

THE HOLY HILL  
CARMEL CLARION

OCDS NEWSLETTER

Eastern Provincial Office

HOLY HILL

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VOL 2, NO. 3

JUNE--AUGUST 98

DEAR BROTHERS AND SISTERS IN CARMEL  
ESPECIALLY THE SECULARS FOR WHOM I  
WORK, AND FRIENDS,

PERSONAL GREETINGS  
FROM

FR PATRICK J FARRELL, OCD, PROVIN-  
CIAL DELEGATE FOR THE MIDWEST  
SECTOR OF THE WASHINGTON PROVINCE  
AND FR GENERAL-APPROVED HELPER FOR  
THE ENGLISH-SPEAKING OF FLORIDA

I had planned to bring to your attention  
much information about Carmelite Saints and  
Blesseds--and about some on the way.

But, because I have also noticed a need  
among secular Carmelites to appreciate more  
our Carmelite relationship to Mary, I have  
decided to share with you some basic Car-  
melite spirituality regarding Mary. Carmel  
is as good or better than all the rest. I will  
not condemn the others whose Marian devo-  
tion is skin deep or even thinnner. But ours  
is a deeper and more simple one. Even  
though she is in heaven, she favors us by  
walking with us through life--to grab our  
hands and lead us up the mountain of  
Carmel Who is Jesus her Son.

My sources are very simple: Discalced  
Carmelite Constitutions of the Friars and  
their "Norms". This is authentic; I am not  
about to make up "locutions" or "visions" or  
"meditations" etc. I simply want you to  
appreciate our Carmelite approach to Mary.

I remember the 1950s when people paraded  
around in what they called the "block  
rosary". I asked myself and others, :  
"Why are we not as demonstrative as they?"  
But their parades are over. And our simple  
but solid devotion and imitation of Mary  
continues.

MARY FOR CARMELITES

IS OUR DEVOTION DIFFERENT? It  
certainly is more simple; but judge  
for yourself.

Our Teresian Carmelite Marian  
devotion is not altogether differ-  
ent from that of the Ancient Ob-  
servance--aka O CARM branch of the  
Order.

May our Sister, Mother, Queen,  
Patroness hold your hand as you  
move through this life and intro-  
duce you even more to Jesus in the  
next! --Fr Pat, OCD

---

The following ideas you may want to use in  
your personal preparation for the nine days  
before the solemnity of Our Lady of Mt  
Carmel on July 16th.

1.) MARY IS OUR MODEL OF PRAYER.

She pondered and spoke from the heart with  
God, Father, Son, and Holy Spirit.

There was a special *Communion* with Jesus.  
She was "one with" Him--not equal, not  
identical, but united--as we should be,  
when we pray.

.2) MARY'S GOSPEL LIFE = the way for all  
Christians, but above all, Carmelites. We  
have a biblical emphasis on Mary--who  
responded to God's message.

She made the journey of FAITH, HOPE, AND  
LOVE that we should be making.

She teaches us much, if we allow ourselves  
to look at her response to God's plan--not  
just Nazareth, but Bethlehem, Egypt, and  
Calvary, etc..

3.) We look upon her life, her sharing in the mystery of Christ,--WHAT WAS AND IS HE ALL ABOUT?

We see Mary as a MODEL OF RELIGIOUS--in the sense of OUR TIES TO GOD--CONSECRA-TION/COMMITMENT to pleasing God in our everyday life, and furthering Jesus' way in our world.

She did not graduate even from grade school. Nor ever achieve celebrity status.

She simply LIVED with the Living God and did what she had to do in response to this living /loving God.

(Sometimes I think we make life too "success" oriented--except that a year after we leave this life, everyone puts our achievements in their proper place, the obituary column, and goes on with life.

4.) We Carmelites of all types are committed to a consecrated life of ALLEGIANCE TO JESUS CHRIST, sustained by the COMPAN-IONSHIP, EXAMPLE, AND PROTECTION OF MARY--who walks with us as our Sister, fellow totally human Responder to God.

Remember our first name was "the Brothers of Holy Mary of Mt Carmel"--

Jesus Himself gave her to us as our Heavenly Mother while he hung on the Cross. How often do we "behold" her?

Mary has been our special Patroness for many centuries. --She has proved herself many times over by adding her prayers to ours to the attention of Jesus her Son. And He? He relays them to His and our Heavenly Father.

5.) MARY'S LIFE OF UNION WITH CHRIST = A PROTOTYPE =FIRST ILLUSTRATION OF OURS. She did not need to be the center of the stage. HE was and is. She received Him for us. We hopefully present Him to others. He is the Savior; we aren't. So she teaches us a comfortable, but fruitful kind of humility.

6) OUR CHASTITY--IN WHATEVER STATE OF LIFE WE ARE--LIKE THAT OF MARY OUR MODEL should manifest our consecration to God, loving allegiance to Jesus, and a caring respect for others.

7) Our spirit of poverty must combine a humble, simple, and fraternal way of life with an interior freedom.

We do not have to be first, to have the best, etc. After all, how much did she haul to Bethlehem, then to Egypt, and back to Nazareth?

(Of course, she did not have a load of other peoples' records like my OCDS office!--Or some of the "stuff" you have to spend your life hauling around!)

We hope, in whatever way we can, to take our place with Mary among the "poor of the Lord". We see her, not as some kind of vision in the sky or sitting on a tree branch, but as sharing our life--both now and later, in heaven forever.

Compared to you and me. . . she had nothing. (I cannot count how many items I see around that were not in existence even a hundred years ago--much less two thousand!)

But, with our lives we have the same challenge: to give ourselves whole-heartedly to the service of others--however badly we do it some days.

8.) WE ARE TO MAKE OUR OWN THE OBEDIENCE OF JESUS TO THE FATHER--sometimes fun, like His miracles and our accomplishments, and sometimes painful, like His and our Crosses--with Mary our model as the Lord's humble handmaid--she was never moved to act from any merely natural consideration, but was acting invariably UNDER THE ACTION OF THE HOLY SPIRIT.

Unfortunately, we sometimes act for motives somewhat short of good. But we ask her to pray we improve, that we become more like her Son with the Holy Spirit's help, so we --at least gradually--become more pleasing to our Heavenly Father.

Cont. on page 7...

# JUNE 1998

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1  In all things... let God be your goal.  <i>St. John of the Cross</i>	2  My Lord and my God.  <i>St. John 20:38</i>	3 A Carmelite is a soul who has gazed on the crucified one.  <i>Bl. Elizabeth of the Trinity</i>	4  I came to Carmel to answer Jesus' call.  <i>St. Therese of Lisieux</i>	5 ...to be used by Him as it pleases Him without being consulted.  <i>Mother Teresa</i>	6  My soul proclaims the greatness of the Lord.  <i>St. Luke 1:46</i>
7 Trinity Sunday  Jesus is the image of the invisible God.  <i>Colossians 1:15</i>	8 I shall wait as long as He wills.  <i>St. Therese of Lisieux</i>	9 The life of Elijah is the shortest summary of Carmel's history.  <i>Bl. Titus Brandsma</i>	10 The dark night with its aridities...is the means to the knowledge of God and self.  <i>St. John of the Cross</i>	11 St. Barnabas  Love bears all things.  <i>1 Corinthians 13:9</i>	12 In the way of God, thoughts count very little; love does it all.  <i>Brother Lawrence</i>	13  Everything is a grace.  <i>St. Therese of Lisieux</i>
14 The Body and Blood of Christ (Corpus Christi)  I AM WHO AM  <i>Exodus 3:14</i>	15 The love of silence leads to the silence of love.  <i>Bl. Elizabeth of the Trinity</i>	16 I do my work in simple faith before God, humbly and lovingly.  <i>Brother Lawrence</i>	17  My every act is love.  <i>St. John of the Cross</i>	18 Contemplation is nothing more than a secret and peaceful and loving inflow of God.  <i>St. John of the Cross</i>	19 The Sacred Heart of Jesus  My heart is restless until it rests in thee...  <i>St. Augustine</i>	20 Immaculate Heart of Mary Devotion to Mary is one of the most delightful flowers in Carmel's garden.  <i>Bl. Titus Brandsma</i>
21 12th Sunday in Ordinary Time  Love is said only with love itself.  <i>St. John of the Cross</i>	22 It is consummated! And bowing His head, He delivered over His spirit.  <i>St. John 19:30</i>	23 Christ wants your life in order to give you His.  <i>Edith Stein</i>	24 Birth of St. John the Baptist The moment your greeting sounded in my ears, the baby leapt in my womb for joy.  <i>St. Luke 1:44</i>	25  Seek eagerly after love.  <i>1 Corinthians 14:1</i>	26 In silence and in hope shall your strength be.  <i>Isiah 30:15</i>	27 The life of a Carmelite is a communion with God from morning to evening.  <i>Bl. Elizabeth of the Trinity</i>
28 13th Sunday in Ordinary Time  Love is stronger than all things.  <i>John Paul II</i>	29 Sts. Peter and Paul  In Him I find everything.  <i>St. Teresa of the Andes</i>	30 Once and all we must trust God and abandon ourselves to Him alone.  <i>Brother Lawrence</i>				

# JULY 1998

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
			1 Bl. Junipero Serra  My vocation is love.  <i>St. Therese of Lisieux</i>	2  My heart is ready, O God.  <i>Psalm 57</i>	3 St. Thomas-apostle I am not afraid of my weakness, for within me is the Strong One.  <i>St. Teresa of Avila</i>	4 Independence Day Defend me, O God and plead my cause against a godless nation.  <i>Psalm 43</i>
5 14th Sunday of Ordinary Time  The reign of God is at hand. ☛ <i>St. Luke 10:11</i>	6  I choose all.  <i>St. Therese of Lisieux</i>	7  In his riches, man lacks wisdom.  <i>Psalm 49</i>	8  In the day of distress, I sought the Lord.  <i>Psalm 77</i>	9 Bl. Jane Scopelli  We must no longer pass judgment on another.  <i>Romans 14:13</i>	10  Have mercy on me, God, in your kindness.  <i>Psalm 51</i>	11  Praying without ceasing  <i>Rule, Art 4</i>
12 15th Sunday in Ordinary Time It is from Christ Himself that you learn how to love Him. <i>Bl. John Soreth</i>	13 St. Teresa of the Andes  You, O my Jesus, loved them in me  <i>St. Therese of Lisieux</i>	14  I was born for glory.  <i>St. Therese of Lisieux</i>	15  My God, I love you.  <i>St. Therese of Lisieux</i>	16 Our Lady of Mt. Carmel  From this day, all generations will call me blessed.  <i>Luke 1:48</i>	17 Bl. Teresa of St. Augustine I was given a thorn in the flesh, an angel to beat me and keep from getting proud.  <i>2 Corinthians. 12:7</i>	18  God sent forth His Son born of a woman.  <i>Galatians 4:4</i>
19 16th Sunday in Ordinary Time  Mary has chosen the better part.  <i>Luke 10:42</i>	20 St. Elijah  May the Lord make you overflow with love for one another and for all.  <i>1 Thessalonians 3:12</i>	21  Prayer is a simple gaze directed to heaven.  <i>St. Therese of Lisieux.</i>	22  He forgave me in advance.  <i>St. Therese of Lisieux</i>	23 Mother of Divine Grace  O Jesus, my first and only Friend.  <i>St. Therese of Lisieux</i>	24 Bl. Mary Pilar Bl. Maria Prat  The Lord supports all who fall and raises all who are bowed down.  <i>Psalm 145</i>	25 St. James  Not to the easiest, but to the most difficult.  <i>St. John of the Cross</i>
26 17th Sunday in Ordinary Time  Father, Your kingdom come.  <i>Luke 11:2</i>	27 Bl. Titus Brandsma You must never grow weary of doing what is right.  <i>Thessalonians 3:13</i>	28 Bl. John Soreth Let us cast off deeds of darkness and put on armor of light.  <i>Romans 13:12</i>	29  Lord, I know you don't command the impossible.  <i>St. Therese of Lisieux</i>	30  Whoever is a little one, let him come to Me.  <i>Proverbs 9:4</i>	31 St. Ignatius of Loyola Look at the multitude of souls God draws to Himself through Father Ignatius.  <i>St. Teresa of Avila</i>	

# AUGUST 1998

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
5						<p>1 The Lord of hosts lives, before whom I stand. <i>1 Kings 17:1</i></p>
<p>2 <b>18th Sunday in Ordinary Time</b> The Carmelite Rule's central command (is)...to meditate on God's law day and night.  <i>Secular Carmelite Rule Art4</i></p>	<p>3 And after He had taken leave of them, He went into the hills to pray.  <i>Mark 7:46</i></p>	<p>4 To come to be what you are not, you must go by a way in which you are not.  <i>St. John of the Cross</i></p>	<p>5 Moses and Elijah appeared with Him in glory and spoke with Him about the death He was to undergo. <i>Office of the Transfiguration</i></p>	<p>6 <b>Transfiguration</b> And He was transfigured before them, and His face shone like the sun, and His garments became white as light. <i>Matthew 17:2</i></p>	<p>7 <b>St. Albert of Trapani</b> If anyone would come after Me, let him deny himself and take up his cross daily and follow Me.  <i>Luke 9:23</i></p>	<p>8 And we all, with unveiled faces, beholding the glory of the Lord, are being changed into His likeness <i>II Corinthians 4:6</i></p>
<p>9 <b>19th Sunday in Ordinary Time</b> The path of glory leads through suffering and the cross for everyone chosen to attend the marriage supper of the Lamb. <i>Bl Benedicta of the Cross</i></p>	<p>10 My mercy has passed into souls through the divine-human Heart of Jesus as a ray from the sun passes through crystal.  <i>Bl. Faustina</i></p>	<p>11 <b>St. Clare</b> Place your mind before the mirror of eternity! Place your soul in the brilliance of glory!  <i>St. Clare of Assisi</i></p>	<p>12 The Blessed Virgin Mary is...(the Carmelite's) model in listening to the Lord and in serving Him.  <i>Secular Carmelite Rule Art7</i></p>	<p>13 In what peace, with what inner recollectedness, Mary approached all things and let them approach her... <i>Bl. Elizabeth of the Trinity</i></p>	<p>14 And Simeon said to Mary, His mother, "A sword will pierce through your own soul too."  <i>Luke 2:34-35</i></p>	<p>15 <b>Assumption of the Blessed Virgin Mary</b> Who is this rising like the dawn, fair as the moon, resplendent as the sun, formidable as an army? <i>Song of Songs 6:10</i></p>
<p>16 <b>20th Sunday in Ordinary Time</b> Blessed are they who hear the word of God and keep it.  <i>Luke 11:28</i></p>	<p>17 <b>Bl. Angelus A Mazzinghi</b> The power of the Holy Spirit came over the Virgin praying alone in the hidden, silent room in Nazareth. <i>Bl. Teresa Benedicta of the Cross</i></p>	<p>18 The Secular Carmelite's interior life must be permeated by an intense devotion to Our Lady.  <i>Secular Carmelite Rule, Art7</i></p>	<p>19 Entrust yourself in childlike surrender to this loving Mother.  <i>Bl. Teresa Benedicta of the Cross</i></p>	<p>20 His Mother said, "Do whatever He tells you."  <i>John 2:5</i></p>	<p>21 No raptures, miracles, ecstasies/Embellish your life, O queen of the elect.  <i>St. Therese of Lisieux</i></p>	<p>22 <b>Queenship of Mary</b> A great sign appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. <i>Revelation 12:1</i></p>
<p>23 <b>21st Sunday</b> ...Henceforth all generations will call me blessed <i>Luke 1:48</i></p> <p>30 <b>22nd Sunday</b> He must increase, and I must decrease. <i>John 3:30</i></p>	<p>24 I saw Our Lady in the greatest glory clothed in a white mantle ...she was sheltering us all under it. <i>St. Teresa of Avila</i></p> <p>31 With zeal have I been zealous for the Lord God of hosts. <i>1 Kings 19:10</i></p>	<p>25 <b>Bl. Mary of Jesus Crucified</b> Prayer and the apostolate ...are inseparable, and each profits from the other. <i>Secular Carmelite Rule, Art8</i></p>	<p>26 <b>Transverberation of St. Teresa</b> I am the voice of one crying in the wilderness, "Make straight the way of the Lord." <i>John 1:23</i></p>	<p>27 My joy is to do battle ceaselessly in order to give birth to the elect.  <i>St. Therese of Lisieux</i></p>	<p>28 If your prayers, fasts and mortifications are not for the spread of the Church, know that you are not fulfilling the call to Carmel. <i>St. Teresa of Avila</i></p>	<p>29 <b>Beheading of St. John the Baptist</b> Jesus replied, "...Elijah has already come, and they did not know him, but did to him whatever they pleased." <i>Matthew 17:12</i></p>

**MORE QUESTIONS ON TERESA'S WAY:**

CH 20, n 1:

A.) When was the last time you were conscious of God's understanding your weaknesses?

And, when was the last time you were, like Teresa, aware of His mercy--not just to be forgiving toward you, but to encourage you to strive to come to the "fount of life", contemplation?

And, did you bless, thank, appreciate His attitude toward you?

n.2:

B) Was the flowing water of consolations (the last time) more like a river or more like a little pool?

C) Have you ever experienced a lack of this consoling water of prayer? And, if so, did you manage to endure it? Or, instead, to start to give up your prayer efforts? As St Teresa would put it, to "stop on the road"?

D.) Are you at present--at some time in the past--one of those "who are left with some thirst in this life"? If not, but someone else seemed to be, did you give that person Teresa's reassurance about the "life that lasts forever"?

n. 3:

E.) Whether you are a first time beginner in the mental prayer life, of a 1000th time beginner, what do you think does the "take one step" approach of Teresa mean for you?

F.) Beginning seems to be so important because we have to do it again so many times in life. How did your latest new beginning step go?

Have you been tempted recently to "box"--put aside your efforts in prayer, perhaps thinking that you with all your past steps should not have to be beginning again?

G.) Why, in your observation are good people so afraid of "beginning to use so great a good" as mental prayer?

H.) Even though a preachy attitude or tone can easily have a counter-productive effect on others, is there a way that you, like Teresa's Sisters, can encourage an interested person to take "one step" on the footpath (=Camino/Way) of prayer?

I.) Is your prayer closer to being an experience or closer to being "for the benefit of souls"?

n.4:

J.) While a certain amount of prudence may be needed in using "good words" as St. Teresa calls them, when did you last use such "good words" to (as they call it today) pre-evangelize someone by showing that you cared about him or her?

And, did they feel you were less Godly? Or did they experience a touch of God's love through you?

K.) Why is it that many centuries after Teresa wrote her *Way* that people still don't want to be considered "good"? Is it because we might have to try to become truly that? Or what?

L.) When was the last time, if ever, that you felt it good for you to hide your "feelings about God", and what was the long-term effect?

n. 5:

M.) What "language" today would take away the "peace and tranquility of soul" needed to help begin a life of prayer? Is it the world of business, sports, politics, health, family or personal problems, or . . . ? (Or do we seem to pray more fervently WITH these problems--but only for the immediate present?)

n.6:

N.) Instead of making it your business to teach others about prayer, how would you go about telling of the riches that are gained in learning it?

Are you like this one dentist who claimed that his day went much better AFTER he had taken time for mental prayer?

O.) Like Teresa, do you know how to speak of prayer better than your own practice of it?

Or would you judge that Teresa of Avila is judging herself (in our opinion) too harshly-- but most likely in terms of her great graces of enlightenment where she could see the dust particles in the bright light?

**FROM THE SUBLIME TO THE MUNDANE:**

If your address or phone area code changes, please let me know.

AND, because Holy Hill is a big place, we each have pagers. The new ones are phone connected. My personal number is: 414-591-5724. You can only leave a message. I will try to get back to you as soon as is practically possible.

(Cont.)

EVEN THE KIND OF SELF-DENIAL WE PRACTISE SHOULD BE STAMPED WITH A DISTINCTLY MARIAN CHARACTER. Did you ever think of Mary as one denying what she would like so others could be happy? After all, to enjoy a normal life, she could have said "No" to God--and us--at the Annunciation scene.

9)ST TERESA OF AVILA AND ST JOHN OF THE CROSS PROPOSE MARY AS A MODEL OF PRAYER AND SELF-SURRENDER to God, to the task at hand, and to the lowest place ON OUR PILGRIMAGE OF FAITH.

They present Mary as she eagerly ponders God's word in her heart and with complete docility (teachableness) to the grace of the Holy Spirit.

SHE is UNITED INSEPARABLY WITH HER SON in the joys and sorrows of the paschal mystery.

In short, MARY IS THE PERFECT EMBODIMENT OF THE IDEAL OF THE ORDER. We are drawn to follow her in her footsteps, but in our own circumstances.

With the attitude of the "poor of the Lord" we must AS CARMELITES and, really, as just Christians, ponder God's Word in faith and spend ourselves in a manifold service of love.

Only then will our lives resemble hers-- to please Jesus and our Heavenly Father!

#### IMPORTANT NEWS :

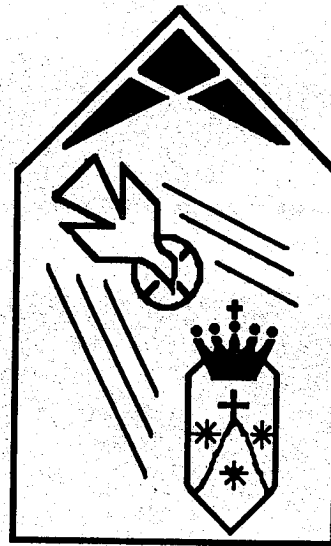
THE NINTH OCDS WESTERN REGIONAL CONGRESS WILL TAKE PLACE OCT 1--4, 1998.

Contact Penny Brown 1-562-947-7210. The congress fee is \$190.00 per person IF YOU REGISTER BEFORE JULY 16TH. \$200 if later. Call Penny or write to Doreen Glynn Pawski, OCDS for further info. PO BOX 170448 San Francisco, CA 94117

Information about the Carmelite Institute's offerings--a joint venture of O Carms and OCDS--for later in October will be in the next issue.

# THE NINTH WESTERN REGIONAL CONGRESS

of the SECULAR ORDER of DISCALCED CARMELITES



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**M**aria Sagrario of St Aloysius Gonzaga, Virgin and Martyr, born Elvira Moragas Cantarero on 8<sup>th</sup> January 1881 in Lillo (Toledo), was Prioress of the Convent of St Ana and St Joseph in Madrid, and was martyred for fidelity to her Christian faith and her religious life in the "Pradera de San Isidro" in Madrid. Her martyrdom took place on 15<sup>th</sup> August 1936, during the terrible religious persecution from 1936-1939 in Spain. The Decree acknowledging her Martyrdom was promulgated by the Holy Father on 8<sup>th</sup> April 1997.

**M**aria Maravillas of Jesus, Virgin, was born Maria de las Maravillas Pidal y Chico de Guzmán in Madrid on 4<sup>th</sup> November 1891. Professed as a Discalced Carmelite Nun in the convent of El Escorial, she became the foundress of many other monasteries of the Order. She died famed for her sanctity in the convent of La Aldehuela (Madrid) on 11<sup>th</sup> December 1974. The Supreme Pontiff promulgated the heroic virtue of her virtue on 17<sup>th</sup> December 1996 and the miracle for her Beatification on 18<sup>th</sup> December 1997.

Both beatified on May 10th, 1998