

## Selections from the O.C.D.S. Formation Guidelines for the California-Arizona Province of St. Joseph

The purpose of these pages is to provide a convenient reference to the formation objectives and curricula that are used in each of the “Stages of Formation.” “Climbing the Mount in Response to God’s Call to Carmel” describes the function of our *Formation Guidelines*. The “Essential Resources” page lists the books to be studied at each stage of initial formation and to be included in every Carmelite secular’s library.

The complete *Formation Guidelines* also provide information on the role of accountability in building vibrant communities; articles on various aspects of Carmelite Spirituality; tools to aid teaching and discerning the vocation to Carmel; sample forms for keeping records; and a bibliography of Carmelite resources. These *Formation Guidelines* are the official Formation Program for our Province [cf. Provincial Statutes, Sec. XI].

The complete *Formation Guidelines* are available at our website:

<http://www.ocds.info/FormationUniformGuidelines.htm>

For the principles that guide our formation program, see *The Ratio Institutionis of the Secular Order of Discalced Carmelites*, which is also available at our website:

<http://www.ocds.info/LegislativeDocuments/RatioInstitutionis.pdf>



## **Climbing the Mount in Response to God's Call to Carmel**

The Order of Discalced Carmelites, the seculars together with the friars and nuns, forms the nucleus of the great Teresian Carmelite family. The vocation to Carmel is a gift from God, a lived experience in which we all look to the Rule of St. Albert as our fundamental inspiration. Each branch of the Order has its own *Constitutions*, which interpret the Rule for its members. (*OCDS Constitutions*, Preface, par. 3 and 4)

St. John of the Cross uses the image of a mountain, and its ascent, as a metaphor for the spiritual life of intimate friendship with God. This image is echoed by the Church in the words "... may the prayers of the Blessed Virgin Mary, Mother and Queen of Carmel, protect us and bring us to your holy Mountain, Christ our Lord." (Mass of the Solemnity of Our Lady of Mount Carmel, Opening Prayer) Our life in Carmel is intended to help us in our ascent to this holy Mountain. It is the function of a community's structured formation program to shape our response to God's call to reach the summit. We are formed into community for aid and support on our ascent. The Blessed Trinity itself is a community of persons; no one can climb this Mountain alone.

In the experience of community life we find the movement and guidance of the Holy Spirit, and a most effective way to grow in virtue. The call to "...be perfect, just as your heavenly Father is perfect" (Mt. 5:48) helps us to live three key principles of Carmel: to give ourselves entirely to God, to strive for purity of conscience, and to foster an intimate union with God. Through community life, we learn love, gentleness and respect for others, which enables us to bring souls to Christ. Under the guidance of the Holy Spirit, the formation that begins in our Secular Order community comes to fruition in the experience of our whole lives. It is our responsibility to set aside specific times for personal prayer and study each day, and to be of service to one another.

These guidelines present a structure to shape the formation program of our members and aspirants in accordance with the call of our *OCDS Constitutions* "... to prepare the person to live the charism and spirituality of Carmel in its following of Christ, and in service to its mission." (*OCDS Constitutions* 32) Let us proceed in prayer, with love, detachment and humility (Cf. *Way of Perfection*, 4:4).

## STAGES OF FORMATION

### DEFINITIONS

**A. Human formation:** Human formation develops the ability to become a supportive participant in community through service. It requires our willingness to learn and to unlearn, i.e., to be teachable.

*OCDS Constitutions 34: “Human formation develops the ability for interpersonal dialogue, mutual respect and tolerance, the possibility of being corrected and correcting with serenity, and the capacity to persevere [in] commitments.”*

**B. Christian formation:** Christian formation is the internalization of the Gospel message, which includes both intellectual understanding and a practical response in life.

*OCDS Constitutions 33: “... Carmelite Seculars seek to be men and women who are mature in the practice of faith, hope and love, and in their devotion to the Virgin Mary. They commit themselves to deepening their Christian, ecclesial and Carmelite life. Christian formation is the solid basis of Carmelite and spiritual formation. Through the Catechism of the Catholic Church and Church documents, Secular Carmelites receive the necessary theological foundation.”*

**C. Carmelite formation:** Carmelite formation is the process of coming to understand and live the Carmelite Rule of St. Albert as interpreted by our *OCDS Constitutions*.

*OCDS Constitutions 35: “Carmelite identity is confirmed by formation in the Scriptures and lectio divina, in the importance of the liturgy of Church, especially the Eucharist and the Liturgy of the Hours, and in the spirituality of Carmel, its history, the works of the Order’s saints, and formation in prayer and meditation.”*

**D. Formation for the apostolate:** Apostolic activity is the fruit of prayer (*OCDS Constitutions 26*). It is a life of listening to the Word and acting on it, with Mary as

model; a life lived as praise of God. It is the mission of Secular Carmelites, called to a life both contemplative and apostolic in response to the Holy Spirit, to carry into the world the distinctive witness of Carmel: “The Lord of Hosts lives, before whom I stand” (1 Kings 17:1). This definition is best understood in the light of *OCDS Constitutions 27, 28, 35 paragraph 2, and the Epilogue.*

Formation for the apostolate, or mission, begins with discerning the call of the Holy Spirit. Each person has a call to an apostolate and so does the community as a whole.

*OCDS Constitutions 35: “Formation for the apostolate is based on the theology of the Church concerning the responsibility of the laity and on understanding the role of Seculars in the apostolate of the Order. These help to know the place of the Secular Order in the Church and in Carmel and give a practical way to share the graces received through the vocation to Carmel.”*

The responsibility of the laity is set forth in Church documents, particularly these:

*Catechism of the Catholic Church (CCC)*

*Christifideles Laici: The Lay Members of Christ’s Faithful People (CL)*

*Apostolicam Actuositatem: Decree on the Apostolate of the Laity (AA)*

*Novo Millennio Ineunte: At the Beginning of the New Millennium - (NMI)*

*Lumen Gentium: Dogmatic Constitution on the Church (LG)*

*Marialis Cultus: Devotion to the Blessed Virgin (MC)*

*Redemptoris Custos: Guardian of the Redeemer (RC)*

Because we are striving to be constantly attentive to the Holy Spirit, our Carmelite vocation can shine forth at all times and in all circumstances; for example, in our involvement in Carmelite activities, participation in parish work, or creative acts of Christian service, especially at home.

**ASPIRANCY** is for those who are beginning to discern a call to a vocation in the Secular Order of Discalced Carmelites.

## **GOALS AND OBJECTIVES**

*“The purpose of this stage is that the applicant might become more familiar with the community, the style of life and service to the Church proper to the Secular Order of the Teresian Carmel. This period also give[s] the community the opportunity to make an adequate discernment.” (OCDS Constitutions 36a)*

At the end of the Aspirancy, the applicant may be invited by the Council to receive the scapular and enter the formal period of formation in preparation for the Temporary Promise.

### **A. Human formation**

- The entire Community welcomes and accompanies the Aspirants on their journey of discernment.
- The Community mentors Aspirants in all aspects of OCDS life.

### **B. Christian formation**

- Understanding how to use the *Catechism of the Catholic Church*
- Understanding what the *Catechism of the Catholic Church* teaches about the celebration of the Christian Mystery in the liturgy and sacraments.
- General introduction to documents of the Church describing the role of the laity and their relationship to the Carmelite secular vocation. (*Lumen Gentium*, especially 30-42; *Apostolicam Actuositatem*; *Christifideles Laici*; *Novo Millennio Ineunte*; *Marialis Cultus*).

### **C. Carmelite formation**

- Instruction in living the Rule through the *OCDS Constitutions*

- Basic understanding and practice of Carmelite prayer:
  - Quiet prayer
  - Liturgy of the Hours
- Right understanding of devotion to Mary and of the scapular;
- Initial discernment of a prospective vocation;
- Rudimentary understanding of history and structure of the Order;

#### **D. Formation for the Apostolate**

- Movement to commit to Christ in Carmel;
- Introduction to sharing concretely in community life by doing as well as talking; being participators, and not just spectators.
- Preparation to recognize and respond to a call to participate in the apostolates of the Order.

### **CURRICULUM**

With the community at large:

- *OCDS Constitutions and Provincial Statutes*
- Scripture study and *lectio divina*
- Saints of the Order
  
- Teach how to use the *Catechism of the Catholic Church* by using Part Two, “The Celebration of the Christian Mystery”, #1066 - 1209.
- Introduction to quiet prayer  
*Rule of St. Albert; OCDS Constitutions 17-24*
- History and structure of the Order; mention names of office holders, drawing attention to participation in community life and apostolate, with emphasis on fidelity to commitments.  
*Rule of St. Albert; OCDS Constitutions 37-60*
- Recitation of the *Liturgy of the Hours*  
*Liturgy of the Hours, General Instruction, located in Volume 1 of 4*
- Teaching on the Scapular  
*The Scapular of Our Lady of Mount Carmel: Catechesis and Ritual*

- *Rule of St. Albert and OCDS Constitutions, Provincial Statutes, and overview of Ritual for Ceremonies* (found in *Legislative Documents for the OCDS*)
- Blessings of community life: personal support, participation in community life and apostolate, with emphasis on lifetime commitment to attendance at monthly meetings, giving service, holding office, etc.  
*OCDS Constitutions 9, 13-15, 26, 34, 40, Epilogue; Provincial Statutes*
- Marian dimension of Carmel  
*OCDS Constitutions 4, 29-31; Provincial Statutes*
- Introduction to the Carmelite dimension of detachment, penance, mortification and suffering in the spirit of the evangelical counsels and the beatitudes.  
*OCDS Constitutions 10-16, 22; Provincial Statutes*
- Carmelite charism and discernment  
*Discernment of OCDS Vocation* by Fr. Aloysius Deeney, OCD on pages 43-50 of these *Guidelines*
- What might be an impediment  
*Catechism of the Catholic Church; OCDS Constitutions and Provincial Statutes* (See also *Impediments to Joining the Secular Order*, by Doreen Glynn Pawski, OCDS, at pages 79-80 of these *Guidelines*.)
- Carmelite mission and apostolate  
*OCDS Constitutions 25-28 and the Epilogue*

### **Essential Resources**

- Holy Bible
- *Catechism of the Catholic Church*
- *Rule of St. Albert*
- *OCDS Constitutions*
- Provincial Statutes
- *Discernment of OCDS Vocation* by Fr. Aloysius Deeney, OCD
- *Liturgy of the Hours*
- *The Scapular of Our Lady of Mount Carmel: Catechesis and Ritual*

**Recommended Supplemental Resources for Formators:** See page 34.





**ASPIRANT'S SELF-HELP EVALUATION SHEET**  
For Personal Use Only

Have I a better understanding of what authentic devotion to Mary means?

Do I feel that being in Carmel has deepened my Christian and personal prayer life?

Have I enjoyed my journey in Carmel? Do I feel that I belong?

Do I like Carmel?

Do I like the Saints of Carmel?

Is the monthly community meeting a good experience for learning about the vocation and other aspects of Carmelite life?

Have I been faithful to attending the monthly meeting?

Has what I have experienced in learning to live the vocation fulfilled an inner spiritual need in my life?

Does transportation present a problem for attendance at the monthly meeting? If not what contributes to any absences?

Do family demands permit me to continue?

Do my Carmelite obligations interfere with my home life and make it a troubled one?

Is my family accepting of what I am doing in Carmel?

Do work demands permit me to continue?

Does health permit me to make such a commitment?

Do I understand the obligations of the vocation? Have I been able to live them on a daily basis? If not why?

Do I want to continue?

Am I able to continue?

**FORMATION I** is for those who have received the Scapular and are candidates in formation preparing to make the Temporary Promise.

## **GOALS AND OBJECTIVES**

The purpose of this stage of formation is to prepare to make the temporary promise (to follow the Evangelical Counsels and to live in the spirit of the Beatitudes) through the serious study of prayer, the scriptures, the documents of the Church, the saints of the Order, and formation in the apostolate of the Order. (cf. *OCDS Constitutions* 36 b, c, d) At the end of these two years, the applicant may be invited by the Council to make the temporary promise to live the evangelical counsels and the spirit of the beatitudes for three years.

### **A. Human formation**

- Learning how to put into practice the virtues of humility, detachment and charity.
- Learning to persevere in commitments.

### **B. Christian formation**

- To follow Jesus as both precept and example, with Mary as our model.  
(The Gospels; *Marialis Cultus*)
- Beginning of internalization of the evangelical counsels and the beatitudes, through study and practice. (*Catechism of the Catholic Church*, Part Three, “Life in Christ” # 1701 – 1729.)

### **C. Carmelite formation**

- Understanding the *Rule of St. Albert* and *OCDS Constitutions* well enough to make an informed decision about undertaking the Promise and becoming a

member of the order, especially the fundamental elements of the Teresian Carmelite Secular vocation as expressed in *OCDS Constitutions* 6 and 9.

- Understanding and practice of prayer in the Teresian tradition.  
(*Way of Perfection*; *Lectio Divina*; *Catechism of the Catholic Church*, Part Four, “Christian Prayer.”)

#### **D. Formation for the Apostolate**

- Continued growth in service to the OCDS community through willingness to share time and talents.
- Discerning priorities and motivations in service.

### **CURRICULUM**

With the community at large:

- *OCDS Constitutions* and *Provincial Statutes*
- Scripture study and *lectio divina*
- Saints of the Order

#### **Year 1**

- *Rule of St. Albert*
- *OCDS Constitutions* and *Provincial Statutes* (monthly), perhaps with judicious use of *Be Holy* and *Commentary on the Rule of Life*
- Review of recitation of the *Liturgy of the Hours*, as necessary
- *Way of Perfection* together with review of *Catechism of the Catholic Church*, Part Four
- *Marialis Cultus: Devotion to the Blessed Virgin Mary* (Assigned reading)
- *Redemptoris Custos: Guardian of the Redeemer* (Assigned reading)

- Prayer:
  - *Catechism of the Catholic Church*, Part IV, Christian Prayer #2558-2865

Types of prayer:

- Blessing and Adoration;
- Prayer of Petition;
- Prayer of Intercession;
- Prayer of Thanksgiving;
- Prayer of Praise

Expressions of prayer: vocal, meditative, contemplative

- *Lectio Divina*, by Fr. Anthony Morello, OCD. See also *Practical Application of Lectio Divina for Carmelites* on pages 94A-1 – 94A-3.
- Structure of the Carmelite Order. See charts, pages 149-152. Tell them names of Father General, General Delegate to the Secular Order, Father Provincial, Provincial Delegate to the Secular Order. Discuss the decree on the front page of the *OCDS Constitutions*.
- *Discernment of OCDS Vocation*, by Fr. Aloysius Deeney, OCD, reproduced here on pages 43-50.

## Year 2

- Prior to the study of his writing, the biography of St. John of the Cross in *Introduction to Collected Works of St. John of the Cross*, ICS edition.
- *The Living Flame of Love*
- *OCDS Constitutions* (monthly)
- *Apostolicam Actuositatem: Decree on the Apostolate of the Laity* (Assigned reading)
- Preparation and discernment for the temporary promise  
*Catechism of the Catholic Church*, Part Three, “Life in Christ” #1701 – 1729.)

*The Beatitudes as Integral Part of the Promise* by Fr. Aloysius Deeney, OCD, found at pages 51-68 of these *Guidelines*

*Discernment of OCDS Vocation* by Fr. Aloysius Deeney, OCD, on pages 43-50 of these *Guidelines*

*Discernment* by Fr. Francis Lindekugel, S.J., pages 83-93 of these *Guidelines*

- Study of the ceremony rite and the *Instruction of the Superior General of the Discalced Carmelites*, Most Reverend Fr. Philip Sainz de Baranda, OCD, which can be found in the *Legislative Documents for the OCDS of the California-Arizona Province of St. Joseph*, pp. 78-80.
- Meditate on the words of the Promise daily for the entire year.
- Scriptural meditation

### **Essential Resources**

- *Holy Bible*
- *Catechism of the Catholic Church*
- *Legislative Documents for the OCDS of the California-Arizona Province of St. Joseph*
- *Way of Perfection (Collected Works of St. Teresa of Avila, vol.2)*
- *Marialis Cultus*
- *Redemptoris Custos*
- *Introduction to The Collected Works of St. John of the Cross*
- *The Living Flame of Love (Collected Works of St. John of the Cross)*
- *Apostolicam Actuositatem*
- *Lectio Divina* by Sam Anthony Morello, OCD

**Recommended Supplemental Resources for Formators:** See pages 34-35.





## SELF-EVALUATION

For personal use before moving from one formation level to the next

"Both initial and on going formation in the teachings of Teresa and John of the Cross, help to develop in the Carmelite Secular a human, Christian and spiritual maturity for service to the Church. Human formation develops the ability for interpersonal dialogue, mutual respect and tolerance, the possibility of being corrected and correcting with serenity, and the capacity to persevere in commitments." *Constitutions #34*

1. Do I feel closer to God and am I learning to live in His Presence?
2. Do I find that living the Carmelite life is becoming my way of life?
3. Do I look forward to making my First Promise/Definitive Promise with zeal in my heart and the desire to belong to Jesus in a more submissive way?
4. In what area do I feel that I need strengthening?
5. Do I feel that my prayer life is improving or, do I need help?
6. Do I strive to imitate Mary my Mother and model, and ask for her help in my spiritual life?
7. Do I come prepared for the meeting by reading the monthly assignment?
8. Do I participate in the monthly group discussions?
9. Is my first choice Carmel, or do other groups take precedence? Would I be willing to give up other groups that interfere with my vocation in Carmel?
10. Do I wish to continue my journey in Carmel? Do I understand what I will be promising?
11. Have I been faithful to the practices of daily mental prayer and the recitation of the Liturgy of the Hours?
12. I am attending daily Mass when possible?
13. Am I able to live in fraternal charity in community?
14. What are my goals in the coming year in relation to my vocation in Carmel?
15. Am I more aware of and have a better understanding of the inherent responsibilities of my baptism and the vocation?



16. Am I becoming more kind and understanding towards others, especially to difficult people?

Am I quick to forgive and forget injuries? Real or perceived?

17. Am I becoming aware of my true self, from both positive and negative experiences?

18. Is my sense of gratitude to God growing? Is my desire to praise Him growing?

19. Do I prefer to act in obedience rather than according to my own private judgments:

20. Is my desire to serve God increasing?

21. Do I have a great love and respect for the Church, for her ministers and for Holy Scripture?

22. Do I feel a great and urgent desire to help save souls through prayer, sacrifices, suffering and the apostolate in my home, parish and Order?

**FORMATION II** is for those candidates who have made the Temporary Promise and are preparing to make the Definitive Promise.

## **GOALS AND OBJECTIVES**

The purpose of this period of formation is to prepare the candidate to embrace fully the demands and rewards of living the way of life inspired by the Rule of St. Albert and outlined in our *OCDS Constitutions*. “In the last three years of initial formation there is a deeper study of prayer, the scriptures, the documents of the Church, the saints of the Order, and formation in the apostolate of the Order. At the end of these three years, the applicant may be invited by the Council to make the definitive promise to live the evangelical counsels and the spirit of the beatitudes for life” (*OCDS Constitutions* 36 d).

### **A. Human formation**

- Personal growth in humility, detachment and charity
- Perseverance in commitments

### **B. Christian formation**

- Deeper understanding of scripture and the documents of the Church acquired through study and prayer (*OCDS Constitutions* 36d)
- Growth in ability to discern the will of God and follow it (*OCDS Constitutions* 10)

### **C. Carmelite formation**

- Deeper prayer through study and practice
- Deeper knowledge and understanding of saints of the Order
- Continuing study and integration of the *OCDS Constitutions* into daily life
- Internal preparation for the definitive promise

### **D. Formation for the Apostolate**

- Responsible participation in the community apostolate and the lay Christian apostolate (*OCDS Constitutions* 36d)
- Willingness to serve and support the community

## **CURRICULUM**

With the community at large:

- *OCDS Constitutions* and *Provincial Statutes*
- Scripture study and *lectio divina*
- Saints of the Order

### **Year 1**

- *Story of a Soul* by St. Therese of Lisieux – in depth
- *Lumen Gentium: Dogmatic Constitution on the Church*
- Theme for preparation and discernment for the definitive promise: Charity

For resources on discernment, see Formation I year 2, p. 16.

## Year 2

- *Interior Castle* by St. Teresa of Avila
- *Christifideles Laici: The Lay Members of Christ's Faithful People*
- Theme for preparation and discernment for the definitive promise: the evangelical counsels of obedience, poverty, and chastity

For resources on discernment, see Formation I year 2, p. 16.

## Year 3

- *Ascent of Mt. Carmel* by St. John of the Cross
- *Novo Millennio Ineunte: At the Beginning of the New Millennium*
- Theme for preparation and discernment for the definitive promise: the Beatitudes
  - *Catechism of the Catholic Church*, Part Three, "Life in Christ", section one, chapters one and two
  - "*The Beatitudes as Integral Part of the Promise* " by Fr. Aloysius Deeney, OCD, pages 51-68 of these *Guidelines*
- Meditate daily on the words of the definitive promise for the entire year

For resources on discernment, see Formation I year 2, p. 16.

## Essential Resources

- *Legislative Documents for the OCDS of the California-Arizona Province of St. Joseph*
- *Story of a Soul*, by St. Therese of Lisieux
- *Lumen Gentium: Dogmatic Constitution on the Church*
- *Interior Castle*, by St. Teresa of Avila
- *Christifideles Laici: The Lay Members of Christ's Faithful People*
- *Ascent of Mt. Carmel*, by St. John of the Cross
- *Novo Millennio Ineunte: At the Beginning of the New Millennium*
- *Catechism of the Catholic Church*
- "The Beatitudes as Integral Part of the Promise", by Fr. Aloysius Deeney,  
OCD

**Recommended Supplemental Resources for Formators:** See p. 35.









## SELF-EVALUATION

For personal use before moving from one formation level to the next

"Both initial and on going formation in the teachings of Teresa and John of the Cross, help to develop in the Carmelite Secular a human, Christian and spiritual maturity for service to the Church. Human formation develops the ability for interpersonal dialogue, mutual respect and tolerance, the possibility of being corrected and correcting with serenity, and the capacity to persevere in commitments." *Constitutions #34*

1. Do I feel closer to God and am I learning to live in His Presence?
2. Do I find that living the Carmelite life is becoming my way of life?
3. Do I look forward to making my First Promise/Definitive Promise with zeal in my heart and the desire to belong to Jesus in a more submissive way?
4. In what area do I feel that I need strengthening?
5. Do I feel that my prayer life is improving or, do I need help?
6. Do I strive to imitate Mary my Mother and model, and ask for her help in my spiritual life?
7. Do I come prepared for the meeting by reading the monthly assignment?
8. Do I participate in the monthly group discussions?
9. Is my first choice Carmel, or do other groups take precedence? Would I be willing to give up other groups that interfere with my vocation in Carmel?
10. Do I wish to continue my journey in Carmel? Do I understand what I will be promising?
11. Have I been faithful to the practices of daily mental prayer and the recitation of the Liturgy of the Hours?
12. I am attending daily Mass when possible?
13. Am I able to live in fraternal charity in community?
14. What are my goals in the coming year in relation to my vocation in Carmel?
15. Am I more aware of and have a better understanding of the inherent responsibilities of my baptism and the vocation?

16. Am I becoming more kind and understanding towards others, especially to difficult people?

Am I quick to forgive and forget injuries? Real or perceived?

17. Am I becoming aware of my true self, from both positive and negative experiences?

18. Is my sense of gratitude to God growing? Is my desire to praise Him growing?

19. Do I prefer to act in obedience rather than according to my own private judgments:

20. Is my desire to serve God increasing?

21. Do I have a great love and respect for the Church, for her ministers and for Holy Scripture?

22. Do I feel a great and urgent desire to help save souls through prayer, sacrifices, suffering and the apostolate in my home, parish and Order?

**ONGOING FORMATION** is for all those who have made the Definitive Promise. It is fundamental to the vocation.

## **GOALS AND OBJECTIVES**

The goal of ongoing formation is to achieve the integration of experience of God with the experience of life: to be contemplatives in prayer and to fulfill their own mission (*OCDS Constitutions 17*).

Ongoing formation is primarily the responsibility of the definitively professed member together with the entire community. At this stage, much of our formation comes from assisting with the formation of newer members. The Council, however, retains its responsibility for the formation of all its members, including those who have made Vows (*OCDS Constitutions 46 & OCDS Constitutions 39*).

### **A. Human formation**

- Continue to grow in community life through regular participation in the monthly meeting and giving service (*OCDS Constitutions 34 & 56*).

### **B. Christian formation**

- Through the living of the Promise, carry the cross of accepting God's will revealed in the mission that He has confided to each person (*OCDS Constitutions 10*).
- Continued self-initiated pursuit of resources to support and enrich the life of prayer; internalization of the Gospel, manifested by fruits of the Holy Spirit. (*OCDS Constitutions 33 & 34*).

### **C. Carmelite formation**

- Living the Promise to follow Jesus, by pursuing personal holiness in order to serve the Church in faithfulness to the Teresian Carmelite charism. This

requires the integration of all previous formation with the fundamental elements of the vocation. (*OCDS Constitutions* 6, 9, & 13-16)

- Witnessing to the experience of God (*OCDS Constitutions* 17-24)
- The freedom of the children of God with respect to the possibility of making Vows, which is governed by *OCDS Constitutions* 39, 47a, 58f, & *Provincial Statutes*.

#### **D. Formation for the Apostolate**

- Deepening the understanding and appreciation of the Teresian Carmelite charism (*OCDS Constitutions* 1, 7, 9, & 11);
- Giving service to the local OCDS community, to the apostolate of the Order, and to the Church (*OCDS Constitutions* 25-28).

## **CURRICULUM**

With the community at large:

- *OCDS Constitutions* and *Provincial Statutes*
- Scripture study
- Saints of the Order

Ongoing formation is so fundamental to the vocation that our *OCDS Constitutions* presume it (*OCDS Constitutions* 34). There is no established curriculum. Instead, these suggestions identify areas of concern to those whose vocations have matured. Through communal ongoing formation, the Holy Spirit will continue to expand our hearts and grant new graces.

- Live the promise (*OCDS Constitutions* 11)

Motivated by charity for the community, we cultivate a deeper level of genuine caring for one another, doing this naturally and consciously, with sensitivity for the other's boundaries. This is really loving one another as Jesus loves.

Ongoing formation sessions become a time for sharing and encouraging one another for a strong and healthy community, without neglecting education. The fruits of our practice of prayer lead us to ever more balanced lives, individually and in our Carmelite and other communities.

- Nourish prayer through the practice of individual and community prayer and spiritual reading recommended in *OCDS Constitutions* 19.

Without other constraints, we are freer to delve more deeply into Carmelite subjects, both familiar and new, as the Holy Spirit moves us – to sample, to study and to meditate – continually turning to fundamental texts in freely chosen studies. Moving among works by and about Carmelites, scripture themes and Church documents, and taking full advantage of online resources, provides both balance for group study and more opportunities to develop leadership within the community.

- Continue to grow in community life through regular participation in the monthly meeting and giving service (*OCDS Constitutions* 34 & 56)

There is strong focus on building community. Recognizing that our responsibility is not just to ourselves and the other professed members, but to the entire community, and especially to those who are new to the vocation, we develop latent potential for leadership by creating opportunities for service and by encouraging one another to take advantage of them in facilitating a group activity or study. When approached by other members, we carefully and prayerfully consider whether our promise of obedience might require us to accept nomination to an office on the Council, trusting that God will provide the necessary grace to fulfill its responsibilities.

- Take part in the apostolate, which is inseparable from true prayer and renews the desire for prayer, contemplation, and the liturgical and sacramental life (*OCDS Constitutions* 25-28)

Communities should take care not to engage in activities during the formation time that are not directed toward nurturing the secular Carmelite vocation. For example, it would be inappropriate to devote formation time to fundraising

activities for our friars or nuns. Developing formation tools and offering a day of recollection for a parish are two examples of activities that could comprise both ongoing formation and apostolate.

- The *OCDS Constitutions* and *Provincial Statutes* govern the making of the Vows of chastity and obedience for life. (*OCDS Constitutions* 39 and 58f.) Formal preparation for Vows begins at the free initiation of the individual.

The candidate for Vows must be fully informed of both the serious obligations and the rich graces associated with the vows:

- Initial discernment and formation for this call will include the assistance of one's own confessor or spiritual director, the council of the community, and the Spiritual Assistant to the community.
- The Vows are strictly voluntary. The Promise makes one a full member of Carmel and the Vows do not change that status.
- “While the Promise was made before God to the Superiors and members of the Order, the Vows are made directly to God, for vows are acts of religious worship. Thus, the Vows add the merit of the virtue of religion to the observance of chastity and obedience. They constitute a more complete self-offering and therefore entail a greater moral responsibility. The binding force of these Vows, freely made, renders more visible the bond of love and commitment that exists between Christ and His Bride the Church.” (*Instruction of the Superior General of the Discalced Carmelites*, par. 7, *OCDS Legislative Documents for the California-Arizona Province of St. Joseph*, p. 79.)
- Criteria to aid discernment
  - The candidate must be faithful in living the promise.

- The candidate's life must be suitably ordered, with any major irregularities resolved so that there are no blockages to grace.
  - The candidate must have a healthy, balanced integration of the experience of God with the experience of daily life. There should be evidence of greater charity, detachment, and humility.
- An individually guided preparatory retreat and a general confession are highly recommended.
- Resources for preparation for Vows

Essential:

- *Instruction of the Superior General of the Discalced Carmelites*, October 15, 1990, par. 7 –12, found in *Legislative Documents for the OCDS of the California-Arizona Province of St. Joseph*
- *Vows in the Secular Order of Discalced Carmelites*, by Fr. Michael Buckley, OCD, found on page 93A-1 of these *Guidelines*

Recommended:

- *Where the Spirit Breathes*, by Fr. Marie-Eugene, OCD
- *The Sanctifier*, by Most Rev. Luis M. Martinez
- *The Theological Virtues in the Spiritual Life*, by Fr. Anastasio Ballestreros, OCD

## RESOURCES

### *Essential Resources*

This chart summarizes the resources that are essential to formation, and the stage in formation by which each candidate should acquire a copy of the resource. This list is not intended to restrict a community's use of other resources, but to identify those resources that are essential for every Discalced Carmelite Secular to own. For example, a community might choose to use the study edition of the *Way of Perfection*, and require its candidates to purchase it, but it is not essential that every secular Carmelite own the study edition, only the ICS edition.

When	Name of Resource
Pre-Aspirancy	<i>Holy Bible</i>
Pre-Aspirancy	<i>Catechism of the Catholic Church</i>
Beginning of Aspirancy	<i>Rule of St. Albert</i>
Aspirancy	<i>OCDS Constitutions</i>
Aspirancy	<i>Provincial Statutes</i>
Aspirancy	<i>The Scapular of Our Lady of Mount Carmel: Catechesis and Ritual</i>
Aspirancy and thereafter	<i>Discernment of OCDS Vocation</i> , by Aloysius Deeney, OCD
End of Aspirancy	<i>Liturgy of the Hours</i>
Formation I	<i>Legislative Documents of the OCDS</i>
Formation I	<i>Lectio Divina</i> by Sam Anthony Morello, OCD
Formation I, year 1	<i>Marialis Cultus: Devotion to the Blessed Virgin Mary</i>
Formation I, year 1	<i>Redemptoris Custus: Guardian of the Redeemer</i>
Formation I, year 1	<i>The Way of Perfection</i> , in <i>The Collected Works of St. Teresa (ICS)</i> , vol. 2*
Formation I, year 2	<i>Apostolicam Actuositatem: Decree on the Apostolate of the Laity (AA)</i>
Formation I, year 2	<i>The Living Flame of Love</i> , in <i>The Collected Works of St. John of the Cross (ICS)</i>
End of Formation I	<i>Carmelite Proper of the Liturgy of the Hours</i>
Formation II, year 1	<i>Story of a Soul</i> , by St. Therese of Lisieux
Formation II, year 1	<i>Lumen Gentium: Dogmatic Constitution on the Church (LG)</i>
Formation II, year 2	<i>Interior Castle</i> , in <i>The Collected Works of St. Teresa (ICS)</i> , vol. 2
Formation II, year 2	<i>Christifideles Laici: The Lay Members of Christ's Faithful People (CL)</i>
Formation II, year 3	<i>Ascent of Mt. Carmel</i> , in <i>The Collected Works of St. John of the Cross (ICS)</i>
Formation II, year 3	<i>Novo Millennio Ineunte: At the Beginning of the New Millennium (NMI)</i>

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\* All of the *Collected Works* are to be acquired by the time of the definitive promise.





**LITURGY OF THE HOURS**  
**(Carmelite Friars' Tradition in the California-Arizona Province of St. Joseph)**  
**Morning and Evening Prayer**

**Presider (P)** *If a priest is present, he should be the presider.*

CANTOR SIDE 1 (C1)

CANTOR SIDE 2 (C2)

*At morning prayer, while making the sign of the cross on the lips (only):*

**P**     **Lord, open my lips,**

All     And my mouth will proclaim your praise.

*Invitatory*

C1     RECITES ANTIPHON IN ITS ENTIRETY.

All     Repeat antiphon.

C1     RECITES EACH STROPHE IN ITS ENTIRETY.

All     Repeat antiphon after each strophe.

C1     RECITES THE GLORY TO THE FATHER IN ITS ENTIRETY.

All     Repeat antiphon after the Glory to the Father.

*At evening prayer:*

**P**     **God, come to my assistance.**

All     Lord, make haste to help me. Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be forever. Amen. Alleluia.

*At morning and evening prayer:*

**Hymn**

*If sung:*

*Stand*

C1     INTONES FIRST LINE ALONE. (OR ANYONE SELECTED BY THE LEADERSHIP)

All     Sing the rest together.

*If recited:*

C1     RECITES FIRST LINE ALONE.

Side 1   Completes the first strophe as if it were a psalm, and then sides 1 and 2 alternate.

## Psalmody

*Sit*

- C1 INTONES FIRST PHRASE OF ANTIPHON 1
- All Recite the remainder of the antiphon
- C1 INTONES FIRST LINE OF PSALM 1

Side 1 Completes the first strophe of psalm 1

*Sides 1 and 2 alternate the strophes of the psalm and Glory to the Father.*

**P Recites the psalm-prayer, if any**

- C1 RECITES FIRST PHRASE OF ANTIPHON 1
- All Recite the remainder of the antiphon.

C2 INTONES FIRST PHRASE OF ANTIPHON 2.

All Recite the remainder of the antiphon.

C2 INTONES THE FIRST LINE OF PSALM 2 IN ITS ENTIRETY ALONE.

Side 2 Completes the first strophe of the psalm.

*Sides 1 and 2 alternate the strophes of the psalm and Glory to the Father.*

**P Recites the psalm-prayer, if any.**

C2 RECITES THE FIRST PHRASE OF ANTIPHON 2

C1 INTONES THE FIRST PHRASE OF ANTIPHON 3

All Complete the remainder of the antiphon.

C1 INTONES THE FIRST LINE OF PSALM 3 IN ITS ENTIRETY ALONE.

Side 1 Completes the first strophe of Psalm 3.

*Sides 1 and 2 alternate the strophes of the psalm and Glory to the Father.*

**P Recites the psalm-prayer, if any.**

C1 INTONES THE FIRST PHRASE OF ANTIPHON 3

All Complete the remainder of the antiphon.

## Reading

**P Reading** (*Presider stands; all others remain seated. After the reading, pause briefly for reflection.*)

## Responsory

C1 INTONES EACH FIRST LINE

All Complete the following line.

## Gospel Canticle

*Stand*

**P Intones first phrase of Canticle Antiphon**

All Complete the antiphon

**C1 INTONES FIRST LINE OF GOSPEL CANTICLE**

Side 1 Completes the first strophe of the Gospel Canticle

*Sides 1 and 2 alternate the strophes of the Canticle and Glory to the Father.*

**C1 INTONES EXACTLY AS THE PRESIDER AT BEGINNING OF THE CANTICLE ANTIPHON**

All Complete the antiphon

## Intercessions

**P Intones opening line of each intercession**

All Complete the second line of each intercession

**P Our Father...**

All Complete the Our Father

**P (Without "Let us pray") Recites the prayer**

## Dismissal

*If the presider is a priest:*

**P The Lord be with you.**

All And also with you.

**P May almighty God bless you, the Father, and the Son, and the Holy Spirit.**

All Amen.

**P Go in peace.**

All Thanks be to God.

*In the absence of a priest:*

**P May the Lord bless us, protect us from all evil and bring us to everlasting life.**

All Amen.