



# **PROVINCIAL VISITATION TRAINING**

## **HANDOUTS FOR SESSION 2**

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**The following documents are included in this pack:**

-  **Required Agenda**
-  **Homework for the Order**
-  **Rubrics for Morning and Evening Prayer**
-  **Lectio Divina**
-  **Ongoing Formation – Gumbo / Potluck Analogy**

**REQUIRED AGENDA FOR LAY CARMELITE COMMUNITY MEETINGS – PCM**

(Revised July 2021)

The agenda, as explained below, requires a minimum meeting time of 2 ½ hours.

**PART ONE – COMMUNAL PRAYER** (*about 30 minutes*)

*Note: Opening Prayer - p. 139 in CARMEL'S CALL*

- A. **Liturgy of the Hours:** 12 - 15 minutes. The preferred book to use is the one-volume version called *CHRISTIAN PRAYER*; the 4-volume version called *LITURGY OF THE HOURS* is also appropriate.
- B. **Lectio Divina:** usually takes 15-20 minutes, and is best done in small groups of 5 or 6 people. The recommended Scripture passage to use is the Gospel of the Sunday closest to your meeting day.

**PART TWO – HOMEWORK FROM THE CARMELITE ORDER** (*minimum of 15 minutes*)

- A. **Read aloud and discuss anything that has been sent** from the Lay Carmelite Office(LCO) or from your Regional Coordinator (RC) since the last community meeting.
- B. **Read from CARMEL'S CALL for 15 minutes every month** ---Read aloud & discuss as needed each paragraph of the Rule of St. Albert, the Rule for the Third Order of Carmel (also referred to as "Constitutions" or "Living the Carmelite Way"), the Provincial Statutes, and all chapters of *CARMEL'S CALL* that contain any type of directives. (**See back of this page for the parts of CARMEL'S CALL that are to be read & understood.**) **This is an ongoing assignment that is to be part of every general community meeting.** When the community has read through (sequentially) all of the designated pages, then it starts again at the beginning. NOTE: If there is something that month from the LCO or the RC, it takes priority and must be read and discussed first, before reading from *CARMEL'S CALL*. For example, if it takes 5 minutes to read/discuss the material from the LCO or the RC, then for that month you'd only read from *CARMEL'S CALL* for 10 minutes. (A + B = 15 minutes).

**PART THREE – LOCAL COMMUNITY (CARMELITE) BUSINESS** (*about 10 minutes*)

**PART FOUR – ONGOING FORMATION** (*1½ hours of the meeting; 30 min. home prep.*)

**Study in depth, as an adult group, some particular aspect of Carmelite Spirituality. This is usually done by studying and discussing a Carmelite book as an adult study group.**

Every member should have a copy of the book, and an assignment is made which each member is to read before the next meeting, underlining the ideas/sentences that were significant for him/her. (This assignment should take 30-45 minutes of time to read in order to prepare for the next meeting.)

Then, at the meeting, the community gets into smaller groups of about 5 or 6 to discuss the pages that have been read. **This is to take a minimum of 1 ½ hours of the meeting.** (Together with the 30 minutes spent reading the assignment ahead of time, these 1½ hours add up to the complete 2 hours required for ongoing formation.) -- Ongoing Formation does NOT mean having someone make a "presentation," but rather that all of the members take responsibility to participate actively in the discussion by being prepared, having read ahead of time whatever is the assignment for that meeting.

*Note: Closing Prayer – p. 141 in CARMEL'S CALL*

**HOMEWORK FOR THE ORDER (contained in CARMEL'S CALL AND THE COMMUNITY MANUAL)**  
(Revised July 2021)

Below are the various parts of the CARMEL'S CALL (2005 edition) and The Community Manual (2015 edition) that contain important explanations/information. At each monthly general meeting, your LCC should spend 15-20 minutes reading/becoming familiar with these sections of CARMEL'S CALL AND THE COMMUNITY MANUAL.



NOTE: If your community has read through the sections listed here at least 4 times in the course of the last several years, then we NOW RECOMMENDED (2013) that you continue reading/becoming familiar with the four (4) sections marked >>>>>


**CARMEL'S CALL**

| <b>PAGES</b>      | <b>TOPIC</b>   |
|-------------------|--|
| vii-xiii          | <b>Forward</b>   |
| >>>>>17-22        | <b>Rule of St. Albert</b>                                    |
| >>>>>23-58        | <b>Rule for Third Order of Carmel</b>                        |
| >>>>>59-123       | <b>Provincial Statutes</b>                                   |
| 127-131           | <b>Liturgy of the Hours</b>                                  |
| 133-135           | <b>Lectio Divina</b>   |
| 145 (paragraph 1) | <b>Explanation for Reception Ceremony</b>                    |
| 151 (paragraph 1) | <b>Explanation for Profession Ceremony</b>                   |
| 163 (paragraph 1) | <b>Explanation for Reception &amp; Profession Ceremonies</b> |
| 177-178           | <b>Renewal of Profession</b>                                 |
| 185               | <b>Installation of Officers</b>                              |
| 195               | <b>Installation of Regional Officers</b>                     |
| 205 (paragraph 1) | <b>Prayers for Deceased</b>                                  |
| 281 (paragraph 1) | <b>Treasury of Prayers for Devotional Use</b>                |
| 295,299-300       |  |
| 355-356           | <b>Indulgences</b>   |
| >>>>>359-413      | <b>Scapular Catechesis</b>                                   |
| 417               | <b>Rite and Enrollment in Scapular</b>                       |

**COMMUNITY MANUAL**

| <b>PAGES</b> | <b>TOPIC</b>   |
|--------------|--|
| 7-8          | <b>Establishment of Communities</b>                  |
| 9-11         | <b>Government in the Lay Carmelite Community</b>     |
| 12-17        | <b>Admissions, Formation, Reception, Professions</b> |
| 18           | <b>Brown Scapular</b>                                |
| 19-20        | <b>Categories of Membership</b>                      |
| 21-25        | <b>Developing Healthy Communities</b>                |
| 26-27        | <b>Spiritual Growth</b>                              |
| 28           | <b>Transfers</b>                                     |

| If the Invitatory is not said, go directly to the Introduction |   |   |   |
|--|---|---|---|
| Invitatory   |   | <b>LEADER</b><br>ALL                              | † Lord open my lips, <All make the sign of the cross on the lips><br>And my mouth will proclaim your praise   |
| Antiphon   |   | <b>LEADER</b><br>ALL                              | <b>Invitatory Antiphon</b><br>Repeat the Invitatory Antiphon  |
| Invitatory   |   | <b>LEADER</b><br>ALL<br><b>LEADER</b>             | <Read each verse of the psalm><br>Respond with the Invitatory Antiphon after each verse<br><b>Glory to the Father, and to the Son, and to the Holy Spirit</b><br><b>As it was in the beginning, is now, and will be for ever. Amen.</b><br>(Alleluia) |
| Antiphon   |   | ALL   | Repeat the Invitatory Antiphon  |
| Introduction   |    | <b>LEADER</b><br>ALL<br><b>LEADER</b><br>ALL      | † God come to my assistance, <All make the sign of the cross ><br>Lord, make haste to help me.<br><b>Glory to the Father, and to the Son, and to the Holy Spirit</b><br>As it was in the beginning, is now, and will be for ever. Amen.<br>(Alleluia) |
| Hymn   |   |   | All sing  |
| Antiphon 1   |  | <b>CANTOR 1</b><br>ALL                            | <b>Antiphon 1: First few words &lt;brief pause&gt;</b><br>Complete the antiphon   |
| First Psalm  |   | <b>CANTOR 1</b><br><b>SIDE 1</b><br><b>SIDE 2</b> | Read the first full line.<br>Complete the first verse.<br>Read the next verse.<br>Continue alternating <b>Side 1</b> and <b>Side 2</b> - Close with the Glory To  |
| Psalm-Prayer   |   | <b>LEADER</b>                                     | <b>Read the Psalm-Prayer</b>  |
| Antiphon 1   |   | <b>CANTOR 1</b><br>ALL                            | <b>Antiphon 1: First few words &lt;brief pause&gt;</b><br>Complete the antiphon   |
| Antiphon 2   |   | <b>CANTOR 2</b><br>ALL                            | <b>Antiphon 2: First few words &lt;brief pause&gt;</b><br>Complete the antiphon   |
| Old Testament Canticle   |   | <b>CANTOR 2</b><br><b>SIDE 2</b><br><b>SIDE 1</b> | Read the first full line.<br>Complete the first verse.<br>Read the next verse.<br>Continue alternating <b>Side 2</b> and <b>Side 1</b> - Close with the Glory To  |
| Antiphon 2   |   | <b>CANTOR 2</b><br>ALL                            | <b>Antiphon 2: First few words &lt;brief pause&gt;</b><br>Complete the antiphon   |
| Antiphon 3   |   | <b>CANTOR 1</b><br>ALL                            | <b>Antiphon 3: First few words &lt;brief pause&gt;</b><br>Complete the antiphon   |

|  |   |  |   |
|--|---|--|---|
| Third Psalm  |   | <b>CANTOR 1</b><br><b>SIDE 1</b><br><b>SIDE 2</b>          | <b>Read the first full line.</b><br><b>Complete the first verse.</b><br><b>Read the next verse.</b><br>Continue alternating <b>Side 1</b> and <b>Side 2</b> - Close with the Glory To   |
| Psalm-Prayer   |   | <b>LEADER</b>  | <b>Read the Psalm-Prayer</b>  |
| Antiphon 3   |   | <b>CANTOR 1</b><br><b>ALL</b>                              | <b>Antiphon 3: First few words &lt;brief pause&gt;</b><br>Complete the antiphon   |
| Short Reading from Scripture   |   | <b>READER</b>  | <b>Read the Scripture Reading</b><br><Pause>  |
| Responsory   |   | <b>READER</b><br><b>ALL</b>                                | <b>Read the Responsory</b><br>Respond as indicated  |
| <b>Antiphon ~ Morning: Canticle of Zechariah – Evening: Canticle of Mary</b> |   |  |   |
|  |  | <b>LEADER</b><br><b>ALL</b>                                | <b>First few words &lt;pause&gt;</b><br>Complete the antiphon   |
| Morning:<br>Benedictus<br>Evening:<br>Magnificat                             |   | <b>CANTOR 1</b><br><b>SIDE 1</b><br><b>SIDE 2</b>          | † <b>Read the first line of the Canticle.</b><br><b>Complete the first verse.</b><br><b>Read the next verse.</b><br>Continue alternating <b>Side 1</b> and <b>Side 2</b> - Close with the Glory To  |
| <b>Antiphon ~ Morning: Canticle of Zechariah – Evening: Canticle of Mary</b> |   |  |   |
|  |   | <b>LEADER</b><br><b>ALL</b>                                | <b>First few words &lt;pause&gt;</b><br>Complete the antiphon   |
| Intercessory Prayers   |   | <b>LEADER</b><br><b>ALL</b><br><b>READER</b><br><b>ALL</b> | <b>Read the introductory prayer.</b><br>Respond with the ‘Response’<br><b>Read the Intercessory Prayers and at the end invite the community to offer their own intentions if time permits.</b><br>Respond with the text after the ‘dash’ (the ‘response’ is not repeated) |
| The Lord’s Prayer  |   | <b>LEADER</b><br><b>ALL</b>                                | <b>Gathering all our prayers, especially those in the depths of our heart, and Thanksgiving into one, let us offer the prayer Jesus himself taught us. Our Father, Who art in heaven ...</b>  |
| Closing Prayer   |   | <b>LEADER</b>  | <b>Read the Closing Prayer</b>  |
| Blessing   |   | <b>LEADER</b><br><b>ALL</b>                                | <b>May the Lord bless us † protect us from all evil and bring us to everlasting life.</b><br>Amen.  |
| Closing Hymn   |   |  | Close with a Marian Hymn, e.g. Salve Regina or Flos Carmeli   |

(Note: Once a year or so, review the basic explanation of Lectio Divina as given in Carmel's Call on page 133-134 to refresh everyone's overall perspective of what is meant by Lectio Divina)

**PRAYING LECTIO DIVINA COMMUNALLY** at community meetings (15-16 minutes duration)

*Preliminary preparation:*

IF there are 10 or more members present, get into small groups of 5 or 6. These small groups need to be formed in a completely RANDOM manner each month. If people choose the group they are part of, there will soon develop a problem of 'cliques' in the community. In each group, before the Lectio begins, a decision must be made as to who will be the first person so that all in that group will know who begins the circle when it's time for sharing and when the circle is completed. A decision also needs to be made as to whether the sharing will go clockwise or counter-clockwise around the group for the sharing times. Settling these procedural items beforehand will minimize disruptive distractions during the Lectio prayer itself.

IF all the small groups can "fit" in various corners/areas of the one large meeting room, **have ONE person do all three readings of the passage.** This person needs have a strong/clear enough voice to be heard by all the members scattered in the small groups all over the room. This one 'reader/leader' will NOT participate in the actual "Lectio" that month, so that position, needs to be rotated each month to other readers, so that no one person has to "miss" actually doing the Lectio all the time. IF small groups must split up into separate rooms, then one person in each small group needs to be the reader for all three readings of the passage. (Do not "force" everyone to take a turn to be the reader.... realistically, not everyone has strong and clear enough voice to be heard throughout the room. (People have different gifts.)

IF there are under 10 members present everyone stays in one whole group... but it still seems advisable and less distracting to have ONE person do all three readings..... that reader automatically becomes "first person" in group for that month's communal Lectio and will be the first person to begin the circle of sharing when it's time to share for each of the three readings of the Scripture passage.

**The Procedure/Format: (begin with a brief prayer, like "the Sign of the Cross", or a reminder for all to remember of God's Presence). Use the SUNDAY GOSPEL as the Scripture passage for Lectio.** This passage will be read aloud 3 times during the course of the prayer, followed by 20-30 seconds of silence and then brief sharing (with NO response or discussion) in the group after each reading. This is a form of shared prayer, not a discussion. BEFORE each reading, the person who is the designated reader that day will remind everyone of WHAT will be shared after that reading. After reading the passage, the reader will be the "timekeeper", allowing for about 20-30 seconds of silence. IF the group is under 10 people and there is ONLY one whole group, the reader will be the "first person" to share when the 20-30 seconds of silence have passed. No signal would be necessary in this case because when the reader "shares", the group knows the silent time is over. IF there are 2 or more small groups of 5 or 6, then the person designated as the "first person" for that day in that small will be the first person to share. The reader is responsible to give sort of "signal" that the silent reflection time (20-30 seconds) is over and it's time to begin the sharing. This "signal" can be anything, as long as everyone knows what the signal is, like ringing a small "tingling bell" or a knock on a desk, or simply just announcing that "it's time to begin the sharing." **THE SHARING AFTER EACH READING GOES AROUND THE CIRCLE IN TURN ONE TIME.** When the circle is complete, the group goes back into reflective SILENCE until the reader sees that all the small groups have completed their sharing and have gone back into silent reflection. If someone chooses not to share, he/she would just say "pass" or "amen" when it's his/her turn. When the circle is completed and everyone has had one turn to share, it is time for the next reading of the passage. The same procedure is followed for each reading of the passage: "reminder of what to share—reading followed by 20-30 seconds of silence—then sharing with no discussion."

**What is to be shared after each reading of the Scripture passage:**

**1st reading - a significant WORD OR PHRASE** -- (No explanation just say the word or phrase aloud when it's your turn in the circle)

**2nd reading -AN INSIGHT as to meaning of the passage** - (choose ONE insight, ALL insights; express it in only 3 or 4 sentences)

**3rd reading** - (Personal) - Finish this sentence: **'THE GRACE I NEED TO PRAY FOR IN THIS READING IS**  
\_\_\_\_\_

Close the Lectio Divina prayer with a short prayer... (E.g. "Our Father....." or again, the "Sign of the Cross")



The Gumbo ingredients you add to the 'pot' are the significant passages that you've underlined as you read the homework assignment before you get to the meeting. In the making of Gumbo, the ingredients include a variety of foods that will be put together and cooked to produce a wonderful meal that is never the same from one Gumbo to the next. This is because the ingredients are somewhat different each time the dish is made. You will see this is also true for the spiritual mix that will be put together in the Ongoing Formation session. Each session will not be the same as the previous one from one Community Meeting to the next. Each will have its own 'flavour' and ability to nourish. However, each member has homework and in order to make the Spiritual Gumbo, the homework must be done or you will have limited ingredients with which to 'cook'. If you are invited to a Potluck, you would never fail to bring something or you would be considered a 'freeloader', a 'moocher' or worse! So it is with the Ongoing Formation. The homework for each person is to read the assigned pages BEFORE the day of the meeting and underline ALL of the significant ideas that touch them. Each member needs to take seriously the obligation to do the homework. All of these underlined passages will become the (spiritual) ingredients forming the basis for the 1½ hours of ongoing formation for that month's community meeting. (Note: if someone is absent for a meeting, it is that person's responsibility to find out what the assignment is for the next month's Ongoing Formation.)

**Format for the Ongoing Formation segment of the meeting: (making spiritual Gumbo)**

**Preliminary:** IF there are 10 or more members present, get into small groups of 5 or 6. These small groups need to be formed in a RANDOM way each month. Decide who will be the first person so that all will know when a circle has been completed.

**STAGE ONE** —basic idea is to read aloud all the significant ideas that have been underlined by the members of the group.

- a) First person notes a page number and indicates where on the page the underlined idea is located. All in the group find the page and mentally read the sentence(s) as the person reads the idea aloud, with no discussion or explanation. This puts this idea into the symbolic "gumbo pot." Everyone in the group puts a mark of some kind (e.g. a dot or circle) in the margin next to what the person read aloud so that after all the ideas have been noted/read aloud, you will know what's been added into the "pot."
- b) The next person in the circle does the same process with one of his/her underlined ideas. This does not need to be 'in order' of assigned pages; the next person can choose to note an idea from any of the assigned pages in random order. c) Each person notes/reads aloud one underlined idea per turn, and the group is to go around the circle 3 times.
- c) After 3 rounds, the question is asked: does anyone else have anything underlined that has not yet been noted/read aloud.
- d) Stage One is completed when everything that anyone in the group has underlined has been added to the "pot."

**STAGE TWO** -basic idea is to hear insights about some of the ideas that have been noted/read aloud in the first stage.

- a) The first person will pick any idea that has been read aloud and is "in the pot" and SAY SOMETHING about its significance to living the Carmelite vocation for you. This is to be stated in only a few sentences; it's not meant to be a comprehensive presentation or anything like that. It's meant to be an idea or insight regarding its connection to Carmelite spirituality. NO discussion.
- b) Go around the circle 3 times; say something about only one idea per turn. You may choose ANY idea that has been noted 'read aloud'; it can be an idea you put in yourself, or one that someone else put in, or an idea that someone else has chosen.

**STAGE THREE** — this stage corresponds to "eating and savouring the Gumbo - FREE-FLOWING IN-DEPTH DISCUSSION.

- a) Now is the time to actually discuss ideas and insights that have surfaced in the first two stages. Anyone can bring up an idea/insight for in-depth free-flowing discussion. NO MORE GOING AROUND THE CIRCLE IN TURN.
- b) The task is to "go deep" into the meaning; the task is NOT to try and "cover" all the ideas that have been put in the "pot."