

Flos Carmeli

Oklahoma Semi-Province of St. Thérèse
Secular Order of Discalced Carmelites

Winter 2021

Volume XXXI No. 1

From the President's Desk

By Anna Peterson, OCDS—President of the Provincial Council



Dear Brothers and Sisters in Carmel,

Greetings and best wishes for health, joy,
and peace throughout this new year!

One year ago, five of us assumed our roles as members of the Provincial Council (PC). We met in San Antonio, Texas at the end of January for three days of orientation with the outgoing PC. We were eager to assume the responsibility of service to our OCDS communities and also a bit apprehensive about the task. Were we in for a surprise! It has been a year like no other. Your support and prayers are truly a blessing. Thank you.

Along with you and your communities, the Provincial Council has been challenged to explore new and different ways of doing things. One example is that on November 15, we held the very first Zoom Plenary Council Meeting. We experienced the best attendance ever. I believe the meeting provided a boost to our spirits and strengthened sense of community. It also paved the way for future sessions.

The Provincial Council has developed ten goals or tasks for 2020-2023. The following seven goals pertain to the support of local communities:

- Continue to monitor and develop policies and norms for practical use.
- Continue to assist communities through the *Flos Carmeli*, the OCDS provincial web site, email, telephone calls, and personal contact.
- Develop an index for OCDS Legislation.
- Compile a document of Frequently Asked Questions (FAQ).
- Develop and provide training sessions for communities using communications technology.
- Regularly monitor and update the OCDS Provincial website to ensure that it is as “user friendly” as possible.
- Explore and implement ways to serve the special needs of communities during these challenging times.

UPDATES

Reminder of Triennial Appointment/Reappointment of Spiritual Assistants.

One of the duties of the new local Council is to petition for the appointment or reappointment of a Spiritual Assistant. The Council petitions the Provincial Delegate (Fr. Stephen Sánchez). (See Policy and Request Form at: (www.thereseocds.org/policy/provincial-policy/)

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By Anna Peterson, OCDS—President of the Provincial Council

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- A joint letter from Father Miceál O'Neill, O.Carm., Prior General and Father Severio Cannistrà, OCD, Superior General, to the *Carmelite Family on the Occasion of the 150th Anniversary of the Proclamation of St. Joseph as Patron of the Universal Church.*

Please be assured of our continued support and prayers. Turn to our Carmelite Saints for their intercession and words of solace and encouragement. St. Thérèse of the Child Jesus and the Holy Face and St. Joseph, pray for us.

Please note my new email address: ocdspresident@carmelitefriarsocd.com



†

Memorare

Remember,
O most gracious Virgin Mary, that
never was it known that anyone
who fled to thy protection,
implored thy help, or sought
thine intercession was left
unaided.

Inspired by this confidence,
I fly unto thee, O Virgin of
virgins, my mother; to thee do I
come, before thee I stand, sinful
and sorrowful.

O Mother of the Word
Incarnate, despise not my
petitions, but in thy mercy hear
and answer me. Amen.

Yours in Carmel,

Anna Peterson, OCDS

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

Council Members:

*Barbara Basgall, OCDS, Mark Calvert, OCDS,
Maxine Lattolais, OCDS and Jillison Parks, OCDS*

Note that the General Secretariat has a new email address:

Fr. Alzinir Francisco Debastiani, OCD

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National Shrine and Basilica of Our Lady of Mount Carmel and
St. Thérèse, San Antonio, Texas

St. Teresa Kneeling



News from the Province—National Shrine and Basilica of Our Lady of Mount Carmel and St. Thérèse, San Antonio, Texas Father Stephen Sánchez, OCD—Explanation of Image #1—St. Teresa kneeling

Explanation of the Artwork (Page 3) by Fr. Stephen Sánchez, OCD:

As you enter the National Shrine and Basilica of Our Lady of Mount Carmel and St. Thérèse in San Antonio, Texas, you will see on your left stained-glass windows by Emil Frei depicting various events in the life of our Holy Mother St. Teresa of Jesus. On the right you will see stained glass windows depicting various events in the life of our Holy Father St. John of the Cross.

All along the bottom of the major windows you will see in the lower windows a procession of nuns on the left and friars on the right all carrying religious symbols in their hands as they process towards the main altar.

In this window the artist tries to capture several things of our Holy Mother's life: We have seven circles rising to the top of the window, and in the last circle at the top of the window we have the Most Holy Trinity and behind Christ on the left you again have seven circles. This is symbolic of the seven mansions that our Holy Mother speaks of in *The Interior Castle*:

“...we consider our soul to be like a castle made entirely out of a diamond or of very clear crystal, in which there are many rooms, just as in heaven there are many dwelling places...” 1M,1, 1

“...and in the center and middle is the main dwelling place where the very secret exchanges between God and the soul take place...” 1M 1, 3

“...toward the center, which is the room or royal chamber where the King stays...” 1M 2, 8

We have our Holy Mother kneeling in prayer, and we see in front of her an angel with a halo of fire and a long lance pointed at St. Teresa's heart. This is a representation of what we know as 'The Transverberation' – this was an ecstatic mystical experience of our Holy Mother where she experienced a vision of a cherubim:

“.... I saw in his hands a large golden dart and at the end of the iron tip there appeared to be a little fire. It seemed to me this angel plunged the dart several times into my heart and that it reached deep within me. When he drew it out, I thought he was carrying off with him the deepest part of me; and he left me all on fire with great love of God. ...” Life, 29, 13

Report from Father Stephen Sánchez, OCD

Oklahoma Semi-Province of St. Thérèse

Dear Sisters and Brothers in Carmel,

We find ourselves initiating the new civil year in the midst of continued uncertainty on many temporal levels; civil and social unrest not only in our country but a civil and social unrest on a global scale.

YET, liturgically, as always, we began the civil year celebrating the Solemnity of Mary the Mother of God, a feast that now celebrates Mary's 'motherhood' but which is in actuality a celebration of the proclamation of Jesus as Truly Divine; and a few days later we celebrated the Feast of Epiphany.

I call attention to these feasts because it is important that even though it seems that we are standing on shifting sand, the truth of the matter is that we are founded on the solid rock of Christ Jesus Himself. Yes, the rains fall, the storm batters, and may even shake the house but it will not fall because it is founded on the Rock. Here is where we as members of the Discalced Carmelite Order must remember the origins of Teresa's reform. She was living during a time of social and religious upheaval and her response to the situation was 'to live her vocation to the best of her ability' – we must ask ourselves on a very personal level 'what does that mean for me as a member of the Order?' What are the areas in which I need to grow, what are the areas that need to be solidified – all with the eyes on contributing a healing, on the spiritual level, to the Church at large and through the Church to the world itself.

We do not know what the world will look like after we get through this pandemic. The only thing that we can be sure of is that the world norm will be a lot different from what it was at the beginning of 2020, but in the face of that we have to find peace and security in the fact that Christ is the same yesterday, today, and tomorrow. He is the Alpha and the Omega, the Lord of Lords and all of time and history are in the hands of the Father who is leading time and history to its endpoint in the Christ.

May the Light and Love of Christ strengthen your resolve to be a child of Light and Love as we await The Coming of Our God.

in Him,

Fr. Stephen Sánchez, OCD



Clarification—Delegate to Perform Rituals

Oklahoma Semi-Province of St. Thérèse

Submitted by Barbara Basgall, OCDS, Provincial Councilor

Clarification on the Requirements for a Delegate to Perform Rituals

When the Spiritual Assistant is unable to perform the Ritual for Ceremonies for Admission, Promise and/or Vows, the Rituals call for “another authorized priest” to preside. *See Ritual from OCDS Legislation for the Province of St Thérèse (Oklahoma) Nos. 13, 31, 51, and 67, pages 70, 73, 77, and 80.*

Under our OCDS Provincial Statutes, Section I Formation, Number 7, the statute reads, “When the Spiritual Assistant is unable to preside, no special delegation is needed for the local council to ask another priest, deacon, or religious to clothe candidates or receive Promises and vows [Ritual 13, 31,51,67].”

A clarification was presented at the recent Plenary Council Meeting when our Father Provincial, Fr. Luis Castañeda, OCD, stated that the delegate must be approved. Fr. Stephen Sánchez, OCD, our Provincial Delegate, stated that the Spiritual Assistant can authorize another priest to perform the ritual. If a community or study group does not have a Spiritual Assistant, they can send their request for a delegate to perform the ritual to Fr. Stephen for his approval.



Community Apostolate: Challenge – Opportunity – Grace

Oklahoma Semi-Province of St. Thérèse

Submitted by Anna Peterson, OCDS, Provincial Council President

Community Apostolate: Challenge – Opportunity – Grace

In a recent survey of our OCDS communities in preparation for the Plenary Council Meeting in November, Community Apostolate was a popular topic. It appeared under Questions, under Challenges, under Suggested Agenda items, and under Something to Brag About.

Many communities may not be able to engage in community apostolate under the current circumstances so this may be a good time for local Councils and communities to reflect on what has been done in the past and what might be done in the future. With the restrictions posed by COVID some may think our apostolate has to stop or become dormant but as with many other aspects of our lives we don't stop – we rethink and search for and find **different ways** of doing things.

It is important to determine that what we have undertaken or plan to undertake as a Community Apostolate is, indeed, an apostolate in the sense that the Constitutions and the Provincial Statutes intend.

To review: as Secular Discalced Carmelites our vocation is contemplative, lay, and apostolic. The contemplative aspect we share with the friars and the nuns. The apostolic aspect we share with the friars. And the **lay** aspect, of course, is uniquely our own.

Our **Constitutions** (OCDS Legislation for the Province of St. Thérèse -2017 Edition pp. 16-17) state that:

25. ... “The Spirituality of Carmel will awaken in Secular Carmelites a desire for greater apostolic commitment, in becoming aware of all that their call to Carmel implies.” That... “Secular Carmelites will share a renewed taste for prayer, contemplation and the liturgical and sacramental life.” And then remind us of St. Teresa’s observation that the ***purpose of prayer is “the birth of good works.”***

Our **Provincial Statutes** go on to say (Section III: Apostolate (p.30):

While priority is given to those places where the apostolic commitment is individual (the family, one’s work, one’s parish), **each OCDS canonical community shall have an apostolic commitment** as well. The primary Carmelite community apostolate is to **share Carmelite spirituality with others**. ...Efforts should be made to include all members in this community apostolate in some way.

We are reminded that all of us, as baptized persons, have a responsibility for an apostolate. As Discalced Carmelites we have a responsibility for a Community Apostolate that shares Carmelite Spirituality with others PLUS we have to make efforts to include all members in some way.

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Community Apostolate: Challenge – Opportunity – Grace

Oklahoma Semi-Province of St. Thérèse

Submitted by Anna Peterson, OCDS, Provincial Council President

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So, when reviewing or selecting or revising our Community Apostolate – we are given two guiding questions:

- 1 - **Does it share Carmelite Spirituality with others?** Does it share a renewed taste for prayer?
- 2 - **Does it include all members of the community in some way?** Some way implies not necessarily the **same** way.

Sometimes we find that our Apostolate is not as successful as we want. It is all right to explore options and to change.

Sometimes we find that our Apostolate is no longer relevant. It is all right to consider change.

Sometimes we find that the Apostolate is worthwhile but it does not really address Carmelite spirituality. This poses a delicate and maybe painful situation that requires change and careful and gentle implementation of the new. Maybe the original activity can become an individual commitment taken on by one or more members.

Sometimes we find that the Apostolate does not really include most members in **any** way. It is all right to examine ways to open participation to include others. There can be different levels of participation. And certainly, praying specifically for the success of the work is a legitimate role. It is important that all know and are aware of the apostolate and their specific role in it.

Apostolate need not be a burden or troublesome or be considered a task we dread undertaking. It can truly be an exciting, fun, and grace-filled opportunity that invigorates us. It is intended to help us develop as a community as well as individually.

Our role as Discalced Carmelite Seculars, then, is to share Carmel with the World!

Additional Resources:

- Fr. Aloysius Deeney's article "New Vision – Apostolate of Our Charism" in *Welcome to the Secular Order of Discalced Carmelites* (ICS Publications)
- OCDS Provincial website under Best Practices – drop-down menu includes Apostolate (articles and examples)

St. Joseph—Patron of Carmel

A Letter from the Prior General, O.Carm. and Superior General, OCD to the Carmelite Family on the occasion of the 150th anniversary of the proclamation of St. Joseph as Patron of the Universal Church.

This year, 2020, we celebrated the feast of St. Joseph in the full throes of a pandemic, that forced us to remain in our own homes. Because of that, we felt the need even more to turn to that just and faithful man who knew the meaning of hardship, exile, and worries about tomorrow, but did not lose heart, but continued to believe and hope God, from whom he had received a very unique mission: he was to take care of Mary and the child Jesus, the family of Nazareth, the embryo of the new family that God was giving to the world. Pope Francis, preaching in Santa Marta, reminded us of some of the qualities of St. Joseph: the man of clear and practical vision, capable of doing his work with precision and professional skill, and one who at the same time penetrated the mystery of God, beyond all that was familiar to him or was under his control, and in the presence of which he kneels and adores.¹

It does us good to think about St. Joseph, to meditate on him as one whom our tradition has recognised as a patron and a model of Carmelite life. It is something we want to do together, as a Carmelite family, O.Carm. and OCD, because in our veneration of St. Joseph, and in our constant reference to him, we find one of the most precious aspects of our common heritage and spirituality. This year has the added motivation of a significant anniversary, namely, the proclamation of St. Joseph as Patron of the Universal Church, by Pope Pius IX, on the 8th of December 1870, 150 years ago.

The place of St. Joseph in Carmel

The veneration of St. Joseph is an integral part of our Christian formation, tradition and culture. We are so accustomed to placing St. Joseph alongside Jesus and Mary, that we tend to think that the Church has always attributed to him, whose life was one of intimacy with the mystery of the incarnation, the dignity and the honours that we normally associate with him, but in reality, it was not always so. In the first millennium, the traces of a theological reflection on St. Joseph, or of any particular homage given to him are very rare. It was only with the advent of the mendicant orders that devotion to St. Joseph began to develop. In addition to the work of the French theologian, Jean Gerson, a decisive contribution was given by the Franciscans and by the Carmelites.

For Carmelites, interest in St. Joseph was a natural offshoot of its fundamental Marian orientation. Every member of the wider family of Mary (her parents, Joachim and Anne, the secondary protectors of Carmel, and his alleged sisters and brothers, Mary of James and Mary of Salome) were the recipients of particular attention in Carmel. In that context, Joseph, Mary's spouse, could not be ignored. Pious medieval legends, in order to underline the close link with the family of Nazareth, Jesus, Mary and Joseph, and based perhaps on the Apocryphal Gospel of Pseudo Matthew, make references to visits that the Holy Family made to the sons of the prophets, the descendants of the prophet Elijah, living on Mount Carmel. Others speak about a presumed visit that the Holy Family made on their return from Egypt². This connection must have looked so strong in the Church that some of the ancient authors, like the Benedictine abbot, Giovanni Tritemio, thought that perhaps the veneration of St. Joseph in the Latin Church may well have been brought by the Carmelite hermits on their return to Europe.³ This idea, which is no longer accepted, is one that we find in the writings of Pope Benedict XIV, who suggested that the veneration of St. Joseph in the liturgy began with the Carmelites.⁴ What is certain is that devotion to St. Joseph among Carmelites had liturgical overtones from the very beginning. In later times, and right up to the present day, we find also a Eucharistic dimension in Carmelite devotion to St. Joseph, as the one who held in his hands the bread of life, our spiritual food and drink.

In truth, it is impossible to say exactly when people began to celebrate the feast of St. Joseph in Carmelite churches. In all probability, as early as the 14th century, there was strong local devotion, but by the 15th century we begin to see a Mass and a Divine Office proper to St. Joseph. The Flemish Carmelite, Arnold Bostius, in 1476, stated that Carmelites had a solemn celebration of his feast.⁵ The proper of the liturgy in honour of St.

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Joseph in the Carmelite tradition is thought by historians and liturgists to be the first monument of the Latin Church to the dignity of St. Joseph.

The ancient liturgy celebrates St. Joseph as the first among his contemporaries in Nazareth, the one chosen by Divine Wisdom to be the Spouse of the Virgin Mary, so that the Son of God might enter the world with honour, but without fanfare. Carmelite Preachers insisted that just as Mary the Virgin conceived the Incarnate Word in her womb through the work of the Holy Spirit, so Joseph, through the work of the same Holy Spirit, conceived the Word through contemplation, and became the father of Jesus on this earth.⁶ The liturgy celebrated the nuptial union between Joseph and Mary the Virgin, and presented him as the protector of her virginity and of the life of the incarnate Son of God. With the sensitivity that is typical of the Carmelite contemplative charism, the ancient liturgy celebrated the purity of the Blessed Virgin and of St. Joseph, by highlighting their openness to God, which made it possible for them to welcome the mystery of the Incarnation. Formed by this liturgical spirituality, St. Mary Magdalen de'Pazzi would see Joseph's protection as a consequence of his purity: "In paradise Joseph's purity joins with the purity of Mary, and in that exchange of splendour, Joseph's purity shines a light on the even greater glory and splendour of Mary's purity. Saint Joseph is in the middle of Jesus and Mary as a resplendent star, and he takes particular care of our monastery because we are under the care of the Virgin Mary."⁷

St. Joseph is presented in Carmel's ancient liturgy as the virginal spouse of Mary, united to her through a real marriage, in which his authority as a spouse, protector and father is seen in his constant service. Moreover, St. Joseph is presented in his obedience to God. He is the just one, the worthy master of the house of the Lord, to whom a great responsibility is entrusted, that of giving a name to the child that is born. He gave him the divine name announced by the angel, the name Jesus. By doing this, Joseph became the first one to announce that in the child of Nazareth we are saved by God. In that same ancient liturgy we can detect a wealth of Carmelite spirituality under the image of St. Joseph: 1) *puritas cordis* that makes it possible to have a vision of God, 2) union with Mary, and 3) the fruitfulness of the mystical life understood in terms of the conception and birth of the incarnate Word in the soul that is pure. St. Joseph for that reason is celebrated as the image and reflection of the Carmelite mystical life in God.

As the heir of a rich tradition of veneration and devotion to St. Joseph in Carmel, St. Teresa of Jesus would give more breadth and depth to the tradition, to the great benefit of Carmel and of the universal Church. Indeed, it is undeniable that more than any other, Teresa of Jesus made devotion to Joseph one of the elements that characterizes the spiritual identity of Carmel. Her encounter with St. Joseph came about in one of the darkest periods in her life. She was about twenty-five years old. She had been suffering from a painful and endless illness, and the doctors had not only not cured her but made her worse. She was paralysed and worn out, both physically and psychologically. She felt that she was alone, without anybody to help her, when as if she felt something inside pushing her, she turned to St. Joseph as her "lord and father" (Life 6, 6; 33, 12). For the rest of her life, Joseph would remain for her and her work as the custodian and protector, taking her out of every difficulty that came her way. From being only a personal devotion, her devotion to Joseph would become in time a feature of the Teresian Reform centred on friendship with Jesus Christ. Just as Joseph watched over the relationship between Jesus and Mary, defending it from dangers from outside and protecting the home where they dwelt, likewise, he would watch over the Carmels that just like the family of Nazareth were intended to be places in which the humanity of Jesus would find a home, and Carmelites would live only for that end. For this reason, Joseph is not only a patron, but also the master of all who practice prayer, (Life 6, 8) because there is no one who knows more than he what it means to live a life of intimacy with Jesus and Mary, because of the many years he lived with them and the way in which he made possible their life as a family in Nazareth. It is no surprise therefore that ten out of the fifteen Carmelite monasteries that Teresa herself founded bore the name of St. Joseph.

St. Joseph was so much a presence in the founding activities of Teresa (every time she travelled she brought with her a statue of St. Joseph) that he began to be known as the "Founder" of the Teresian Carmel.⁸ We should understand by that that he truly helped her in the founding of the Carmelite monasteries of the reform. It is certain, however, that alongside the traditional figure of the Prophet Elijah, there was now a place

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for St. Joseph, and this caused some questioning, as to which of these should be considered the principal patron and founder after the Blessed Virgin Mary.⁹ It is significant that in a letter to Fr. Gracián, Teresa in trying to decide what name should be given to the college that they were establishing in Salamanca, wrote: It would be right to call this college after St. Joseph (Letter, 22 May 1578) but the college will be called after Saint Elijah. The following year, in 1579, St. John of the Cross gave the name of St. Joseph to the college in Baeza, which made the college in Baeza the first male foundation that was dedicated to St. Joseph. The title, however, lasted only two years. From March 1581 onwards the college would be known as the college of St. Basil, one of the great fathers of the Church. It is clear to us that there was still some uncertainty around the role to be attributed to the carpenter of Nazareth in the Teresian reform of the Carmelites. Things became clearer a quarter of a century later when, in his Instruction for Novices, Fr. Giovanni di Gesù Maria explained that veneration of St. Joseph is second only to the Blessed Virgin and is followed by devotion to the great prophets, Elijah and Elisha, the “founders of our Order”. (Istruzione dei novizi, III, cap. 4, 29-30).

The patronage of St. Joseph

One of the characteristic thoughts of Teresa was that while other saints are destined by God to help in certain kinds of need, St. Joseph has a kind of universal mandate, to assist in any kind of need, material or spiritual. (Life 6, 6). It is on this conviction that the feast of the patronage of St. Joseph was founded, in a way that was typically Carmelite. In the year 1628, the intermediate General Chapter of the Spanish congregation of the Discalced Carmelites, declared St. Joseph as the principal patron of the Discalced Order. The initiative of celebrating the feast of the patronage of St. Joseph may be attributed to the discalced Carmelite Juan de la Concepción (1625-1700), who was the first Provincial of the Province of Catalonia and after that Superior General of the Spanish Congregation. He obtained from the General Chapter of 1679 the approval of the feast of the patronage of St. Joseph, the liturgical texts for which were composed by another Catalan discalced Carmelite, Juan de San José (1642-1718). The Congregation of Rites, after a comprehensive rewriting of the texts by Card. Casanate, approved them on the 6th of April 1680. The feast of St. Joseph's Patronage was set for the third Sunday after Easter, the day on which normally General and Provincial Chapters were convoked. Very soon after that the feast was taken up by the Carmelites of the Ancient Observance and it was celebrated under the title, ‘*De Patrocinio S. Joseph Confessoris, Protectoris, et Patroni nostrae Religionis*’.¹⁰ Already, for a long time, the terms, protector, and/or patron, were used without distinction to refer to St. Joseph. Very quickly this celebration spread to other orders and religious congregations, up until the time of the proclamation of his patronage of the universal Church.

The context of the proclamation and the liturgical celebration of the patronage of St. Joseph for Carmel as a whole has always been that of great trial and tribulation, due to both problems within the Order and aggression of the historical, political and religious circumstances of the time. Carmel, in those days, was experiencing great difficulty in its efforts to preserve its own identity and its values. It should be noted that as part of the renewal movements operating within the Carmelite Order, there was a proliferation of devotional writings about St. Joseph, that represented particular forms of expression of the kind of piety that warms the heart and gives impetus to the spiritual life. There were several Carmelite authors and preachers who worked untiringly in spreading devotion to Joseph and in promoting his patronage. Worthy of mention, Raffaele il Bavaro who wrote *Istoria di San Giuseppe* in 1723, in which he exhorted his readers who loved Jesus and Mary, to also love Joseph as one who was loved by both of them.¹¹ Giuseppe Maria Sardi, may be considered the great propagator of the patronage of St. Joseph, not only for the Order, but also for Christian parents and others who found in him a model of holiness.¹² It was not without reason that Joseph came to be known among Carmelite as the best of teachers and was held to be the protector and patron especially of those who are overburdened or who have lost their way in trying to follow Jesus Christ.

On the 10th of September, 1847, with the decree of the Congregation for Rites, *Inclutus Patriarcha Joseph*, Pope Pius IX, at a time of great tribulation, extended to the whole Church the feast of the patronage of

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St. Joseph, to be celebrated on the Third Sunday of Easter. For the liturgy of the Mass, and the divine office, the texts used at that time by the Carmelites were adopted, with some modifications. It was the first gesture by Pius IX in honouring St. Joseph, and he was not yet one full year in office. It was due to his great devotion to the father of Jesus. At the time of convocation of the First Vatican Council, the Pope received a number of requests to increase even more the veneration of St. Joseph, especially by making him the patron of the universal church. The council which was interrupted unexpectedly in September 1870, did not allow enough time for the request to be granted. Therefore, on the 8th of December of that same year, Pius IX decided upon the solemn proclamation through a decree of the Congregation for Rites *Quemadmodum Deus*.

The feast of the patronage of St. Joseph was transferred in 1913 to Wednesday of the third week after Easter, and then in 1956 it was replaced by the memorial in honour of St. Joseph the Worker, to be celebrated on the 1st of May. Nevertheless, the Discalced Carmelites, with the approval of their liturgical calendar in 1957, were permitted to celebrate the feast of the patronage of St. Joseph, as “the protector and patron of our Order.”

Saint Joseph, patron of Carmel worldwide

The reform of the Liturgy that followed the Second Vatican Council, brought, among other things, a notable simplification of the liturgical calendar. In the calendar approved on the 14th of February 1969 the title “protector of the universal Church” disappeared from the principal feast of St. Joseph, celebrated on the 19th of March. Of course, it was not abolished, but it was thought that it would be better to hold on to only the biblical title of “spouse of the Virgin Mary”, giving the individual bishops’ conferences and religious families the freedom to add other titles. Following the instruction of the Congregation for Divine Worship on particular calendars (29th of June 1969) the solemnity of the patronage of St. Joseph was removed also from the calendar of the Discalced Carmelites. The General Definitory (OCD) decided then to transfer the title of “protector of our Order” to the 19th of March solemnity. Similarly, it was decided that the optional memorial of St. Joseph the Worker should be celebrated throughout the whole Order.¹³ These decisions, it would seem, were very quickly forgotten. While the title, “protector of our Order” was kept in the liturgy of the Carmelites of the ancient observance, it disappeared very quickly from the liturgy of the Discalced Carmelites, given that in the particular calendar of the Order, neither the solemnity nor the memorial of St. Joseph appeared. Nevertheless, in the post conciliar constitutions of both Orders there is continued reference to St. Joseph as their protector (Cost. Carm., 91; Cost. OCD, 52). By this fact we may recognise an important element of unity in the Carmelite Family as a whole, that perhaps we have not sufficiently considered or appreciated.

Today’s world

We are living now in a period in which the Church is not so concerned with defending itself from an outside enemy but seeks to recognise its mission of giving authentic witness to the truth of the Gospel. Thus, in a world where there is need for “concreteness and the sense of mystery”¹⁴, in a world in which we tend to flee from the bonds of stable relationships and commitments and to revert to a kind of sterile narcissism, Joseph shows us the way of self-denial, daily responsibility, the silent dedication to the care and growth of family. Any father of a family will want to heal the wounds of his own home. Our patron helps us to see the need to heal the wounds of humanity, and the wounds of the Church. There is no Church, there is no Carmel without people, who, forgetting themselves work day and night to give others a sure foundation in which they can trust. These people work away from the limelight, bearing in their own hearts all their own concerns and anxieties, very often, not seeing the fruits or even see the goal, trusting only in the one from whom their paternity comes and takes its name (Eph 3,15) These are the people who will always find in St. Joseph their patron and model, “their father and lord”.

The Word came to Joseph in a dream, which we may understand as his prayer, his interiority. We might say that every Carmel is a place of dreams: prayer is like a dream, that has within it a secret message. A Carmelite community is a group of people that dreams of making of its own home a new Jerusalem, people who share the dream of the prophet for a better world, people who allow themselves to be captured every day by the

(Continued on page 13)

(Continued from page 12)

dream of salvation. In listening every day to the Word of Salvation, we are conformed to Christ in his obedience and in his desire to serve, as the one who did not come to be served, but to serve, as one who found in small children the example of how must be if we want to enter the kingdom of God. Carmelites, like Saint Joseph, know the dream and keep alight the flame of hope that shines for the new world promised to those who are attentive to the word of God, because God will make all things new. Saint Joseph protects Carmel, not only because he protects it from hostile attack and from every adversity¹⁵, but also because he helps Carmel to remain firm in the simplicity and profundity of its identity. With his being just he points the way that we must follow and the goal for which we must strive. In this sense, there is no doubt that our veneration of Saint Joseph is not only a devotion or pious practice, but rather a life plan, that is an integral part of the charismatic heritage of Carmel. Together with Mary, Joseph is the gospel icon in which we Carmelites may see and understand what it means to live “in allegiance to Jesus Christ”. It is right then that we continue to turn to him as our father and patron, but also as a faithful friend and reliable guide in our following in the footsteps of Jesus.

As the world continues to deal with Covid-19, we unite in prayer for the doctors and nurses, for medical researchers, and for all who have fallen victim to this pandemic and for the families who are in mourning for the loss of loved ones. May Joseph, our protector, protect each one of us, and with the tender love of God, spread his protection throughout the whole world.

Fraternally in Carmel,

P. Miceál O’Neill O.Carm.

Prior General

P. Saverio Cannistrà OCD

Superior General

(Continued on page 14)

St. Joseph—Patron of Carmel

A Letter from the Prior General, O.Carm. and Superior General, OCD to the Carmelite Family on the occasion of the 150th anniversary of the proclamation of St. Joseph as Patron of the Universal Church.

(Continued from page 13)

Footnotes

1 Pope Francis, Homily, Santa Marta, 19th of March, 2020.

2 These pious legends inspired important works of art, e.g. paintings from the end of the 15th century that hang today in the Cathedral Museum in Frankfurt am Main.

3 LEONE DI SAN GIOACCHINO, *Il culto di San Giuseppe e l'Ordine del Carmelo*, Barcellona, 1905, 48. For the history of the development, cfr. E. BOAGA, O.Carm., 'Giuseppe, santo e sposo della B.V.M.', in *Dizionario Carmelitano*, ed. E. BOAGA e L. BORRIELLO, Città Nuova, Roma 2008, 443-446.

4 De Serv. Dei beatif., I/iv, 11; I/xx, 17.

5 Cfr. B. M. XIBERTA, O.CARM., *Flores josefinas en la liturgia carmelitana antigua*, "Estudios Josefinos" 18, 1963-1964, pp. 301-319.

6 CHRISTOVAL DE AVENDAÑO, *Tomo primero sobre los evangelios de la quaresma, predicados en la corte de Madrid...*, Sebastian y Iayme Matevad, Barcelona 1630, 158-159.

7 SANTA MARIA MADDALENA DE PAZZI, 'Vigesimo secondo colloquio', in *I Colloqui: Tutte le opere...dai manoscritti originali a cura di Claudio Catena*, Fulvio Nardoni, Firenze 1961, 237-238.

8 Gracián, in a well known passage from his work *Josefina* (1597), reached the point of stating that «(those who profess the Rule of the Discalced Carmelites) recognise glorious St. Joseph as the founder of this reform because St. Teresa founded it through her devotion to him, just as the Carmelite Order recognises as its foundress the Blessed Virgin Mary, in devotion to whom the prophet Elijah initiated the religious life of the prophets on Mount Carmel.» (I. V, cap. 4; ed. Silverio, 476).

9 Cfr. FORTUNATO DE JESÚS SACRAMENTADO, OCD, *San José en el Carmen Descalzo español en su primer siglo*, "Estudios Josefinos" 18, 1963-1964, 367.

10 See, for example: *Missale Fratrum Ordinis Beatissimae Virginis Mariae de Monte Carmelo*, Roma 1759, 350.

11 RAFFAELE MARIA BAVARO, *Istoria di San Giuseppe*, Antonio Abri, Napoli, 1723, 612; *Vita di San Giuseppe o sia Ristretto della sua Istoria ed Esercizi di Devozione per fruttuosamente venerare il medesimo Santo...*, Antonio Abri, Napoli 1724.

12 GIUSEPPE MARIA SARDI (Veneto), 'Discorso sopra il Padrocinio di San Giuseppe Sposo di Maria', in *Sermoni*, Lorenzo Rivan Monti, Venezia 1742, 213-221.

13 Cfr. 'Normae de calendario liturgico OCD pro anno 1970' (approved in the 128th session of the General Definitory, July 18, 1969), in *Ordo Divini Officii recitandi missaeque celebrandae iuxta calendarium romanum ac proprium Carmelitarum Discalceatorum [...] pro anno Domini 1970*, [Casa generalizia OCD] 1969, 29-32.

14 Pope Francis, Homily, Santa Marta, 19th of March, 2020.

15 Prayer to St. Joseph by Pope Leo XIII at the end of the encyclical, *Quamquam pluries*.

News from the Province—Triumph of the Cross—Georgetown, Texas

Submitted by Cindy Johnston, OCDS

The Community of the Triumph of the Cross Discalced Carmelites Seculars from Georgetown, Texas were able to attend their annual silent retreat, held at the beautiful Cedarbrake Retreat Center in Temple, Texas in October. The retreat was given by Fr. Jorge Cabrera on *The Blessed Virgin Mary in Holy Scripture*, with silence and reflection on our mother, Mary, the first true Carmelite model along with Joseph her devoted husband. It was a joyful and peaceful event. Fr. Jorge wowed us with his knowledge of the prefiguring of Mary, in the Old Testament and linked to the New Testament fulfillment in a truly beautiful way. He emphasized that we must not just profess our faith, we must live it in our everyday life trying to see God in every event in our life. We don't always do things because we agree, we do it to support one another in community and to uphold the commitment of our promise as Carmelites. We must see the Holy Spirit in every obstacle, He is there to guide us to the Promised Land.



News from the Province—The Transfiguration Community, Knoxville, Tennessee

Submitted by Mark Calvert, OCDS



Pictured: Cardinal Rigali, Kathy Bracic, Valerie Ponce

The OCDS Community of the Transfiguration in Knoxville, Tennessee, had the joy of celebrating the First Profession of Kathy Bracic, OCDS (Kathy of the Sacred Heart of Jesus) on October 18, 2020.

His Eminence Justin Cardinal Rigali, the Community's Spiritual Assistant, presided. Kathy was presented by Valerie Ponce, the Formation Director.

News from the Province—Holy Spirit Community, Mobile, Alabama

Submitted by Karina Schubert, OCDS



Pictured: Fr Joseph Chacko, Karina Schubert, Kathy Falls

The Holy Spirit Community in Mobile, Alabama celebrated the Definitive Promises of Karina Schubert and Kathy Falls on October 17th, 2020 at the Carmelite Monastery. Since it was so close to the Feast of our holy mother, St Teresa of Avila, our community prayed Morning Prayer from the Carmelite proper.

Fr. Joseph Chacko presided for the Mass and the Profession Rite.

News from the Province—St. Elizabeth of the Trinity Community, Tulsa, OK

Submitted by Teresa Sweedyk, OCDS

Rituals were held on Saturday, July 18, 2020 at the Church of Saint Benedict in Broken Arrow.



Definitive Promise:

Left to right: Beth Henry, Deanna Todd, Pat Biddick,
Laurie Haskins, Sue Madden, Toni Wersal

First Promise:

Left to right: Maria Gonzalez, Bill Johnston



Clothing Ritual:

Left to right: Charles Harrison and Chuck Coffelt

News from the Province— Introducing our novice, Brother Vladimir

Full Religious Name: Br. Vladimir Guadalupe of Saints Louis & Zélie

Began Novitiate: May 30, 2020

Most of my family lives near Austin, Texas. I went to college in San Antonio, Texas where I met the Discalced Carmelite friars at the Basilica of the National Shrine of the Little Flower. After graduating college with my degree in social work, I entered formation with another religious order that was very active, serving principally in orphanages and other similar ministries to the poor. I felt a call to join a religious order who focused more on a life of prayer and reached out to the friars at the Basilica and began discerning with them. During this time, I also discerned with the Secular Discalced Carmelites, becoming an aspirant. This was an especially fruitful time as it helped me to grow more and more in my love for Carmel – its saints, its spirituality, its mission, and its purpose. The OCDS have a special place in my heart because of this time with them.

After a few months with the OCDS community in San Antonio, and after discernment with the friars, I decided to apply with the friars and began the postulancy in Oklahoma City in July 2019. The postulancy is a time of both introduction and adjustment to the life of the friars. I lived with the friars and was involved in their community schedule of daily Mass, the praying of the Liturgy of the Hours, mental prayer, visiting our nuns occasionally, and recreation. The postulancy also involved classes as well as some involvement in ministry at the parish in Oklahoma City, Little Flower Catholic Church. This included serving at Mass, assisting and substituting in catechism classes, helping with decorations and cleaning, and lending a hand occasionally in the office.



At the end of the postulancy, I was accepted to begin the novitiate at Holy Hill in Wisconsin. This is the first inter-provincial novitiate being done by the three provinces of the Discalced Carmelite friars in the United States. I was joined by two novices from the Immaculate Heart of Mary Province (Eastern US) and one novice from the St. Joseph Province (Western US). The novitiate is a more intense introduction and initiation into the life of the Discalced Carmelite friars – it is when “life in the Order begins” (*Constitutions*, §111)

At the beginning of the novitiate, the novices are clothed in the habit and receive their religious name. They also surrender their electronics (such as phone and laptop), which helps to create an environment more conducive to prayer and discernment – some describe the novitiate as being like a year-long retreat. I was very happy to give up my phone and to be able to take a break from the noise of social media today, especially during an election year! During the novitiate, classes are not strictly academic in nature but further expose the novices to the teaching of our Holy Parents, St. Teresa of Jesus and St. John of the Cross, along with the teachings and readings from the numerous other saints from the Order. The novices have also learned more about the history of the Discalced Carmelite Order and have spent time reading the Constitutions to learn about the mission, purpose, spirituality, and charism of the Order. There is also instruction on the vows (poverty, celibate chastity, obedience) that the novices will make at the end of the year, with the discernment and approval of the friars. Significant time is allotted during the day for the novices to spend in personal prayer (outside of the community prayer schedule of Mass, Liturgy of the Hours, mental prayer, etc.) to aid in further discernment.

The Rule of St. Albert, quoting St. Paul in the second letter to the Thessalonians, says that “those who do not work should not eat!” and so the novices also balance their life with physical work such as weekly cleaning chores and other daily work assignments in the monastery. The novitiate limits the amount of ministry that novices engage in so as to further develop the environment of quiet discernment. COVID has largely restricted any other kind of ministry outside the monastery. I am currently assigned to serve at the Spanish Mass each weekend at the Holy Hill Basilica. This is helpful since much of the ministry in the Semi-Province of St. Thérèse is with the Spanish-speaking community, especially with our parishes in Oklahoma City and Dallas.

The novices have the opportunity to experience the fraternal and community life of the friars, participating in meals and recreation with the larger community of friars at Holy Hill. There is great disagreement on the rules of Uno among the novices and friars! The novitiate lasts a year and one day, so God-willing, I will complete my novitiate in May or early June 2021. After that, I will most likely return to the semi-province to continue formation and possibly begin studies. Please remember to pray for me!

Sanctuary Light

Submitted by Janell Cornelius, OCDS
St. Elizabeth of the Trinity Study Group, Tulsa, Oklahoma

Sanctuary Light

Sanctuary light, visible quest,
placed near Jesus, at His request,
look for the flame, when you arrive,
bow to the King, Who waits nearby.

He fills our hearts, with hope and love,
to meet one day, in heaven above,
surrounded in, pure heavenly bliss,
Infinite Joy, sealed with a kiss.

In Catholic Churches, Mass is said,
for the faithful, living and dead,
call His Name, His Heart, His Blood,
place yourself, in His Divine Love.

The Commandments serve, to guide life,
end hunger, prejudice, sins of strife,
amend, change, keep Heaven in sight,
Christ embodies, the children of light.

Gather together, do a good deed,
for widows, children, those in need,
live, forgive, cherish one another,
love is real, my sister and brothers.

The gifts from God, are magnified,
in the knowledge, of Christ Crucified,
for faithful Christians, do believe,
eternity exists, no more to grieve.

Unity and peace, upholds the family,
daily prayers, hymns and Mary's rosary,
when evil and sin, in the world abound,
Altar of Love, Sweet Jesus is found.

Don't give up, turn away your fear,
love well, be strong, and persevere,
virtues not vice, a fantastic plan,
keep strong the faith, firmly in hand.

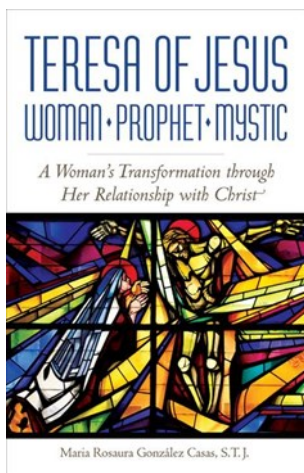
Wake up dear ones, before you pass,
grace a Sacrament, attend Holy Mass,
time is short, the years grow dim,
Know, Love and Serve, only Him!

Preserve the future, life in the womb,
remember the souls, laid in the tomb?
support our Priests, in every way,
be just, do penance and pray, pray, pray.



Book Review—Teresa of Jesus: Woman, Prophet, Mystic A Woman's Transformation through Her Relationship with Christ

María Rosaura González Casas, STJ



Teresa de Ahumada y Cepeda, later known as Teresa of Jesus and also as St. Teresa of Ávila was, above all, a woman who searched for an encounter with God, and her search was not in vain. Once she encountered God, she wanted nothing more than to put Him at the center of her life and proclaim His greatness. Teresa's objective in writing was to teach her nuns the way of prayer utilizing her own "systematized" experience.

However, as a woman writer, Teresa had to confront misogynistic forces by unmasking them down to their very roots. As a skilled teacher of the spiritual life, Teresa knew how to spot inner resistances and movements to listen to and follow God's call. At the same time, she considered the inner dynamics that generate the process of relationship with God, making her writing a sixteenth-century treatment of psychology. In her feminine humanity, Teresa supports a relational perspective.

Teresa of Jesus: Woman, Prophet, Mystic looks at relationships as a point of encounter and dialogue between Teresian spiritual theology and psychology. In the first part, Sister María Rosaura reveals St. Teresa's feminine humanity by studying her life within her sixteenth-century historical context. The second part turns to Teresa's masterwork, *The Interior Castle*, and analyzes the union between the soul and God from Teresa's feminine relational perspective established in the first part. By drawing close to Teresa's life, this book enables readers to drink from a spiritual fount that always yields fresh water.

Source: *ICS Publications*

Carmelite Obituaries



Sr. Celine Camberos, OCD

Sr. Celine Camberos was born on November 6, 1914 in Ameca, Guadalajara Jalisco to Pablo Camberos and Encarnacion Cuevas Camberos. She entered the Discalced Carmelite Nuns on February 22, 1933 in Mexico City, who were in hiding at the time because of the religious persecution being carried out by the government. Sr. Celine pronounced her final vows on October 15, 1934. In November of 1934, along with the rest of her religious community, Sr. Celine had to escape to the United States to avoid arrest and execution. They arrived here in San Antonio, and were assisted by the Discalced Carmelite Friars who helped them find a place to live, and cared for their needs.

Sr. Celine spent her life in loving prayer for priests, for all of the needs of the San Antonio Archdiocese, the Church and the world, as well as for all those who requested her prayers, or whom she grew to know personally. She touched many lives by her compassion, good humor and sound advice. She was always at the service of the community with joy and willingness. She cared for almost all of the sick sisters during most of her religious life, sewed habits for the Carmelite Friars and for the nuns in her community, made many vestments for priests, painted, and played music. She had many God-given talents and gifts and used them generously.

She proudly became a United States citizen in May of 1973. Sr. Celine was always grateful to this country for the freedom it gave to her and to the rest of her community, and prayed very much for its welfare.

Sr. Celine passed from this world on November 4, 2020, just two days shy of her 106th birthday. She was the oldest Discalced Carmelite Nun in the world at that time according to one of the Carmelite Friars who resides in Rome.

Funeral Services were held privately.

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JoAnn Hirschman, OCDS

April 16, 1936 - December 03, 2020

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

Submitted by Karen Luft

JoAnn Grace Hirschman, 84, a member of the St. Thérèse of the Child Jesus and St. Raphael Kalinowski of St. Joseph Sioux City, Iowa Community, passed away Thursday, December 3, 2020 in Emerson, Iowa. A Mass of Christian Burial was held Wednesday, December 9, 2020 at St. Michael's Catholic Church in South Sioux City with burial at St. Michael Cemetery.

She was clothed in the Secular Discalced Carmelite Order on June 16, 2002, and made her Definitive Promise on June 16, 2007. She served as a Councilor and worked very hard to make sure our community meetings and retreats were successful.

JoAnn wrote "Reading the Hours of the Liturgy everyday always seems to put me in the place I need to be, whether it is being more humble or loving my neighbor more." JoAnn is survived by her husband Eugene, six children, 12 grandchildren, 11 great grandchildren, and one sister.

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Carmelite Obituaries

(Continued from page 22)



Arlene Schanuel, OCDS

St. Louis Community

Submitted by Candy Kunzelman, OCDS

St. Joseph Community

Arlene Schanuel (née Armbruster) passed into eternity on Wednesday, October 28, 2020 with her family by her side. She was 93 years old.

Arlene began her journey in Carmel at the St. Louis Community, in 1954. She was Clothed on November 21, 1954. She made her Profession on September 7, 1956, taking the name, Mary Thérèse of the Child Jesus. Arlene was a Carmelite for 64 years and served as Secretary for one term. She was truly a humble soul and a joy to be around. In life, Arlene was devoted to her husband of 73 years, Edward, their four children, five grandchildren, and sixteen great-grandchildren as well as her Carmelite family. The Schanuel family celebrated the life of Arlene with a private family Mass of Christian Burial at St. Thomas the Apostle Catholic Church, Decatur, Illinois. Internment followed in Graceland Cemetery.



Suzanne Starr Flynn Turk, OCDS

Mobile, Alabama

Submitted by Karina Schubert, OCDS

Holy Spirit Community

Suzanne Starr Flynn Turk (née Ivey), 74, a native of Winter Haven, Florida, and a resident of Daphne, Alabama, passed away on Friday, August 14, 2020. Starr was a member of Christ the King Catholic Church and a registered nurse with Mercy Medical in Daphne; the University of South Alabama; the American Red Cross, South Alabama Chapter; and the Alabama Board of Public Health. In 2012, Starr joined the Mobile Holy Spirit Community of Secular Order of Discalced Carmelites. After an aspirancy program, Starr was clothed with the Scapular on October 5, 2013. After two years of initial formation, she made her First Promise on October 4, 2015 taking the devotional name of Teresa Lawrence, and after three more years formation, she made her Final Promise on October 7, 2018. She was a councilor and a beloved member. Her last request was to wear her Scapular and be buried with it.



Mary Ann Carroll, OCDS

Houston #4 Community

Submitted by Elizabeth Ogilvie, OCDS

The Most Holy Trinity Community

Mary Ann Carroll (née Ciolek) of Kingwood, Texas passed away peacefully at home on March 23, 2019 at the age of 77 following a long illness. Mary Ann was born on July 13, 1941 in Saginaw Michigan to Joseph and Mary Ciolek (née Szok), both of whom were children of Polish immigrants. After graduating from Saints Peter and Paul High School, she married and began raising a family

(Continued on page 24)

Carmelite Obituaries

(Continued from page 23)

of four children. She moved to Houston, TX in 1976 and worked as a printer for several organizations before retiring.

Mary Ann made her Temporary Promise on March 31, 2001 and her Definitive Promise on September 11, 2005, taking the devotional title of St. Thérèse and due to serious illness was placed on the Infirm status.

Her funeral Mass was held at St. Martha Catholic Church in Kingwood, Texas on March 23, 2019. She was laid to rest in Saginaw, Michigan a few days after the funeral.



Windy McMichael, OCDS 1960 – 2020

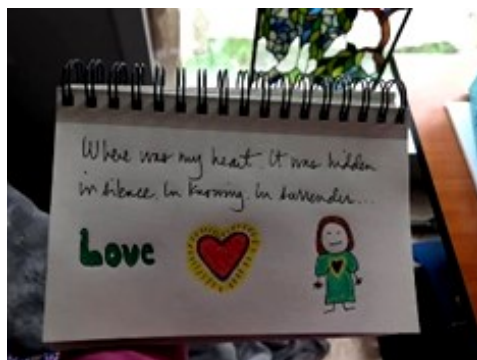
The Most Holy Trinity Community (Houston #4)

Submitted by Elizabeth Ogilvie

In May 1960, Windy G. Wiedemann began her journey in Christ Jesus through Baptism at Zion Lutheran Church in Moulton, Texas. Later she was received the Sacrament of Confirmation in Houston, Texas at Annunciation Catholic Church with her husband Steve McMichael. Having read the life of Teresa Benedicta of the Cross/Edith Stein whom she took as her patron, Windy felt a need to join the Secular Order of Discalced Carmelites.

She first visited our community in 2008 and in 2010 became an Aspirant. Through the Rite of Admission on September 24, 2011 she began her Formation. Between 2011 and 2020, Windy found herself on a trying and grace-filled adventure. Realizing that OCDS formation would integrate her primary vocation with an OCDS life, she saw a need for balance which wasn't easy under the circumstances. Although Windy longed to be a Secular Discalced Carmelite she chose to let God work it out for her. Not long after this, she assisted her husband Steve in facing a devastating illness while facing her own diagnosis of Stage 4 Metastatic Breast Cancer. In 2015 she returned to our community with her Faith in God grounded in patience to discern His Will for her life and OCDS vocation.

On December 9, 2017 Windy joyfully made her Temporary Promise, taking the devotional title *Francoise Thérèse of the Sacred Heart*. Having declared that she had lived a beautiful life and had no regrets, she died on October 25, 2020. Her parents Tillie and Wayne Wiedemann, along with her brother, sister, and other relatives, mourn her loss. Her husband, Steve preceded her in death. Her funeral Mass was held on October 31, 2020.



During the Year of Saint Joseph

The prayer is ordinarily enriched with a partial indulgence (*Handbook of Indulgences*, conc. 19). During the Year of Saint Joseph, however—which lasts from December 8, 2020 to December 8, 2021—the use of this prayer has been included among those enriched with a plenary indulgence (see [Decree](#) of the Apostolic Penitentiary issued Dec. 8, 2020, section E). It may be said on any day of the Year of Saint Joseph, but especially on his various feast days or other devotional days dedicated to St. Joseph:

- December 27, 2020, the Feast of the Holy Family of Jesus, Mary and Joseph
- March 19, 2021, the Solemnity of Saint Joseph, Spouse of the Blessed Virgin Mary
- May 1, 2021, the Optional Memorial of Saint Joseph the Worker
- The nineteenth day of each month
- Every Wednesday, the traditional day of the week for devotions to Saint Joseph
- "St. Joseph Sunday" and suitable days of other liturgical rites in the Eastern Catholic Churches

Prayer to Saint Joseph

To you, O blessed Joseph,
do we come in our tribulation,
and having implored the help of your most holy Spouse,
we confidently invoke your patronage also.

Through that charity which bound you
to the Immaculate Virgin Mother of God
and through the paternal love
with which you embraced the Child Jesus,
we humbly beg you graciously to regard the inheritance
which Jesus Christ has purchased by his Blood,
and with your power and strength to aid us in our necessities.

O most watchful guardian of the Holy Family,
defend the chosen children of Jesus Christ;
O most loving father, ward off from us
every contagion of error and corrupting influence;
O our most mighty protector, be kind to us
and from heaven assist us in our struggle
with the power of darkness.

As once you rescued the Child Jesus from deadly peril,
so now protect God's Holy Church
from the snares of the enemy and from all adversity;
shield, too, each one of us by your constant protection,
so that, supported by your example and your aid,
we may be able to live piously, to die in holiness,
and to obtain eternal happiness in heaven. Amen.

United States Conference of Catholic Bishops: <https://www.usccb.org/prayer-and-worship/prayers-and-devotions/prayers/prayer-to-st-joseph-after-rosary>

Parting Words

Flos Carmeli provides information for the Secular members of the Order of Discalced Carmelites in the Oklahoma Province, which has jurisdiction over OCDS members living in the states of Alabama, Arkansas, Georgia, Iowa, Kansas, Louisiana, Mississippi, Missouri, Nebraska, North Dakota, Oklahoma, South Dakota, Tennessee and Texas.

Oklahoma Province members wishing to submit articles for publication in the *Flos Carmeli* or for subscription information, please contact Maxine Latiolais, Provincial Council *Flos Carmeli* coordinator, at flos.submit@gmail.com

The submission due dates for articles are:

January 1
April 1
July 1
October 1

Any OCDS member submitting an article must include their name, community name and location in the article.

St. Teresa of Jesus (Avila), "Life", Chapter 6, 6

“I took for my advocate and lord the glorious St. Joseph and earnestly recommended myself to him. I saw clearly that as in this need so in other greater ones concerning honor and loss of soul this father and lord of mine came to my rescue in better ways than I knew how to ask for. I don't recall up to this day ever having petitioned him for anything that he failed to grant. It is an amazing thing the great many favors God has granted me through the mediation of this blessed saint, the dangers I was freed from both of body and soul. For with other saints it seems the Lord has given them grace to be of help in one need, whereas with this glorious saint I have experience that he helps in all our needs and that the Lord wants us to understand that just as He was subject to St. Joseph on earth -- for since bearing the title of father, being the Lord's tutor, Joseph could give the Child command -- so in heaven God does whatever he commands.”

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 2020-2023 Triennium:

Anna Peterson, San Antonio, TX, President

Barbara A. Basgall, Oklahoma City, OK

Mark Calvert, Knoxville, TN

Maxine Latiolais, New Iberia, LA

Jillison Parks, Savannah, GA