church where we held our meetings. Before his transfer to our community, Deacon Gene served as President of Our Lady of Mt. Carmel Church in Bay St. Louis, Mississippi. We will miss his smile and enthusiasm for Carmel.





Lord, when my  
soul takes flight,  
may it rise  
swiftly to  
live forever in  
your love  
and care.

### **Father Eugene Francis Walding, OCDS**

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

December 16, 1932 - November 27, 2018  
Submitted by Amelia H Wilken OCDS

Our community mourns the loss of our most beloved member, Father Eugene F. Walding. He was clothed June 9, 1990, First Promise - December 15, 1991, Definitive Promise—January 21, 1995, and Vows—June 21, 1997.

Father Walding was born in Sioux City, Iowa on December 16, 1932 to Bernard F. and Mary Edna (O'Shonessy) Walding. In 1951 he graduated from Bishop Heelan High School. After graduation from high school, he attended Morningside College in Sioux City before joining the U.S. Army where he served as a private from 1953 to 1955. In 1962, he attended St. Bernard Seminary in Dubuque, Iowa and was ordained at the Cathedral of the Epiphany June 1966. He served as a priest in several parishes in the Diocese of Sioux City from 1966 until 2004 when he medically retired. Soon after, moved to Holy Spirit Retirement Home in Sioux City.

Father was a gift to us who in the early years of our community served as Councilor in the Community Council as well as Director of Formation. Very often he shared his knowledge of the writings of the Carmelite Saints in our formation sessions. Also in those years he encouraged members of our community in attending OCDS Congresses, and the first was at Austin October 5 to 8, 1991 where 4 members including him attended for the first time! What a blessing! From then on our community was well represented at Congresses until Father could not travel due to medical issues.

Remember September 11, 2001 bombing of the World Trade Center in New York? Well it happened that weekend was our community's annual retreat! All air travels were canceled and the speaker for our retreat could not come. Father Walding conducted our retreat on St John of the Cross! Thank you Lord for Father Walding. What a gift!

Thank you Father Walding for your service to the Oklahoma Province Secular Carmelite!

## 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 Jeannine Meaux at [jtmeaux@cox.net](mailto:jtmeaux@cox.net)

Mine are the heavens and mine is the earth. Mine are the nations, the just are mine, and mine the sinners. The angels are mine, and the Mother of God, and all things are mine; and God himself is mine and for me, because Christ is mine and all for me.

*--Saint John of the Cross*

## 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 the community's responsibility to get a copy to each of your members, either via email or by print. This includes all isolate, aged, or infirm members. Thank you!*

### **Provincial Council for the 2017-2020 Triennium:**

**Claire Bloodgood, Georgetown, TX—President**

**Jo Ann Murphy, Austin, TX**

**John Stevens, McAllen, TX**

**Anna Peterson, San Antonio, TX**

**Mary Therese Bellman, Grand Prairie, TX**