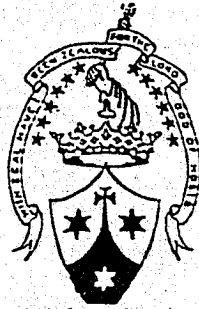


CARMEL CLARION



OCDS NEWSLETTER
Eastern Regional Office
THE COMMON
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MAY-JUL 1996

LETTER AND GREETINGS FROM THE
WASHINGTON PROVINCIAL DELEGATE:
FR. PATRICK FARRELL, OCD

Dear Members of the Secular Order,

If life is going along very calmly and smoothly for you, I am happy for you. The Lord is building up your strength for handling future crises. You resemble the early Church growing in numbers and enthusiasm.

But my world has been a little different. After a retreat for the English-speaking OCDS of the Miami area, the OCDS Provincial Office car was stolen. I did not get it back into my possession, repaired, for a few weeks --putting me late getting the *Clarion* to the post office in New Hampshire and eliminating a few hoped-for visits to OCDS groups on the way north.

Fortunately, the Discalced Carmelite Friars, in Miami, of the Caribbean sub-province of Castille, Spain, were most hospitable and inspiring.

Driving back north, now out of time, I thought about the opposite of all of this. Years ago, not pressed for time, I rode the streetcar 10 times a week past the White House in DC. I was a native Washingtonian in the boys choir of the St Matthews Cathedral. (That talent seems to have evaporated!)

All I had to do was get off, walk one block across LaFayette Park, get in line and take a tour of the White House.

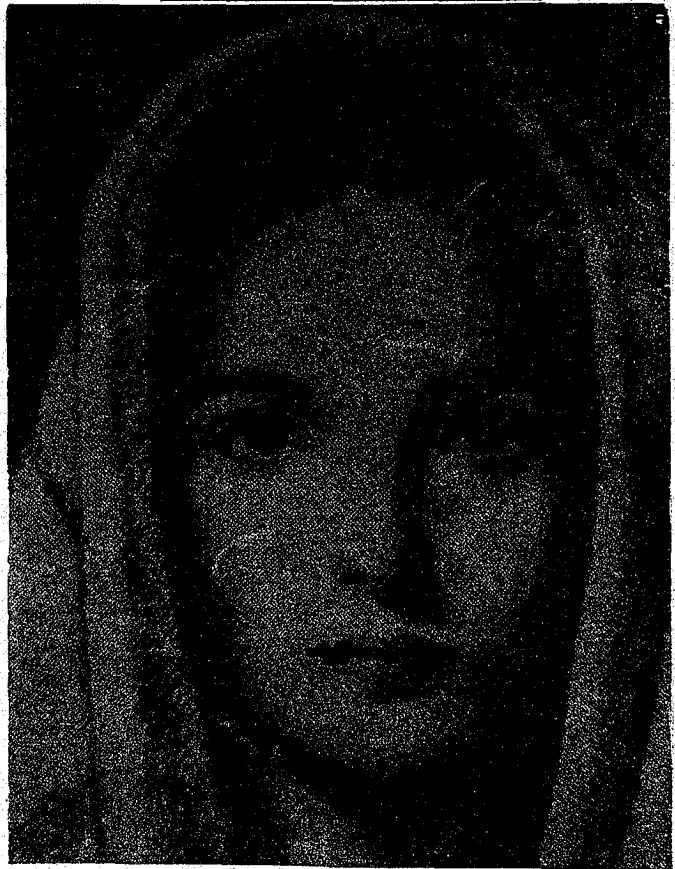
Because I could do it any time, I never did it. What are the things you never did, because you could do them any time?

(Don't send me a list of them, please!)

Our Carmelite spirituality emphasizes God's presence to us. We do not have always to be in church, kneel, or even do much at all, except to interrupt our trip through life for a few moments to *talk* to the One we know loves and is with us. It is so easy. He is waiting for us!

How many hours, days, weeks, maybe even months of our short lives will be like my opportunities to visit the White House? So easily done, we never bothered to visit the White-House of God.

Our explanation: "I could have done it any time. So, I never got to it."



Marian Devotion -- see next page.

The practical among you will ask, "Why don't good, committed Christian people take those moments to talk with God?"

Could it be that we need reminders of the unseen Reality? If you don't use any images or pictures, do you need to put a crucifix in your shoe at night to remember to say "Good Morning and Thanks", when you crawl out of bed in the morning? Or, will some other item do -- like a favorite stone, or stick, or, you-name-it?

My prayer for you is that you find the right reminder. --Fr. Pat, OCD

MARIAN DEVOTION: YOURS TO HER OR HERS TO YOU?

May has long been considered the month of devotion to Mary. And July, with Our Lady of Mt Carmel novenas is certainly a time of emphasis on devotion to Mary, too.

Both St Teresa of Avila and St Therese of Lisieux wrote about turning to Mary, the Mother of Jesus, when their earthly mothers died. Mary, our heavenly Mother, played a most dependable maternal role in their lives. And John of the Cross told about Mary rescuing him from drowning.

Devotion to Mary has played a big role in the lives of many saints other than Carmelite ones. But, who was more devoted--they or Mary? Who is asked to be concerned?

In every *Hail Mary* we say, "Holy Mother of God, pray for us sinners now, and at the hour of our death." We count on her caring about us, her devotion to us.

We know in John's gospel that on the cross Jesus gave Mary to the "beloved disciple". "Behold your Mother." If we are disciples of Jesus, surely to be so privileged, we are also "beloved" by Him Who first told Mary to behold the beloved disciple.

In heaven, Mary and the saints enjoy the vision of Jesus, Incarnate Love, our Mediator with the Father. When they look at Him, they see Him looking with love at us!

How little we are devoted in comparison!

NOTICE ART. 7 OF THE RULE OF LIFE;

The Blessed Virgin Mary is present in a very special way in the life of Carmelites. She is, first of all, their model in listening to the Lord and serving Him. She is also Mother of the whole Order, which enjoys her special patronage.

The Secular Carmelite's interior life must be permeated by an intense devotion to Our Lady. This will be manifested by honoring her daily by some particular act, and by wearing the holy Scapular of Carmel. This may, however, for a good reason, be replaced by the Scapular medal.

ONE MEMBER'S WAY TO FACILITATE SHARING INSIGHTS:

When leading a study of St John of the Cross, *Spiritual Canticle*, an exercise or assignment I give which is due for the last session is:

to take a stanza, or a line in a stanza, or a word/phrase of a line in a stanza, and write your own reflection.

I give note cards and/or paper to write this. These are put into a box or basket at the meeting, mixed up, and each of us draws one out of the box/basket to read.

By doing it this way, some who may be shy or reserved are not reading their own thoughts. This sharing has worked well promoting positive encouragement for their journey. --Brenda Strand, OCDS.

Comment: this procedure might be helpful in regard to other studies of Carmelite spirituality.

THE RITUAL FOR ADMISSION TO FORMATION CALLS FOR THREE ITEMS TO BE GIVEN TO THE CANDIDATE:

(1) a copy of the Rule of Life, because this is what the candidate will eventually promise to live, (2) a copy of the Gospels, because the Gospel is more likely to be lived, if it is readily at hand, and (3) the OCDS Scapular (7"x9") because you are preparing for a greater commitment than the Confraternity member.

Sometimes, the candidate brings a well-used Bible to the ceremony. This is okay, IF the person intends to use its Gospel part in a special way.

**A FAITH-SHARING SESSION IN A
CARMELITE CONTEXT:**

The following is a description of one part of a monthly OCDS meeting that may be more helpful to smaller groups, but can be adjusted to larger ones. (Break into smaller groups for the occasion.)

In January, for example, a decision is made by the group to study, say, St. Therese of Lisieux's *Story of A Soul*. Each member of the group is assigned one or two chapters. Person A, for example, has Chap. 1 & 2. "B" has Chap. 3 & 4, etc..

In February, Person A hands out his/her observations, comments, and questions relating to these two chapters. Everyone has a month to mull over both St. Therese's two chapters and Person A's material.

In March, Person A, after a short quiet prayer time, offers a few remarks about the chapters in question. Then, those gathered around a table, may share some thought or feeling on the topic as it affects them.

At the end, Person B hands out materials, about chap. 3 & 4, the topic for the following month of April. And so on, each month.

But there are some rules to make this work: The session is both private and sacred. It is serious, but not solemn.

Look at the one speaking. Be relaxed and comfortable with one another.

Use the word "I" not "We".

Don't give a homily; share God.

Don't comment on another's contribution.

If someone gets upset..., it means this is important to her/him. Don't comment. You can reach over and touch her/him to reassure her/him.

Always use the time agreed upon. You can change it from time to time, month to month.

It is usually good to wait until just about all have spoken before one speaks a second time, when that is desired. Once is usual. Keep in mind the length of time allotted and the number of people speaking in determining how long to speak.

All need not speak.

It is not a dialogue. I speak my faith. What is said is never repeated unless the leader initiates a discussion concerning it.

PROVINCE AND CLARION FACTS:

A TRIENNIUM = A 3-YEAR PERIOD. The next triennium begins in early June, 1996. Fr. Phillip Thomas, OCD, was re-elected by mail ballot to be Provincial for the next three years. Our Provincial Chapter will meet May 28th to June 4th at Holy Hill, PO Hubertus, WI. (Hubertus is 9 miles away!) Please pray that the delegates to this meeting will be guided by the Holy Spirit.

The February Calendar offered so many good thoughts that I planned to include it, knowing that the mailing date might be in the last week of February. The quotes are usable any time. But, due to circumstances beyond my control, I did not get the *Clarion* to the post office till March 19th.

The next *Clarion* (May-Jul) may very well be mailed out in mid-May. It is not my preference; it is unavoidable reality. I hope you find something helpful in it.

As to the International Congress: We have been promised copies in cassette or tape of the various talks. However, I do not want to speculate on everything, but rather prefer to wait till I have firmed-up news.

Some of you who attended the 1962 International Congress in Madrid have informed me that this is not the First international one. Well, we can say it is the first one in Rome. And, since the OCDS has spread greatly since 1962, this International Congress should involve more nations.

WHAT IF CARMELITE SOLEMNITIES OR FEASTS OCCUR ON A SUNDAY? If on a Sunday, the usual practice is to have ONE Mass of the Carmelite Solemnity. The "office" prayer of individuals can be either.

At meetings of Carmelites only, the "office" prayer may be of the Carmelite Solemnity --since you get together only monthly, as a rule. Or, you can decide to celebrate the Feast privately the next day. And, any fast. . . a day earlier, rather than fast on the Lord's day.



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MORE QUESTIONS ON ST TERESA'S WAY OF PERFECTION:

Ch 14: n3 cont.

I) Where does God want you to belong?

Discovering God's plan for them was not an easy experience for either Mary or Joseph of Nazareth. Why do we feel it should be easy for us? Joseph was ready to divorce Mary, because he did not understand the big picture. His adjustability to God's plan led eventually to our being Christians! Is adjustment all that bad?

n.3:

J) Has life in regard to emotions and pleasing or displeasing people changed all that much over the centuries since Teresa of Avila? Who do you worry too much about displeasing? A hundred years ago there were people with that problem, and people they worried about. Where are they now?

K) Fortunately, decisions in relation to the OCDS should be shared ones: the Council, not just the Formation Director, or the President. If you have been part of a group's responsibility, who are the others?

Do you esteem them, as co-deciders, enough? Do they esteem your role as a Council Member for what it is, an equal decider in a group decision?

n.4:

L) Teresa spoke of the Bishop acting without attachment and passion. If you are part of an OCDS group, have you encouraged your group's current leadership, praying for them to be gifted with the necessary wisdom and virtue in this matter? And what about prayers/help in other tasks?

M) Referring to the Sisters admitting to their convent someone who really doesn't belong there, St Teresa explains the reason for what today is called "tough love"--acting in a way you would prefer not to, for the long term benefit of the one you are trying to help. Have you--or others you know-- tried to help someone in a way that really wasn't helping them, however much you or the other would-be helpers felt pity?

N) If God has not called (discernible from various signs) a certain person to your OCDS -- or other group, and you-- out of pity, push them through. . . , do you --or anyone else-- really need to be upset about their leaving the group at a later date? Can you think of some of these persons who are finally moving in a direction better for them. . . and maybe toward what God preferred for them all along?

Ch 15:

n1:

A) Do you have the habit of making excuses for yourself? If so, do you know why?

B) When, in your circumstances, is it "lawful to give an excuse and it would be wrong not to do so?"

n2:

C) Having just praised discretion, St Teresa speaks to her Nuns (who are not about to lose their livelihood by being falsely accused or held in little esteem or persecuted),... When, for you, can this "penance" of not making too much of what family, acquaintances, or neighbors might think (whether rightly or wrongly) be practised? And when do you have an obligation to protect your good name, in order to avoid anger or scandal?

D) What are some areas in the past in which you did not fail, but were accused? And, without scandalizing others by mentioning what you really were guilty of, why not recall silently how you have offended God in other areas?

E) Have you, or others you know, harmed your health by too many penances?

F) Some people love "hell and damnation" sermons, because they know they aren't that bad. St. Teresa preferred people to judge her wrongly, rather than speak the truth about her faults. Is your preference the same as hers? Are you yourself any different than what-you-are, whether others are right or wrong about you? Does their opinion make you any better or worse? Are you heavier because they think you are fat, or lighter because they think you are skinny? Smart or dumb because they think so?

G) Can you think of five or ten things Jesus was accused of, but of which He was innocent?

(cont. on p.8)

DISCALCED


CARMELITE

May 1996

SECULAR

ORDER

CALENDAR

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1	2	3	4
			<p>Chastity means the successful integration of sexuality within the person and thus the inner unity of man in his bodily and spiritual being.</p> <p>The virtue of chastity therefore involves the integrity of the person and the integrality of the gift. Catechism of the Catholic Church #2337</p>			
5	6	7	8 Bl. Aloysius Rabata	9	10	11
<p>Such was the prayer and work of Our Lady, the most glorious Virgin. Raised from the beginning to this high state, she never had the form of any creature impressed in her soul, nor was she moved by any, for she was always moved by the Holy Spirit.</p> <p style="text-align: right;">St. John of the Cross Ascent III, 2:10</p>			<p>As our Blessed Mother gave Jesus to the world for its salvation, so may He continue to be given through us.</p> <p>Mother Aloysius of the Blessed Sacrament 1880-1961</p> <p>We find our peace in taking persons as they are and wasting time in wishing they were otherwise.</p>			
12	13	14	15	16 St. Simon Stock	17	18
<p>Without love, zeal remains wholly exterior. For, by nature, it is an interior reality. It is the fruit of love and love gives its fruit only when it reaches maturity.</p> <p style="text-align: right;">Sr. Marie Angelique 1893-1919</p>			<p>Our good God ardently desires to give us the great treasure of His love, but He wishes that we ask Him for it urgently, and that we act in such a way that everything we do will be a request begging for this love.</p> <p style="text-align: right;">St. Teresa Margaret 1747-1770</p>			
19	20	21	22	23	24	25 St. Mary Magdalen de' Pazzi
<p>My dear Mother Mary, I think that I am happier than you. I have you as a Mother and you haven't the Blessed Virgin to love as I have.</p> <p style="text-align: right;">St. Therese of the Child Jesus</p>			<p>When one understands the immense profundity of devotion to the Blessed Virgin, one finds such comfort and such a powerful moral preservation therein.</p> <p style="text-align: right;">Pere Jacques 1900-1945</p>			
26	27	28	29	30	31	
<p>We are in the hands of our good God and Father of all consolation; all that He permits will turn to our greater good, although now we do not understand it.</p> <p style="text-align: right;">St. Teresa Margaret Redi</p>			<p>Our characteristic, for it is also that of Our Order, must be piety and devotion, which are the basis for all perfection and support of the true love of God.</p> <p style="text-align: right;">Fr. Aurelian, OCD 1887-1963</p>			

DISCALCED


CARMELITE

June 1996

SECULAR

ORDER

CALENDAR

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1 We have this life only in which to live by faith. St. Thérèse
2 All Christ's faithful are to "direct their affections rightly, lest they be hindered in their pursuit of perfect charity by the use of worldly things and by an adherence to riches which is contrary to the spirit of evangelical poverty." ...Abandonment to the providence of the Father in heaven frees us from anxiety about tomorrow. <u>Catechism of the Catholic Church</u> 2545, 2547	3	4	5	6 Strive to keep your heart in peace, and let nothing that comes to pass in this world make you uneasy - - for consider that is must all come to an end. St. John of the Cross 1542-1591	7 Bl Anne of St. Bartholomew	8
9 There is no wood like that of the Cross for kindling the fire of love in the soul! And Jesus has such need of being loved and finding in this world where He is so greatly offended, souls entirely surrendered to His good pleasure. Elizabeth of the Trinity 1880-1906	10	11	12	13 None should think it too ambitious to aim at becoming a saint. To aim very high has always been the secret of all those who have really become great before God. Fr. Aurelian OCD 1887-1963	14 St. Elisha	15
16 Humility consists in complete recognition of one's own nothingness in all things. A leather bag is best filled by being laid flat on the ground.....and a bucket at the well does not fill with water unless it is lowered. As for me, I remain empty for want of being humbled. Blessed Marie of the Incarnation 1566-1618	17	18	19	20	21 Our sanctification does not depend upon certain works, but upon doing for God that which we ordinarily do for ourselves. Br. Lawrence of the Resurrection	22
23 Be gentle to all and stern with yourself. Teresa of Jesus	24 The greatest proof of trust you could give God is to accept from the depths of your heart, that His will be done in you, no matter what it be. Pere Jacques 1900-1945	25	26	27 The Father spoke one word, which Word was His Son, and this Word He speaks ever in eternal silence, and in silence must be heard by the soul. St. John of the Cross 1542-1591	28	29
30						

9

DISCALCED


CARMELITE

July 1996

SECULAR

ORDER

CALENDAR

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 The duty of obedience requires all to give due honor to authority and to treat those who are charged to exercise it with respect, and insofar as it is deserved, with gratitude and good-will. Catechism #2238	2	3	4 One must go to the Lord with confidence. Fear makes the spirit troubled, and a troubled spirit cannot raise itself to God. Sr. Marie Angelique of Jesus 1893-1919	5	6
7 Wherein lies the highest perfection? In conformity of our will to the will of God, so that there shall be nothing we know He wills that we do not will ourselves with our whole will..... St. Teresa of Jesus	8	9 Blessed Jane Scopelli	10	11	12	13 Teresa of Jesus of the Andes True devotion and spirituality consist in perseverance in prayer, with patience and humility, distrusting yourself, that you may please God only. St. John of the Cross
14 To be a child of God, that means to be led by the hand of God, to do the will of God, not one's own will, to place every care and every hope in the hand of God and not to worry about oneself or one's future. On this rest the joy of the child of God. Teresa Benedicta of the Cross (Edith Stein)	15	16 Our Lady of Mount Carmel	17 Bl. Teresa of St. Augustine & Companions	18	19	20 St. Elijah God could easily do our works Himself, but He wishes us to set about doing them. Bl. Marie of the Incarnation 1566-1618
21 Genuine humility is always stamped with the nobility of truth. It is equal to every emergency, because its trust is in God and the righteousness of its cause. Fr. Aurelian, OCD 1887-1963	22	23 Our Lady, Mother of Divine Grace	24 Bl. John Soreth Bl. Maria Pilar, Teresa & Maria Angeles	25 Prayer is a rest, a relaxation.... We must look at Him all the time; we must keep silent; it is so simple. Elizabeth of the Trinity	26	27 Bl. Titus Brandsma We swim in the mercy of God like little fishes in the ocean. Teresa Margaret
28 Much could be said about the ignorance of many in their use of images. Their foolishness reaches such a point that they trust more in one statue than in another and think that God will answer them more readily through it even when both statues represent the same person, such as those of Our Lord or our Blessed Lady. St. John of the Cross Ascent III, 36:1	29	30	31			

(CONT.)QUESTIONS ON ST TERESA'S WAY:

Chap 15,n5:

H) When it was a question of criticism, St Teresa did not compare herself to others, but to Jesus. Which unmerited criticism of Jesus comes close to one of your (possibly) unearned problems?

n 6:

I) What have you (in fact) preached by your deeds? And how close to the message of Jesus was the message your behavior preached?

n7:

K) St. Teresa thinks God will inspire someone to defend you, IF you need it. But she doesn't recommend thinking about who will defend you. Rather, she recommends you take a certain joy in being blamed. She is talking to Carmelite Nuns and thus her recommendation has to do only with monastery griping, not public accusations. But her purpose is to give a new freedom to us. So, without lack of worry about ourselves in these matters, we get to the point of feeling that the good or evil said about us is said as if it were another's affair.

At one point or another, have you experienced the above?

CH. 16:

n.1:

A)St Teresa mentions both that certain virtues are the foundation for prayer and that God led her along in spite of her not having these virtues. (You do not have to tell everybody; they probably already know), but what virtues do you feel you still don't have?

n.2:

B)Humility should not be confused with a bad self image--if we ponder what St Luke reveals to us about Mary, whom St Teresa calls humble. Do you know any truly humble person? What characteristic is so appealing in the person--both to God and to us?

C)Without re-opening the question of which came first, the chicken or the egg, can you see how the virtues of humility, love, and detachment tend to increase each other?

n.3:

D)If meditation is a matter of life and death for all Christians, what topics or thoughts would you say are important for acquiring virtues?

FACTS SOMETIMES FORGOTTEN BY WELL-MEANING SECULAR CARMELITES:

1.) When a problem arises, first of all, it is important to check to see if the *OCDS Rule of Life* (itself, not a commentary on it) or the *Local Statutes* has something to say on the topic.

2.) A blend of common sense and Christian love for one another answers most other questions.

3.) Since August 1995 a "CONTACT PERSONS" list should have been in the possession of either Presidents or Formation Directors or both of the Eastern Region. If lost or never received, request a replacement. Copies were also given to the Provincial offices of the Central and Western Regions of the USA.

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