

## SAMPLE FILL-IN-THE-BLANK QUESTIONS

1. May the new text of the Constitutions of the Secular Order of the Discalced Carmelites be a really effective means, so that its members can reinvigorate more and more their \_\_\_\_\_ consecration in the concrete situations of family, social, civilian and ecclesial life.

The Congregation for the Institutes of Consecrated Life and the  
Societies of Apostolic Life  
Vatican, June 16, 2003

2. Each one of you is to stay in \_\_\_\_\_ or \_\_\_\_\_, pondering the Lord's law day and night and keeping watch at his prayers unless attending to some other duty.

Rule of St. Albert

3. Your loins are to be girt with \_\_\_\_\_, your breast fortified by \_\_\_\_\_, for, as Scripture has it, \_\_\_\_\_ will save you. Put on \_\_\_\_\_ as your breastplate, and it will enable you to love the Lord your God with all your heart and soul and strength, and your neighbor as yourself. \_\_\_\_\_ must be your shield on all occasions, and with it you will be able to quench all the flaming missiles of the wicked one: there can be no pleasing God without faith; [and the victory lies in this – your faith]. On your head set the helmet of \_\_\_\_\_, and so be sure of deliverance by our only Savior, who sets his own free from their sins. The sword of \_\_\_\_\_, the word of God, must abound in your mouths and hearts. Let all you do have the Lord's \_\_\_\_\_ for accompaniment.

Rule of St. Albert

4. You must give yourselves to \_\_\_\_\_ of some kind, so that the devil may always find you busy; no idleness on your part must give him a chance to pierce the defenses of your souls.

Rule of St. Albert

5. You other brothers too, hold your Prior in humble reverence, your minds not on him but on \_\_\_\_\_ who has placed him over you, and who, to those who rule the Churches, addressed the words: Whoever pays you heed pays heed to me, and

whoever treats you with dishonour dishonours me; if you remain so minded you will not be found guilty of contempt, but will merit life eternal as fit reward for your obedience.

Rule of St. Albert

6. Through \_\_\_\_\_ we take part in the triple mission of Jesus: kingly, priestly and prophetic. The first is a commitment to transforming the world according to God's design. By the \_\_\_\_\_ mission, the baptized person offers self and the whole of creation to the father with Christ, guided by the Holy Spirit. And as \_\_\_\_\_, the baptized person announces God's plan for human kind and denounces all that is contrary to it.

OCDS Constitutions

7. The members of the Secular Order of Discalced Carmelites are faithful members of the Church, called to live "in allegiance to \_\_\_\_\_" through "friendship with the One we know loves us" and in service to \_\_\_\_\_. Under the protection of \_\_\_\_\_, in the biblical tradition of the prophet \_\_\_\_\_ and inspired by the teachings of St. \_\_\_\_\_ and St. \_\_\_\_\_, they seek to deepen their Christian commitment received in \_\_\_\_\_.

OCDS Constitutions

8. \_\_\_\_\_ represents the prophetic tradition of Carmel and is an inspiration to live in the presence of God, seeking Him in \_\_\_\_\_ and \_\_\_\_\_ with zeal for God's glory.

OCDS Constitutions

9. The following principles of that Rule guide Carmelite life:

- a. Living in allegiance to \_\_\_\_\_;
- b. Being diligent in \_\_\_\_\_ on the law of the Lord;
- c. Giving time to \_\_\_\_\_;
- d. Participating in the Church's Liturgy, both the \_\_\_\_\_ and the \_\_\_\_\_;
- e. Being concerned for the needs and the good of \_\_\_\_\_ in the community;
- f. Arming ourselves with the practice of the virtues, as we live an intense life of \_\_\_\_\_, \_\_\_\_\_.

g. Seeking \_\_\_\_\_ and solitude in our life of prayer;

h. Using prudent \_\_\_\_\_ in all that we do.

10. Taking into account the origins of Carmel and the Teresian charism, the fundamental elements of the vocation of Teresian Secular Carmelites can be summarized as follows:

a. To live in allegiance to \_\_\_\_\_, supported by the imitation and patronage of \_\_\_\_\_, whose way of life is, for Carmel, a model of being conformed to Christ.

b. To seek “mysterious union with God” by way of \_\_\_\_\_ and \_\_\_\_\_ activity, indissolubly joined together, for service to the Church;

c. To give particular importance to \_\_\_\_\_, which, nourished by listening to the Word of God and by the liturgy, is conducive to relating with God as a friend, not just in prayer but in daily living. To be committed to this life of prayer demands being nourished by \_\_\_\_\_, \_\_\_\_\_ and, above all, \_\_\_\_\_, in order to live in the presence and the mystery of the living God;

d. To infuse \_\_\_\_\_ and \_\_\_\_\_ with apostolic zeal in a climate of human and Christian community;

e. To live \_\_\_\_\_ evangelical self-denial from a theological perspective;

f. To give importance to the commitment to \_\_\_\_\_; in the ministry of \_\_\_\_\_ as the particular collaboration of the Secular Order, faithful to its Teresian Carmelite identity.

OCDS Constitutions

11. By means of this promise the member’s \_\_\_\_\_ commitment is strengthened for the service of God’s plan in the world. This promise is a pledge to pursue personal holiness, which necessarily carries with it a commitment to serving the Church in faithfulness to the \_\_\_\_\_ Carmelite charism.

12. By this commitment members strive to acquire the necessary training to know the \_\_\_\_\_, the \_\_\_\_\_ and \_\_\_\_\_ of the evangelical lifestyle they are undertaking.

13. The promise of poverty seeks an evangelical use of the goods of this world and of personal \_\_\_\_\_, as well as the exercise of personal \_\_\_\_\_ in society, in family, and work, confidently placing all in the hands of God.

14. The promise of \_\_\_\_\_ is a commitment to Christian love in its personal and social dimensions in order to create authentic \_\_\_\_\_ in the world.

15. The promise of obedience is an exercise of faith leading to the search for \_\_\_\_\_ in the events and challenges in society and our own personal life.

16. By promising to live the \_\_\_\_\_ in daily life, Secular Carmelites seek to give evangelical witness as members of the Church and the Order, and by this witness invite the world to follow Christ: “the Way, the Truth and the Life” (Jn. 14:6).

17. The vocation to the Teresian Carmel is a commitment to “live a life of allegiance to Jesus Christ”, “pondering the Lord’s law day and night and keeping watch in prayer”. Faithful to this principle of the Rule, St. Teresa placed \_\_\_\_\_ as the foundation and basic exercise of her religious family.

18. Besides personal contemplation, \_\_\_\_\_ to the Word ought to encourage a contemplation that leads to sharing the experience of God in the Secular Order community. By this means, the \_\_\_\_\_ together seeks to discern God’s ways, maintain a permanent energy of conversion, and live with a renewed hope.

19. Occupying a privileged place in nourishing the prayer life of Carmelite Seculars will be the \_\_\_\_\_ and \_\_\_\_\_ of

Scripture and the writings of our Saints, particularly those who are Doctors of the Church: St. Teresa, St. John of the Cross, and St. Therese of the Child Jesus. The Church's documents are also food and inspiration for a commitment to follow Jesus.

20. The vocation to the Secular Order is truly ecclesial. Prayer and apostolate, when they are true, are inseparable. The observation of St. Teresa that the purpose of prayer is “ \_\_\_\_\_ ”

reminds the Secular Order that graces received ought to have an effect on those who receive them. Individually or as a community and, above all as members of the Church, apostolic activity is the fruit of \_\_\_\_\_.

21. While giving life to Teresian Carmelite spirituality, Mary's presence also shapes its \_\_\_\_\_.

