

**THE HOLY HILL  
CARMEL  
CLARION**



**OCDS NEWSLETTER**  
Eastern Provincial Office

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**ADVENT/CHRISTMAS GREETINGS FROM  
YOUR PROVINCIAL DELEGATE:  
FATHER PATRICK FARRELL OCD**

Dear Brothers and Sisters of the Secular  
Order,

Even if this first issue of the Clarion to  
come from our monastery of Holy Hill arrives  
too late for Advent or Christmas, I still  
promise to remember all of you in my  
Masses and prayers during this special  
season where we notice God's coming to us.

Even when Jesus comes in glory, He will  
have a special present for us: "He will come  
in glory with salvation for His people". It is  
strange but wonderful that Jesus does not  
come to us for His own sake, but for ours.

**RE-LOCATING TO WISCONSIN** from New  
Hampshire was a stressful 1200 mile jour-  
ney. Fortunately, my nephew, Daniel Patrick  
Doyle II, volunteered to help me by driving  
a U-Haul truck with the OCDS Provincial  
Office records, etc.. I drove ahead of him,  
one eye on the road, the other on the  
rearview mirror. But we still managed to get  
separated twice: once when I mistook another  
U-Haul truck for his, and a second time  
in the traffic around Chicago.

The Shrine of Mary, Help of Christians, and  
our OCD monastery of friars is 30 miles  
north of Milwaukee. Since I had spent many  
years here, this was like coming home.  
However, the relocation wore down my  
system: a three-week recurring cold was  
followed by the dentist discovering infection  
in my gums and pulling three teeth the day  
before Thanksgiving, predicting two more to  
pull--which has delayed this Clarion.



The SHRINE CHAPEL houses a rare statue of Mary.  
The youthful Virgin-Mother seems to be offering her  
Son, Jesus

I cannot help but notice the changes that  
have occurred over the years. Of a communi-  
ty of five Brothers and 12 priests here now,  
only one Brother and one priest were here  
12 years ago. But, isn't that how life is?  
All of us have to adjust to the world and  
Church (and local OCDS Community) that  
exists. We cannot live in the past that is  
gone nor in the future that isn't here yet.

We need to look at what IS and find how  
and where we can be helpful now.

Even the most conservative of Nuns use  
phones, electric buzzers, etc that were  
never part of the world of St Teresa of  
Avila or John of the Cross. But hundreds of  
years later--like St Therese of Lisieux--we  
need to live their spirituality in our cir-  
cumstances. You as OCDS Members now have  
a role in today's world, today's Church, and  
today's Teresian Carmelite Order.

--Fr. Pat Farrell, OCD

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p><i>First Sunday of Advent</i> <b>1</b></p> <p>"Be still, and know that I am God." <i>Psalm 46:11</i></p>	<p><b>2</b></p> <p>"At every moment He wants you to go out of yourself ... into the solitude ... of your heart". <i>Bl. Eliz. of the Trinity</i></p>	<p><b>3</b> <i>St. Francis Xavier</i></p> <p>"Whoever desires peace, let her watch, suffer and be silent." <i>St. Teresa Margaret, OCD</i></p>	<p><b>4</b> <i>St. John Damascus</i></p> <p>"In the heaven of our soul let us be praises of glory of the Holy Trinity." <i>Bl. Eliz. os the Trinity</i></p>	<p><b>5</b> <i>Blessed Bartholomew Faati</i></p> <p>"Time is eternity begun and still in progress." <i>Bl. Eliz. of the Trinity</i></p>	<p><b>6</b> <i>First Friday St. Nicholas</i></p> <p>"Let's take for our goal, in everything we do, the glory of God." <i>St. Theresa of the Andes</i></p>	<p><b>7</b> <i>First Saturday Bl. Virgin Mary</i></p> <p>"Look to Him and be radiant with joy." <i>Psalm 34</i></p>
<p><i>Second Sunday of Advent</i> <b>8</b></p> <p>"Come to us Lord, and bring us peace." <i>Psalm 106: 4-5</i></p>	<p><b>9</b> <i>Immaculate Conception</i></p> <p>"Sinless Virgin, let us follow joyfully in your footsteps." <i>Office-Feast of the Immaculate Conception</i></p>	<p><b>10</b></p> <p>"O Mother ... yours was the privilege to carry God within you." <i>Office of the Feast of the Immaculate Conception</i></p>	<p><b>11</b></p> <p>"See, the Lord is coming and with Him all his saints." <i>Ezek. 14:5, 7</i></p>	<p><b>12</b> <i>Our Lady of Guadalupe</i></p> <p>"Happy are all who long for the coming of the Lord." <i>Is. 30:12</i></p>	<p><b>13</b> <i>St. Lucy, Martyr</i></p> <p>"The Lord is coming and will not delay." <i>Heb. 2:3</i></p>	<p><b>14</b> <i>St. John of the Cross</i></p> <p>"How gently and lovingly you wake in my heart where in secret you dwell alone." <i>St. John of the Cross</i></p>
<p><i>Third Sunday of Advent</i> <b>15</b></p> <p>Holy, Holy, Holy Lord God Almighty. <i>The Mass</i></p>	<p><b>16</b> <i>Bl. Mary of the Angels, OCD - Virgin</i></p> <p>"I cannot understand how there could be humility without love, or love without humility." <i>St. Teresa</i></p>	<p><b>17</b></p> <p>"Come Lord, from your cherubim throne ..." <i>Psalm 80 4:2</i></p>	<p><b>18</b></p> <p>"The Lord our God comes in strength &amp; will fill his servants with joy." <i>Is. 40:10</i></p>	<p><b>19</b></p> <p>"Your light will come, Jerusalem, the Lord will dawn on you in radiant beauty." <i>Office of the Day</i></p>	<p><b>20</b></p> <p>"A voice was heard crying in the wilderness: prepare the way of the Lord." <i>Office of the Feast</i></p>	<p><b>21</b></p> <p>"We eagerly await the coming of our Savior, the Lord Jesus Christ." <i>Phil. 3:20</i></p>
<p><i>Fourth Sunday of Advent</i> <b>22</b></p> <p>"A shoot shall sprout from the stump of Jesse and from his roots, a bud will blossom." <i>Is. 11: 1-5</i></p>	<p><b>23</b></p> <p>"... close at hand is my Just One, my Savior draws near." <i>Is. 5: 1</i></p>	<p><b>24</b></p> <p>"And the angel said to the shepherd '...Behold, I bring you good news of great joy'." <i>Luke 2: 10</i></p>	<p><b>25</b> <i>Christmas</i></p> <p>"... for today in the town of David, a Savior has been born to you who is Christ the Lord." <i>Luke 2: 11</i></p>	<p><b>26</b> <i>St. Stephen - 1st Martyr</i></p> <p>"Behold I see the heavens opened, and the Son of Man standing at the right hand of God." <i>Acts 7: 56</i></p>	<p><b>27</b> <i>St. John - Apostle</i></p> <p>"I will come back again and take you to myself, so that where I am you also may be." <i>John 14: 3</i></p>	<p><b>28</b></p> <p>"We praise you, God, we acknowledge you as Lord." <i>Gospel Acclamation</i></p>
<p><b>29</b> <i>Feast of the Holy Family</i></p> <p>"He went down with them and came to Nazareth, and was obedient to them." <i>Luke 2: 51</i></p>	<p><b>30</b></p> <p>"And Jesus advanced in wisdom and age and grace before God and men." <i>Luke 2: 52</i></p>	<p><b>31</b></p> <p>"Jesus Christ is the same yesterday, today, and forever." <i>Hebrews 13: 8</i></p>	<p><b>THE WASHINGTON PROVINCE REGIONAL CONGRESS ON ST THERESE, "ONE PERFECT ACT OF LOVE, THE LITTLE WAY", WILL TAKE PLACE AT THE HUNTINGTON HILTON, MELVILLE NY, FROM THURSDAY JUNE 12TH, 1997 THROUGH SUNDAY JUNE 15TH, 1997. CONTACT ANNE ENGO 516- 878-8393. NOW.</b></p>			

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			Solemnity of Mary, Mother of God <i>1</i> "When the eighth day arrived for his circumcision, the name Jesus was given the child." <i>Luke 2: 21</i>	<i>2</i> "The life of a Carmelite is a communion with God from morning to evening." <i>Bl. Eliz. of the Trinity</i>	Bl. Kuriakos Elias Chavara <i>3</i> "Yes, I have found Him whom my soul loves." <i>Bl. Eliz. of the Trinity</i>	First Saturday Bl. Ann Seaton <i>4</i> "Love, silence and prayer is the essence of the life of Carmel." <i>Bl. Eliz. of the Trinity</i>
Feast of the Epiphany <i>5</i> "We have seen His star in the east, & have come to adore the Lord." <i>Matthew 2: 2</i>	<i>6</i> "Then opening their treasure chests, they offered Him gifts of gold, frankincense, & myrrh." <i>Matthew 2: 11</i>	<i>7</i> "God created all things ... and in them, He left some trace of who He is." <i>St. John of the Cross</i>	St. Peter Thomas, O.C. <i>8</i> "To please God, ... we must do so through the most sacred humanity of Jesus." <i>Teresa of Avila</i>	St. Andrew Corsini, O.C. <i>9</i> "To be perfect, there is no need to receive revelations ... beyond one's capacity." <i>St. John of the Cross</i>	<i>10</i> "I have found my heaven on earth, because heaven is God, and God is in my soul." <i>Bl. Eliz. of the Trinity</i>	<i>11</i> "He must increase; I must decrease." <i>John 3: 30</i>
Baptism of the Lord <i>12</i> "... the Father's voice was heard: this is my beloved Son, hear Him." <i>Mark 9: 6</i>	<i>13</i> "If today you hear His voice, harden not your hearts." <i>Psalms 95</i>	<i>14</i> "The eternal life which was with the Father has been revealed to us." <i>I John 1: 2</i>	<i>15</i> "Our God has appeared on earth, and lived among men." <i>Baruch 3: 38</i>	<i>16</i> "The dark night with its aridities ... is the means to the knowledge of God & self." <i>St. John of the Cross</i>	<i>17</i> "In what can we not humble ourselves after a God so humbled Himself for us?" <i>St. Therese Margaret, OCD</i>	<i>18</i> "God's love for us was revealed when He sent His only Son into the world." <i>I John 4: 9</i>
<i>19</i> "I will walk in the presence of the Lord in the land of living." <i>Psalms 116</i>	<i>20</i> "A pure heart create for me, oh God, put a steadfast spirit within me." <i>Psalms 51</i>	St. Agnes, Virgin & Martyr <i>21</i> "A Carmelite is a soul who has gazed on the Crucified One." <i>Bl. Eliz. of the Trinity</i>	<i>22</i> "You have been my help ... my soul clings to you." <i>Psalms 63</i>	<i>23</i> "Nations, hear the message of the Lord." <i>Jer. 31: 10</i>	<i>24</i> "My Lord and my God." <i>John 20: 28</i>	Conversion of St. Paul <i>25</i> "Lord, the only thing I want is what you desire." <i>St. Theresa of Avila</i>
<i>26</i> "I have chosen you from the world, says the Lord." <i>Matthew 16: 15</i>	Bl. Henry de Ossa y Cervalo, O.C. <i>27</i> "The measure of our courage in carrying the cross is the measure of our love." <i>St. Teresa of Avila</i>	St. Thomas Aquinas <i>28</i> "The Lord our God comes in strength & will fill His servants with joy." <i>Is. 40: 10</i>	Bl. Archangela Giralani, O.C. <i>29</i> "In all things ... let God be your goal." <i>St. John of the Cross</i>	<i>30</i> "I live by faith in the love of God, who loved me and sacrificed Himself for me." <i>Gal. 2: 20</i>	St. John Bosco <i>31</i> "Do nothing, say nothing which Christ would not do or say if He found Himself in the same situation as yourself." <i>St. John of the Cross</i>	

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>With a few adjustments this calendar is the apostolic work of the Pittsburgh, PA OCDS. Thanks be to God and them!</p>						<p><b>1</b></p> <p>"May your hearts enjoy life forever." <i>Psalm 22: 27</i></p>
<p><b>Feast of The Presentation</b> <b>2</b></p> <p>"Fear of the Lord warms the heart, giving gladness and joy and length of day." <i>Sirach 1: 10</i></p>	<p><b>3</b></p> <p>"Take my yoke upon you and learn from me, for I am gentle and humble of heart." <i>Matthew 11: 29</i></p>	<p><b>4</b></p> <p>"To be truly spiritual, the heart must be empty of all other things ... God desires to be its only master." <i>Bro. Lawrence</i></p>	<p><b>5</b></p> <p>"I live by faith in the love of God ... who sacrificed Himself for me." <i>Gal. 2: 20</i></p>	<p><b>6</b></p> <p>"I sleep, but my heart watches." <i>Sg. 5: 2</i></p>	<p><b>7</b></p> <p>"Do not omit mental prayer for any occupation, for it is the substance of your soul." <i>St. John of the Cross</i></p>	<p><b>8</b></p> <p>"In the journey of prayer more good is given than is asked for." <i>Theresa of Avila</i></p>
<p><b>9</b></p> <p>"The Sum of Perfection: Forgetfulness of created things, remembrance of the Creator ..."</p>	<p><b>10</b></p> <p>"... attention toward inward things, and loving the Beloved." <i>St. John of the Cross</i></p>	<p><b>Our Lady of Lourdes</b> <b>11</b></p> <p>"The love of God has been poured out in our hearts through the Holy Spirit ..." <i>Romans 5: 5</i></p>	<p><b>Ash Wednesday</b> <b>12</b></p> <p>"Find joy everywhere doing little things for the love of God." <i>Br. Lawrence</i></p>	<p><b>13</b></p> <p>"Seek eagerly after love." <i>I Corinthians 14: 1</i></p>	<p><b>14</b></p> <p>"Love bears all things." <i>I Corinthians 13: 7</i></p>	<p><b>15</b></p> <p>"Each man speaks from his heart's abundance." <i>Luke 6: 45</i></p>
<p><b>16</b></p> <p>"Love is paid only with love itself." <i>St. John of the Cross</i></p>	<p><b>17</b></p> <p>"In the way of God, thoughts count very little; love does it all." <i>Bro. Lawrence</i></p>	<p><b>18</b></p> <p>"The important thing is not to think much, but to love much." <i>Theresa of Avila</i></p>	<p><b>19</b></p> <p>"The love of silence leads to the silence of love." <i>Bl. Eliz. of the Trinity</i></p>	<p><b>20</b></p> <p>"Remember always that you came here for no other reason than to be a saint." <i>St. John of the Cross</i></p>	<p><b>21</b></p> <p>"Let nothing reign in your soul that does not lead to sanctity." <i>St. John of the Cross</i></p>	<p><b>Chair of St. Peter-Apostle</b> <b>22</b></p> <p>"Peter said: You are Christ, the Son of the Living God." <i>Matthew 16: 16</i></p>
<p><b>23</b></p> <p>"The commandment we have from Him is this: whoever loves God must also love his brother." <i>I John 4: 21</i></p>	<p><b>24</b></p> <p>"Make love your aim." <i>I Corinthians 14: 1</i></p>	<p><b>25</b></p> <p>"Endeavor to remain always in the presence of God." <i>St. John of the Cross</i></p>	<p><b>26</b></p> <p>"Love one another constantly from the heart." <i>I Peter 1: 22</i></p>	<p><b>27</b></p> <p>"Let us devote ourselves entirely to knowing God." <i>Bro. Lawrence</i></p>	<p><b>28</b></p> <p>"More than all else, guard your heart since here are the wellsprings of life." <i>Proverbs 4: 23</i></p>	

AT THE ROME INTERNATIONAL CONGRESS  
FR CAMILLO MACCHISE, OCD, SUPERIOR  
GENERAL OF THE DISCALCED CARMELITES  
GAVE A TALK OF WHICH PART IS OF-  
FERRED ON THESE NEXT TWO PAGES.

### III ESSENTIAL ELEMENTS OF THE TERESIAN CARMELITE CHARISM

To attain authentic renewal within the New Evangelization we must become aware of who we are; aware also of the fundamental elements of the charism and spirituality of the Teresian Carmel, as well as the lifestyle proper to the lay state in which you live it out.

#### 1. The Teresian Charism

To sum up briefly the fundamental outline of the Teresian Carmel's charism we have:

##### a. Witnessing to the Presence of God in the World

This means:

- to cultivate and witness to the experience of God
- to live prayer as a life attitude
- to maintain living and committed attentiveness to the Word of God
- to focus our life on a spirituality of the following of Jesus
- to help others in their prayer life and their meditation on the Word of God

##### b. Living and Witnessing to Christian brother/sisterhood

For this it is necessary for you as members of the Secular Order to work at

- being Christian communities
- being simple and caring communities connected to others around you: "small schools of Christ"

##### c. Living the Prophetic Dimension of the Christian Life

- living in the presence of God
- defending God's plan
- adopting in our human weakness a prophetic stance as we remain open to the inscrutable ways of the Spirit

##### d. Imitating Mary

In the spiritual tradition of Carmel Mary is seen as our model:

- of openness to God
- of attentive concern for our neighbor's needs
- of contemplative prayer which finds God in all things
- of faith, love and hope

## 2. The Teresian Charism and the Christian Layperson

Like other religious families Carmel has had from its beginning groups of lay people who wished to live the charism and spirituality of Carmel through its vocation and mission. The notion of these lay groups was influenced by the vision of a church in which was found a sharp demarcation first between clergy and religious, then between clergy with religious and the laity. The resultant so-called "Third Orders" sought to be, after a fashion, a reproduction of the monastic or conventual life of the different religious orders.

Vatican II, as already mentioned, marked a new era in the Church. From that point on recognition of the laity as full-fledged members of the Church has grown. Their identity is to be persons of the Church at the heart of the world, and persons of the world at the heart of the Church.

In the world you find your specific realm of action. You are called to make present the plan of God for humankind with the witness of your life and activities. Or, you are to live as responsible children of God to deepen human brother/sisterhood, and to share in justice for peace in the world.

Your lay vocation carries the colors of the Carmelite charism and spirituality. As you know, it emphasizes the profound living out of the contemplative experience of God. Based on it you are to live your evangelizing commitment in today's world as Carmelite lay people. Our forebears, Teresa of Jesus and John of the Cross, are acclaimed masters of the experience of God and of a prayer that both listens to God and commits itself others.

Your Rule of Life (art. 8) addresses the need to integrate prayer with apostolate.

### IV PRACTICAL CONSEQUENCES

In the light of these reflections it is clear that the apostolate of the Secular Carmel calls for a new dynamism. Oftentimes in the past a life of prayer and devotions aimed at interior realities was stressed, with very little regard for external matters. The apostolate took place mostly on a personal basis, and not as groups of the Secular Carmel.

I feel that, with regard for the circumstances of each socio-cultural and ecclesial milieu, the Secular Carmel is called to live like associated laity in the field of spirituality and in a commitment to the New Evangelization, in ever increasing co-responsibility. For this we need adequate initial and ongoing formation.

I believe that the future of the Secular Carmel depends precisely on this active, mature and responsible collaboration in the apostolate of the Order on all levels:

- in the missions: temporary commitments
- in Houses of Prayer and Retreat Houses
- in Spirituality Institutes
- in creating prayer groups
- in the full range of apostolic initiatives

Fraternities of the Secular Carmel ought to be open to and found active also in the full range of the efforts of today's New Evangelization by their lay contribution, through lay collaboration flowing from the charism of the Teresian Carmel.

**MORE QUESTIONS ON ST TERESA'S WAY OF PERFECTION:**

Ch 16, n 4:

A) St Teresa speaks of a mistake we all make. Instead of saying we all judge others as worse than they are, she says we jump to the conclusion that someone is very contemplative when all he/she is doing is mulling over their sins. What person did you judge to be very contemplative when he/she might have just been meditating on what should not have been done and what should be?

B) The second part of the mistake is to expect great virtues in that person and to be disappointed when the virtues aren't there. With what "contemplative" person were you let down?

C) Who do you now see as "very contemplative"? What virtues do you expect of that person? And, what if these persons should show you tomorrow that they still have a long way to go to acquire such virtues? How would you express a helpful attitude to take with regard to any "very contemplative" person?

D) What one thing can you do to move in the direction of giving yourself (in your circumstances and state of life) to God more entirely? What connection is there between your responsibility, virtues you should have, and giving yourself entirely to God in your circumstances?

CH 16:n 6.:

E) If you found at some time or other in your life that prayer required much labor, did you blame that fact on prayer itself? Or interference by others? Noise and commotion? Or, as Teresa says, on your lack of some virtue--good habit or attitude--that would have made mental prayer easier?

F) Are you acquainted with anyone, including possibly yourself, who was in a "bad state" but experienced special favors from God to rescue the person from the devil or their bad ways? Does the song "Amazing Grace" refer to what Teresa is saying can happen?

CH 16, n.7:

G) St Teresa tells Jesus He allowed the devil to take Him to the pinnacle of the temple in order to give us an example of how to overcome temptation. Have you read/mulled over that scene lately?

What other scenes involving Jesus might have been revealed to show you and others how to handle troublesome temptations?

H) What does "everything that is suffered with love is healed again" mean from your experience? If you seem not to have any experience personally of this, notice how the Little Flower, St Therese of Lisieux, put this teaching of St Teresa to good use in her handling of trials with love. What are the trials you can handle with self-pity or resentment or suffer with love, a great medicine?

Ch 16, n. 8:

I) If you have received spiritual delight, consolation, and tenderness, but didn't do much afterward to show God your appreciation, what is it that calls for you to ask God's pardon?

J) At this point in these questions to apply St Teresa's doctrine especially on prayer to your life, it might be helpful to ask one very challenging question: have you taken advantage of the footnote references (in the Rodrigues-Kavanaugh translation)? What, for example, is the reference to Matthew's gospel about the owner of the vineyard going out from time to time to check on things? Since St Teresa sees this as related to many people's prayer life, what could you do to imitate her use of the gospels and epistles to deepen your understanding?

CH 16: n. 10:

K) Listening to St Teresa speak about God's power or capability to do things and the little all His creatures can do for us (or themselves) in comparison, what can you do to grasp and ponder this reality? What experiences have you had of people's inability to do more than a very little--even when they wanted to help? Teresa herself asks God "What is it we do for you--except a little determination?"

Ch 16, n. 11:

L) Teresa accepted Jesus as the "Way"; how much do you?

M) Have you excused yourself by saying, "Well, I'm not a saint"? What were the circumstances? It seems easier to accept praise, even if we accomplished something accidentally; but criticism?

CH 16, n. 12:

N) What does a "holy daring" mean in your life? Dare you try to become a saint, a friend of God?

Ch 16, n. 13:

O) If Teresa of Avila would ask the Lord's help in her attempt to explain prayer, what does that say about any efforts in that direction on our part?

Ch 17, N. 1:

A) St Teresa herself provides the first question of this chapter: "How can a truly humble person think he is as good as those who are contemplatives?"

B) How do you, can you, take the lowest place?

C) If you haven't been raised to (infused) contemplation, your task is to wait humbly for the Lord to do so AND count yourself lucky to serve the servants of the Lord and praise the Lord for bringing you among them. How do you do this? And, how do you tell who these "servants of the Lord" are? What if you are wrong about some individuals? What are the advantages of the "lowest place"?

Ch 17, n. 2:

D) Do you know any people who think they are travelling a very low path, but actually are greatly pleasing to God and much "higher" in their spiritual life than they think?

E) The kind of "contemplative" Teresa is speaking of here is NOT ACHIEVED but GIVEN as a gift by God AND is not "necessary for salvation". Her conclusion, then, is that no-one should demand this of the lowly Sister. Or of anybody. But it is a wonderful gift to invite God to bestow on you when God so chooses. Which leads to the question: what is the difference between "contemplative" life and actually being a contemplative even while living an "active" life?

Did Teresa of Avila lead a "contemplative" life while founding 17 monasteries in 20 years and writing three volumes of spiritual works and four volumes of letters? Or was she a very active contemplative?

Address Correction Requested

Hubertus, WI 53033-9770  
1525 Carmel Road  
HOLY HILL  
Eastern Province

OCDS NEWSLETTER

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