



# CARMEL CLARION

Discalced Carmelite Secular Order

Washington, D.C.



## Our Lady of Mount Carmel

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### CARMEL CLARION

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# CARMEL CLARION

Discalced Carmelite Secular Order, Washington, D.C.

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# Editorial

Dear Sisters and Brothers in the Secular Order,

Greetings and peace in our Lord be with each of you!

Late last winter the Province held elections for provincial and I was elected to succeed Father Jude Peters, who served us well as provincial for two terms and is now on a well-deserved time of rest. While I accepted this ministry with some hesitancy, it is with God's help and strength that I will put forth my best efforts to serve you, as well as the friars and nuns of the Province, for these next three years.

The Provincial Chapter held last May in Mundelein, Illinois was a wonderful gathering for us. It was particularly special on the first meeting day when Secular Order members representative of the four regions of the Province were present, along with some of our Carmelite nuns, to share and discuss with us friars how we can best work together and collaborate as members of the three main branches of the Discalced Carmelite Order. It was amazing to see just how much we already are doing together as an Order and Province, and we made some suggestions for future directions along these lines.

After every Provincial Chapter there are always changes in ministry and calls to new ministry for us friars. Our ministry with all of you is no exception. I am happy to say that I

will now have three delegates to the Secular Order, one for each region of the Province. Fr. Regis Jordan will continue as delegate for the Mid-Atlantic region. Fr. Paul Fohlin will be my delegate for the New England region. And Fr. John Grennon will assume responsibilities as delegate for the Midwest & Florida regions, taking Fr. Fred Alexander's place. Fr. Fred has

been called to serve as pastor in one of our parishes. I am grateful to him for the ministry he did these last three years as Midwest & Florida delegate. With the tremendous growth of the Secular Order in our Province, it is my hope that with three delegates (instead of only two) we will be able to address your community's needs and concerns in more effective ways.

Your call to Carmel as Secular Carmelites is very important, not only for the entire Order but also for the Church. Living the spirit of Carmel "in the world" is a vital witness to the deeper longings of the human heart and spirit, which so many people in our society are seeking to nourish at this time. You are witnesses to the reality that we are made to be drawn deeply into God's love, and that God wants us to know and believe this. I am grateful to God and to each of you for your vocation to Carmel, your presence in the Province, and your witness to God's ever-present faithfulness and love.

Let us remember one another in our prayers. ■

Fraternally yours in Carmel,  
Fr. Phillip Thomas, O.C.D.  
Provincial





# 750th Anniversary of the Scapular

## The Holy Father's Message to the Carmelite Family

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**To the Most Reverend Fathers**

**JOSEPH CHALMERS** Prior General of the Order of Brothers of the Blessed Virgin Mary of Mount Carmel (O.Carm.)

**and**

**CAMILO MACCISE** Superior General of the Order of Discalced Brothers of the Blessed Virgin Mary of Mount Carmel (O.C.D.)

1. The providential event of grace, which the Jubilee Year has been for the Church, prompts her to look with trust and hope to the journey we have



just begun in the new millennium. "At the beginning of this new century", I wrote in the Apostolic Letter *NOVO MILLENNIO INEUNTE*, "our steps must quicken.... On this journey we are accompanied by the Blessed Virgin Mary, to whom ... I entrusted the third millennium" (n. 58).

I therefore learned with deep joy that the two branches of the Order of Carmel, the ancient and the reformed, intend to express their filial love for their Patroness by dedicating the year 2001 to her, invoked as the Flower of Carmel, Mother and Guide on the way of holiness. In this regard, I cannot fail to stress a happy coincidence: the celebration of this Marian year for the whole of Carmel is taking place, according to a venerable tradition of the Order itself, on the 750th anniversary of the bestowal of the Scapular. This celebration is therefore a marvelous occasion for the entire Carmelite

*Pope John Paul II*

Family to deepen not only its Marian spirituality, but to live it more and more in the light of the place which the Virgin Mother of God and of mankind holds in the mystery of Christ and the Church, and therefore to follow her who is the "Star of Evangelization" (cf. *Novo millennio ineunte*, n. 58).

2. In their journey toward the "mountain of God, Christ the Lord" (Roman Missal, Opening Prayer of the Mass in honor of Our Lady of Mount Carmel, 16 July), the various generations of Carmel, from the beginning until today, have sought to model their lives on Mary's example.

In Carmel therefore and in every soul moved by tender affection for the Blessed Virgin and Mother, there has thrived a contemplation of her, who from the beginning knew how to open herself to hearing God's Word and to obeying his will (Lk 2:19, 51). For Mary, taught and formed by the Spirit (cf.



Lk 2:44-50), was able by faith to understand her own history (cf. Lk 1:46-55) and, docile to the divine promptings, “advanced in her pilgrimage of faith, and faithfully persevered in her union with her Son unto the cross, where she stood, in keeping with the divine plan (cf. Jn 19:25), enduring with her Only-begotten Son the intensity of his suffering and associating herself with his sacrifice in her mother’s heart” (*Lumen gentium*, n. 58).

3. Contemplation of the Virgin presents her to us as a loving Mother who sees her Son growing up in Nazareth (cf. Lk 2:40, 52), follows him on the roads of Palestine, helps him at the wedding at Cana (cf. Jn 2:5) and, at the foot of the Cross, becomes the Mother associated with his offering and given to all people when Jesus himself entrusts her to his beloved disciple (cf. Jn 19:26). As Mother of the Church, the Blessed Virgin is one with the disciples in “constant prayer” (Acts 1:14); as the new Woman who anticipates in herself what will one day come to pass for us all in the full enjoyment of Trinitarian life, she is taken up into heaven from where she spreads the protective mantle of her mercy over her children on their pilgrimage to the holy mountain of glory.

Such a contemplative attitude of mind and heart prompts admiration for the Virgin’s experience of faith and love; she already lives in herself all that every believer desires and hopes to attain in the mystery of Christ and the Church (cf. *Sacrosanctum Concilium*, n. 103; *Lumen gentium*, n. 53).

Therefore, Carmelites have chosen Mary as their Patroness and spiritual Mother and always keep before the eyes of their heart the Most Pure Virgin who guides everyone to the perfect knowledge and imitation of Christ.

Thus an intimacy of spiritual relations has blossomed, leading to an ever increasing communion with Christ and Mary. For the members of the Carmelite Family, Mary, the Virgin Mother of God and mankind, is not only a model to imitate but also the sweet presence of a Mother and Sister in whom to confide. St Teresa of Jesus rightly urged her sisters: “Imitate Our Lady and consider how great she must be and what a good thing it is that we have her for our Patroness” (*Interior Castle*, III, 1, 3).

4. This intense Marian life, which is expressed in trusting prayer, enthusiastic praise and diligent imitation, enables us to understand how the most genuine form of devotion to the Blessed Virgin, expressed by the humble sign of the Scapular, is consecration to her Immaculate Heart (cf. Pius XII, Letter *Neminem profecto latet* [it February 1950:AAS 42. 1950, pp. 390-3911; Dogmatic Constitution on the Church, *Lumen gentium*, n. 67). In this way, the heart grows in communion and familiarity with the Blessed Virgin, “as a new way of living for God and of continuing here on earth the love of Jesus the Son for his Mother Mary” (cf. Angelus Address, in *Insegnamenti XI/3*, 1988, p. 173). Thus, as the blessed Carmelite martyr Titus Brandsma expressed it, we are put in profound harmony with Mary the Theotokos and become, like her, transmitters of divine life: “The Lord also sends his angel to us ... we too must accept God in our hearts, carry him in our hearts, nourish him and make him grow in us so that he is born of us and lives with us as the God-with-us, Emmanuel” (From the report of Bl. Titus Brandsma to the Mariological Congress of Tongerlo, August 1936).

Over time this rich Marian heritage of Carmel has become, through the spread of



the Holy Scapular devotion, a treasure for the whole Church. By its simplicity, its anthropological value and its relationship to Mary's role in regard to the Church and humanity, this devotion was so deeply and widely accepted by the People of God that it came to be expressed in the memorial of 16 July on the liturgical calendar of the universal Church.

5. The sign of the Scapular points to an effective synthesis of Marian spirituality, which nourishes the devotion of believers and makes them sensitive to the Virgin Mother's loving presence in their lives. The Scapular is essentially a "habit". Those who receive it are associated more or less closely with the Order of Carmel and dedicate themselves to the service of Our Lady for the good of the whole Church (cf. "Formula of Enrolment in the Scapular", in the Rite of Blessing of and Enrolment in the Scapular, approved by the Congregation for Divine Worship and the Discipline of the Sacraments, 5 January 1996). Those who wear the Scapular are thus brought into the land of Carmel, so that they may "eat its fruits and its good things" (cf. Jer 2:7), and experience the loving and motherly presence of Mary in their daily commitment to be clothed in Jesus Christ and to manifest him in their life for the good of the Church and the whole of humanity (cf. "Formula of Enrolment in the Scapular", cit.).

Therefore two truths are evoked by the sign of the Scapular: on the one hand, the constant protection of the Blessed Virgin, not only on life's journey, but also at the moment of passing into the fullness of eternal glory; on the other, the awareness that devotion to her cannot be limited to prayers and tributes in her honor on certain occasions, but must become a "habit", that is, a

permanent orientation of one's own Christian conduct, woven of prayer and interior life, through frequent reception of the sacraments and the concrete practice of the spiritual and corporal works of mercy. In this way the Scapular becomes a sign of the "covenant" and reciprocal communion between Mary and the faithful: indeed, it concretely translates the gift of his Mother, which Jesus gave on the Cross to John and, through him, to all of us, and the entrustment of the beloved Apostle and of us to her, who became our spiritual Mother.

6. A splendid example of this Marian spirituality, which inwardly molds individuals and conforms them to Christ, the firstborn of many brethren, is the witness to holiness and wisdom given by so many Carmelite saints, all of whom grew up in the shadow and under the protection of their Mother.

I too have worn the Scapular of Carmel over my heart for a long time! Out of my love for our common heavenly Mother, whose protection I constantly experience, I hope that this Marian year will help all the men and women religious of Carmel and the devout faithful who venerate her with filial affection to grow in her love and to radiate to the world the presence of this Woman of silence and prayer, invoked as Mother of Mercy, Mother of Hope and Grace.

With these wishes, I gladly impart my Apostolic Blessing to all the friars, nuns, sisters and lay people of the Carmelite Family, who work so hard to spread among the people of God true devotion to Mary, Star of the Sea and Flower of Carmel! ■

From the Vatican, 25 March 2001.

Joannes Paulus II



# The Brown Scapular of Our Lady of Mount Carmel Catechesis and Ritual

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*(This is the official statement on the Brown Scapular of Our Lady of Mount Carmel issued by the Carmelite Order, both of the Ancient Observance [O. Carm.] and the Discalced Carmelites [O.C.D.]. It is to the Carmelite Order that the Church has entrusted responsibility for the administration and catechesis of this sacramental.)*

*October 30, 2000*

## Signs in Christian Life



**T**he world in which we live is full of material things which have symbolic meaning: light, fire, water ... there are also, in every day life, experiences of relationships between human beings, which express and symbolize deeper meanings such as sharing a meal (as a sign of friendship), taking part in a protest march (as a sign of solidarity), joining together in a national celebration (as a sign of our identity). We need signs and symbols to help us understand what is happening at present, or what happened before, and to give us an awareness of who we are, as individuals and as groups.

Jesus is the great sign and gift of the Father's love. He founded the Church as a sign and instrument of His love. Christian life also has its signs. Jesus used bread, wine and water to help us understand higher things which we can neither see nor touch.

In the celebration of the Eucharist and the other sacraments (baptism, confirmation, reconciliation, matrimony, holy orders, the sacrament of the sick) the symbols (water, oil, the laying on of hands, the rings), all have their own meaning and bring us into communication with God, present in each of them.

As well as liturgical signs, the Church has others related to some event, to some tradition, or some person. One of these is the Brown Scapular of Our Lady of Mount Carmel.

## The Brown Scapular of Our Lady of Mount Carmel

The word "scapular" indicates a form of clothing which monks wore when they were working. With the passage of time, people



*The Scapular finds its roots in the tradition of the Order, which has seen in it a sign of Mary's motherly protection. It stands for a commitment to follow Jesus, like Mary, the perfect model of all the disciples of Christ. This commitment finds its origin in baptism by which we become children of God.*

began to give symbolic meaning to it: the cross to be borne every day as disciples and followers of Christ. In some religious Orders, such as the Carmelites, the Scapular turned into a sign of their way of life. The Scapular came to symbolize the special dedication of Carmelites to Mary, the Mother of God, and to express trust in her motherly protection as well as the desire to be like her in her commitment to Christ and to others. Thus, it became a sign of Mary from Religious Orders to the People of God.

In the Middle Ages many Christians wanted to be associated with the Orders founded at that time: Franciscans, Dominicans, Augustinians and Carmelites. Groups of lay people began to emerge in associations, such as confraternities and sodalities. All the religious Orders wanted to give these lay people a sign of affiliation and of participation in their spirit and apostolate. The sign was often a part of their habit: a cloak, a cord, a scapular. Among the Carmelites, the stage came when a smaller version of the Scapular was accepted as the sign of belonging to the Order and an expression of its spirituality.

## **The Spiritual Meaning of the Scapular**

The Scapular finds its roots in the tradition of the Order, which has seen in it a sign of Mary's motherly protection. It has, therefore, a centuries old spiritual meaning approved by the Catholic Church. It stands for a commitment to follow Jesus, like Mary, the perfect model of all the disciples of Christ. This commitment finds its origin in baptism by which we become children of God.

The Blessed Virgin teaches us:

1. to be open to God, and to His will, shown to us in the events of our lives;
2. to listen to the Word of God in the Bible and in life, to believe in it and to put into practice its demands;
3. to pray at all times, as a way of discovering the presence of God in all that is happening around us;
4. to be involved with people, being attentive to their needs.

The scapular finds its roots in the tradition of the Order, which has seen in it a sign of Mary's motherly protection. It has, therefore, a centuries old spiritual meaning approved by the Church.

1. It stands for a commitment to follow Jesus, like Mary, the perfect model of all the disciples of Christ. This commitment finds its origin in baptism by which we become children of God.
2. It leads us into the community of Carmel, a community of religious men and women, which has existed in the Church for over eight centuries.
3. It calls on us to live out the ideal of this religious family; intimate friendship with God in prayer.



4. It reminds us of the example of the saints of Carmel, with whom we establish a close bond as brothers and sisters to one another.
5. It is an expression of our belief that we will meet God in eternal life, aided by the intercession and prayer of Mary.

### **Some Practical Rules**

A priest or authorized person enrolls people in the Brown Scapular only once. The Scapular can be replaced afterwards by a medal, which has on one side the image of the Sacred Heart of Jesus and on the other, the image of Mary. The Scapular holds us to live as authentic Christians in line with the teaching of the Gospel, to receive the sacraments, to profess our special devotion to the Blessed Virgin, which should be expressed each day, at least, by saying the Hail Mary three times.

The Brown Scapular is not:

- a. a magical charm to protect you;
- b. an automatic guarantee of salvation;
- c. an excuse for not living up to the demands of the Christian life.

The Brown Scapular:

- a. is a sign which has been approved by the Church for over seven centuries;
- b. stands for the decision to follow Jesus, like Mary:
  - 1) open to God and to His will;
  - 2) guided by faith, hope and love;
  - 3) close to the needs of people;
  - 4) praying at all times;
  - 5) discovering God present in all that happens around us.

The Brown Scapular introduces people into the Family of Carmel and points to a re-

newed hope of encountering God in eternal life with the help of Mary's protection and intercession.

### **The Doctrinal Statement on the Brown Scapular of Our Lady of Mount Carmel**

*The following is the approved English text of the doctrinal section of the "Rite of Blessing of and Enrolment in the Scapular of the Blessed Virgin Mary of Mount Carmel" as issued and confirmed by the Congregation for Divine Worship and for the Discipline of the Sacraments, November 29, 1996.*

#### **I. Historical Profile**

1. Devotion to Our Lady of Mount Carmel is bound to the history and spiritual values of the Order of the Brothers of the Blessed Virgin Mary of Mount Carmel and is expressed through the scapular. Thus, whoever receives the scapular becomes a member of the order and pledges him/herself to live according to its spirituality in accordance with the characteristics of his/her state in life.

#### **A Marian Plan of Evangelical Life**

2. The Order of the Brothers of the Blessed Virgin was born on Mount Carmel, in the Holy Land, in the twelfth century. A group of hermits who came from the west settled there to live after the example of Christ in his land. At their request, the Patriarch Albert gave them a rule of life that demanded of them, among other things, to build an oratory among their cells, where they could gather for the celebration of the Eucharist.<sup>1</sup> They dedicated the oratory to Mary, and thus they were meant to bind themselves to her in a special way, so that they were identified, at first by the people, and later officially, as the



“Brothers of the Blessed Virgin Mary of Mount Carmel.”

### **Thus, the matter in which the Carmelites follow the gospel takes on a deeply Marian character.**

#### **Mary:**

- magnifies the Lord and exults in the wonders of his merciful love (cf. Lk 1:46);
- listens to and ponders in her heart all the things concerning Jesus (cf. Lk 2:19, 51);
- identifies herself with her people, especially those in need, the spiritually and materially poor, the marginalized (cf. Lk 1:52-53ff, Jn 2:3); and
- is constant in prayer, open to the fire of the Spirit (cf. Ac 1:14; 2:1-4) who is the strength of all apostolic gifts.

#### **In the Fraternity of Carmel**

3. From of old, there were faithful who were attracted by this ideal way of life and its characteristics and asked to be able to share in it. Their circumstances as family people who lived in the world were no obstacle to their sharing in the fraternity of Carmel.

The visible sign of reception to this fraternity was the habit (or part of the habit) of the order. At first the special sign was the mantle, but soon after it became the scapular.

The scapular of Carmel, or the habit (also called by other names in different places), is one of the devotions most loved by the people of God. The great diffusion of the scapular seems to have been due to the tradition of a vision of Our Lady, documented at least since the end of the fourteenth century.

4. During one of its difficult times, the order asked to get full recognition and sta-

bility within the Church. Mary, Patroness of Carmel, seemed to have answered this plea with a vision to the English Carmelite, St. Simon Stock. She held in her hand the scapular and assured the holy prior general, saying:

“This is a privilege for you and the order: whoever dies wearing this Scapular will be saved.”<sup>2</sup> Later it was widely believed that the Virgin would deliver from Purgatory, on the first Saturday after death, the Carmelites and people associated with them who observed chastity according to their state, recited prayers, and wore the habit of Carmel. This is the so-called Sabbatine Privilege.<sup>3</sup>

(In the year 1613, the Holy See determined that the decree establishing the “Sabbatine Privilege” was unfounded and the Church admonished the Carmelite Order not to preach this doctrine. Unfortunately the Order did not always comply with this directive of the Holy See.)

The faithful then quickly understood that to wear the habit meant to enter into the fraternity of the order and of Mary. By responding to the love of the Virgin, they lived secure under her protection in all the dangers of life and, at the hour of death, confident that even after death she would intervene on their behalf, she who “with her maternal love takes care of the brothers of her Son ... until they are led to the blessed land.”<sup>4</sup>

More recently, thanks to a deeper understanding of our tradition and the fruit of research and of the process of renewal in the whole Church, the approach to popular devotions and, therefore, to the scapular, has changed.<sup>5</sup>

5. As a result of the history and evolution of devotion to Mary through the scapular, there are today several categories of devotees



according to the degree of identification with and affiliation to the family of Carmel. These may be listed as follows:

- a) The religious men and women.
- b) The Secular Order (also called Third Order).
- c) Those who belong to the Confraternity of the Scapular.
- d) All those who receive the scapular and live according to its spirituality in various degrees of association with the order.
- e) Those who receive the scapular and live according to its spirituality, but have no formal association with the order.<sup>6</sup> All are committed to put into practice the Marian characteristic of Carmelite spirituality wholly and fervently, but in forms which correspond to the nature of the bond that ties them to the family of Mary.<sup>7</sup>

## II. Nature And Character

6. "The scapular is essentially a habit. Whoever receives it, is, by virtue of such reception, associated more or less intimately with the Order of Carmel."<sup>8</sup> The scapular or habit is, in fact, a habit in miniature of the order that, in order to live "in allegiance to Jesus Christ,"<sup>9</sup> has chosen the spiritual experience of familiarity<sup>10</sup> with Mary, sister, mother, and model.

7. Association with the Carmelite family and familiarity with Mary take on a character that is fundamentally communitarian and ecclesial, because Mary "helps all her children—wherever and whenever—to find in Christ the way to the house of the Father."<sup>11</sup> Thus the scapular is the small "sign" of the great ideal of Carmel: intimacy with God and friendship among the disciples.

## Biblical Symbolism

8. In the Old Testament, a habit—especially a mantle—was the symbol of divine benefits, of protection from on high, of power transmitted to one of God's messengers.

The special coat of Joseph was a symbol of predilection (cf. Gn 37:3); the gift of Jonathan's mantle to David was a symbol of friendship (1 S 18:4). In Isaiah we read: "I exult for joy in Yahweh, my soul rejoices in my God, for he has clothed me in the garments of salvation, he has wrapped me in the cloak of integrity" (Is 61:10). When the prophet Eli-



jah was taken up to heaven, his mantle fell on his disciple Elisha, thus passing on to him the spirit of the master (cf. 2 K 2:14ff).

9. In the New Testament, even the hem of the cloak of Jesus, if touched with faith, communicated his healing power (cf. Mk 5:25ff). St. Paul more than once talks of life in Christ in terms of putting on Christ (Rm 13:14; Ga 3:27); to put on the same attitude as Jesus, that is, the life of filial grace of the Christian, is described by the image of clothes. The religious habit, of which the scapular is a part and symbol, signifies, in a special way, this following of Jesus.

## In the Trinity with Christ

10. Mary, the blessed among women, is the masterpiece of the Most Blessed Trinity who



united her to Itself, bringing the feminine to its greatest possible realization in her, like an icon of the Trinity's tenderness, and of Its saving will.<sup>12</sup> Mary is the Lady in whom "all is related to Christ and all depends on him; foreshadowing the Son, God the Father, from all eternity, chose her to be the all holy Mother and adorned her with gifts of the Spirit, granted to no one else."<sup>13</sup> Our Lady is for the whole Church the model of that "praise of the glory of the Most Blessed Trinity" to which we are all called to be.

11. The scapular is a symbol of filial and grateful recognition of the mission that the Most Blessed Trinity willed to confide to

Mary in the history of salvation, "mystery of mercy" (1 Tim 3:16). These truly significant words were placed on the lips of Mary: "I bring you a scapular as a sign of my blessing and my love and, at the same time, as a sign of the mystery, which will be accomplished, in you. I come to fully 'clothe you in Jesus Christ' (Ga 3:27) so that you may be 'rooted in him' (Col 2:7), 'the royal way', in the depths of the abyss, with the Father and the Spirit of love."<sup>14</sup>

### **Ecclesial Journey-Pilgrimage**

12. Through space and time, and especially through the history of human kind, Mary is

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present as “she who has believed” (cf. Lk 1:45), as she who goes forward on the pilgrimage of faith, partaking in the mystery of Christ above all other creatures.<sup>15</sup>

13. The Church on her faith pilgrimage finds its best model in Our Lady. The example of the Blessed Virgin leads the faithful to conform themselves to the Son. But it also leads them to celebrate the mysteries of Christ with the profound attitude that the Virgin had when she was by her Son at his birth and at the Epiphany, at his death and resurrection. That is, it urges them to guard zealously the word of God and to meditate on it lovingly; to praise God with exultation and to thank him joyfully; to serve God and neighbor faithfully and to offer generously for them even life itself, to pray to the Lord perseveringly and to implore confidently; to be merciful and humble; to “wait vigilantly for the coming of the Lord.”<sup>16</sup>

14. Carmel has followed this way, suggesting to its members to become like Mary in order that, following her example, they may dwell in the divine intimacy. The three phases of this ascent of Mount Carmel are: imitation, union, and likeness to Mary.<sup>17</sup>

### III. Commitment to a Way of Life

15. The following of Christ and of Mary, as understood and lived in the charism of the Order, becomes the reality after which the faithful in the Carmelite family strive. They can rely on the help and support of all the brothers and sisters who share in the same ideal. The members of the Carmelite family live their commitment in various ways: in the “desert,” in fraternal life, in the apostolic life, on the streets of the world, working with Mary for the Kingdom of Christ.

16. The institutional forms, erected and acknowledged by the Order, help to emphasize

the communal character of the family of those who, led by the Spirit, want to dedicate their whole life in this world—in union with Mary—to the glory of God.

Thus, becoming part of the fraternity of the Order of the Brothers of the Blessed Virgin Mary of Mount Carmel and receiving the scapular as a sign of such membership, is for the faithful an instrument of Christian life with special characteristics:

- a) To live as “brothers” or “sisters” of Mary in communion with Carmel, to enter more deeply into its spirit, to live its ideals and its history, praying and cooperating with it in order that, faithful to its charism and their vocation, they may reflect, in the world, Mary who brings Jesus to all.
- b) To give to Mary ever more space in their life, seeking to live in their circumstances their fidelity to Christ in the spirit of Mary:
  - in the faith that gazes at and prays to God, welcomes and dialogues with him;
  - in the hope that transforms itself into being at the service of all, which is God; and
  - in the charity that abandons itself to the will of the Lord in order to be a true gift to the brothers and sisters, especially the smallest and most humble.
- c) To imitate the “praying Virgin” who “kept the word of God in her heart” (cf. Lk 2:19,51), setting aside some time to meet God in prayer, meditating on the mysteries of salvation, taking part in faith in the liturgy of the Church, especially the Eucharist, reciting every day some liturgical hour or some psalms or



the holy rosary. To see to it that living in the presence of the living God, every aspect of life becomes prayer and that prayer becomes life, at the same time remembering the obligations and work of their state of life.

- d) To share in the Paschal Mystery of Christ by means of voluntary penances, lived in the spirit of Carmel, looking at Mary, whose soul was pierced by a sword (cf. Lk 2:35), who “sustained her union with her Son faithfully even to the cross, where she stood (cf. Jn 19:25) suffering deeply with her Firstborn and uniting herself to his sacrifice.”<sup>18</sup>
- e) To show the love of God. The “Most Pure Virgin” allows the love of God to shine through all her being without any resistance or opacity, a love which clothes her personally and opens her to the whole of humanity. Thus, she charms and attracts the devout, who keep their heart and senses, their body and soul, open to the love of God, whom they seek and desire in all things and above all things. The faithful open themselves to receive all the gifts of holiness that God himself places in human relationships and in the love of neighbor. This love involves the human body as the “dwelling place” of God (cf. 1 Co 3:16-17), and through which they communicate with others. It is the vehicle for the expression of love.
- f) To engage in the works of evangelization. Those who wear the scapular identify themselves with the mission of Carmel to be in the world a prophetic sign of union with God, to work for the coming of the Kingdom of God through visible signs of sharing, reconciliation,

justice, looking after the sick, and listening to the cries of the poor.

- g) As much as possible, to foster fraternal communion among the members of the fraternity by means of assemblies and reunions, which nourish and support these aims.

17. The scapular is the sign of the love of Mary, icon of the goodness and mercy of the Most Blessed Trinity. This love is the fruit of the grace of God poured into the hearts of the faithful who, in turn, commit themselves to it.

### Notes

1. *Rule*, 10.
2. B. Xiberta, *De visione S. Simonis Stock oma*. 1950. 3 11.
3. L. Saggi, *La Bolla Sabatina*, ambiente, testo, tempo. Roma. 1967.
4. *Lumen Gentium*, 62.
5. *Lumen Gentium*, 67.
6. See also the document, *Un segno di fede e di impegno cristiano. Lo Scapolare del Carmine* (Dec. 1994), which contains a brief catechesis.
7. However, the possibility is not excluded for those who see in it a sign of hope and protection of Mary for a Christian life and eternal salvation. Henricus M. Esteve, *De Valore Spirituali Devotionis Sacri Scapularis*. Roma. 1953. 229. He quotes Benedict XIV
8. Plus XII, *Notre Premier Soubait*, Aug. 6, 1950. *Discorsi e radiomessaggi* 12 (1951), 168; of also Pius XII, the letter, *Neminem Profecto Libet*.
9. *Rule*, prologue.
10. *Consuetudo Vitae*.
11. John Paul II, *Redemptoris Mater*, 47. John Paul II spoke of the scapular in a 1985 letter to the Cardinal Legate to the Mariological and Marian Congress of Santo Domingo.
12. A. Bostius, *De Patronatu...*, n. 1529; cf n. 1574.
13. *Marialis Cultus*, 51.
14. Blessed Elizabeth of the Trinity, letter to Mother Germana, September 24, 1906.
15. Cf *Lumen Gentium*, 65; *Redemptoris Mater*, 25.
16. Introduction to the Mass of the Blessed Virgin Mary.
17. Cf Blessed Titus Brandsma, *Historical notes on Carmelite mysticism: The Beauty of Carmel*. The tertiary Maria Petijt reached the heights of mystical experience with Mary.
18. *Lumen Gentium*, 58.



# Mary And Elijah: The Archetypes of Carmelite Life

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**O**n Christmas Eve 1242, a small contingent of hermits, wrapped in their distinctive striped cloaks for warmth in the bitter cold of an English winter, sailed up the River Medway. Eventually, they disembarked on land belonging to their crusader companion, Sir Richard de Grey. The place was Aylesford, and the motley company of men who accompanied him came from Mount Carmel in Palestine, where a small community of hermits had been established during the crusading era. Now, as the Saracen threat increased, they were beginning to return to their homelands. Thus a group of Englishmen were once more surveying their country at its bleakest. They must have wondered how they would survive far from the warm climate they had come from, and the simple lifestyle that they had been able to maintain in the Holy Land.

Five years later, in 1247, and in the very same place - Aylesford - these hermits, gathered together from all over Europe and as far away as their original site on the Holy Mountain, met to discern how they could adapt to their new situation. With a few minor changes incorporated into their Rule drawn up by Albert of Jerusalem, they decided to identify with the new mendicant movement sweeping through Europe, rather than with the older monastic regime that had dominated the Christianization of the continent during the Dark Ages. While remaining men dedicated to prayer and the interior life, they would adapt their hermit tradition of work and closeness to ordinary people by becoming friars: 'brothers' to all, able to move around in response to current needs, available to serve the church in many capacities.



But whom could these friars venerate as 'founder' when their contemporaries had such revered figures to point to as Francis and Dominic, men of vision who had inaugurated this apostolic religious lifestyle? Gradually, two figures emerged who would act as archetypes for the new Order: Mary and Elijah; and the myth of Carmel's origins would be reappropriated and refined as the Order continued to adjust to current situations. Mary and Elijah together have exercised an unparalleled influence on the Carmelite Order's self-understanding and spiritual development. As this inspirational influence is an ongoing phenomenon, I shall concentrate in this article on just three aspects (there could be many more): Mary and Elijah as people of the 'land' of Carmel, as icons of the contemplative life, and as models of mendicant and apostolic zeal.

### **People of the 'Land' of Carmel**

As the first hermits crossed the seas from Mount Carmel, they brought with them a way of life that was already popular in Europe for individuals. However, the 'no founder' problem was a real one. In choosing Mary and Elijah as symbolic figures in their evolving spirituality, the hermits were bringing the 'land' that was Mount Carmel to their new homes, scattered throughout Europe. These two figures, intertwined as they were in the founding myth, were linked to the Holy Land and the Holy Mountain. The 'land' of Carmel was the land of Mary and Elijah, wherever it was situated.

It was on Carmel that Elijah had confronted the priests of Baal and vindicated the claims of the true God of Israel; and the first chapel built in the midst of the hermits' cells had been dedicated to Mary, the hermits choosing her as 'lady of the place', and giving themselves the title of 'hermit Brothers of St

Mary of Carmel'. Later, a link was established between Elijah's vision of a little cloud rising out of the sea and Mary. The little cloud was symbolic of the Virgin, who rose from the bitter waters of unredeemed humanity, bearing the Savior who brought refreshment and salvation to our parched earth.

In Mary and Elijah, Carmelites discovered archetypes who could inspire and model for them what it meant to be 'Carmelites'— those who lived in the land that was sanctified by the presence of Mary and Elijah. From taking Mary as their lady and queen, they gradually came to see her not only as mother, but as their sister and friend. She and Elijah were human as they were. Together they accompanied the friars on their journey to God as companions who understood the human condition and lived it with them.

### **Icons of the Contemplative Life**

Elijah has traditionally been revered as the model of both the monastic and the eremitical life. The early Carmelites drew on this tradition. Ribot in his Institution of the First Monks appropriated him anew as the great model for Carmel, being a man of prayer 'hidden in Cherith', preparing for contemplative union with God as a gift, given in love, and growing out of a love-filled life.

Carmelites have also seen in Elijah's call at Horeb, when he discerns God's presence in the 'whisper of a gentle breeze', an image of the deep and personal encounter with God to which each member of the Order is summoned by grace. It is not enough merely to be a Carmelite in name. Each one must appropriate the vocation and listen to the 'still, small voice' as Mary listened to the angel and uttered her fiat, accepting her role in the work of redemption.



For it is Mary, above all, who is the icon of the contemplative. She is the one who kept the word of God in her heart, constantly pondering it in silence. In Mary the Carmelite reveres a woman who is pure of heart, a woman who has the deepest capacity to listen and respond to God's invitation, thus bearing the Word made flesh for the world. She is one who intercedes by her very 'being'.

This Marian attitude of silent surrender and availability for the overshadowing of the Spirit - of 'being' rather than 'doing' - was especially encouraged by the Order's promoting of devotion to Mary under the title of Our Lady of Mount Carmel as a model of prayer. The tradition of clothing those who wanted to be associated with the Order in the white mantle of Mary's purity (which also had Elijan overtones as the prophet had let his mantle fall upon his successor, Elisha) was the way in which the women of Italy were first admitted to the family of Carmel as mantellate. Later the scapular was given with the same Marian overtones as a simplified version of the habit. The garment of the Order was therefore the garment of Mary, and was primarily seen as an invitation to those who wore it to share in Mary's life of prayer and be clothed with her virtues, just as the friars inherited in a more specific way the mantle of Elijah.

### **Models of Mendicant and Apostolic Zeal**

To a certain extent, the Marian focus of the Order tended eventually to be stressed as the

'better part' exemplified in the life of the cloistered women who were later aggregated to the Order to complement the apostolic life of the friars. However, the note of 'zeal' that was explicit in the Order's choice of motto - 'With zeal have I been zealous for the Lord God of hosts' - is much in evidence in both the writings and life of Teresa of Avila and Therese of Lisieux.

It must be remembered that both these



branches of the Order share the same eremitical and mendicant background. Teresa saw the contribution of her sisters as an apostolic contribution to the church, to be lived with zealous fervor. She did not advocate some private devotional life apart from 'the world'. The sisters lived an apostolic life of prayer that had repercussions for the external apostolate of the

friars and the church in general. In the same vein, Therese of Lisieux refers to the 'double spirit' she wants to inherit, as one who is zealous to spread the knowledge of the love and mercy of God to those who will follow her 'Little Way'. If Mary is the lady of Carmel, Elijah is its father and model - for women as for men.

Archetypes have a way of offering new insights to new times and circumstances. Today the model of Elijah as champion of the poor, and Mary as one who embodies the poor in her magnificat, sees Carmelites, both men and women, discovering the challenge to work for justice and peace. Elijah is recognized as a champion of the oppressed, while



Mary is a woman who is among the 'poor ones' of this earth. She is one who prays 'close to the people' in the ordinariness of everyday life. She is without status, yet she sings of the Lord bringing down the proud and exalting the lowly, overturning the powerful and raising the humble.

Mary can therefore be both a sister and role model for the friar who brings the desert into the marketplace, encouraging others to find in Mary a woman who conceives and bears Christ for the world, offering him to others as Mary brought him to Elizabeth in hiddenness and simplicity at the visitation. She can also be a model for the contemplative nun who must find God in her own poverty, in silence, solitude and hidden apostolic endeavor.

We cannot give what we do not have. A mission to the poor is useless unless we acknowledge, and live with, our own poverty and need; otherwise, we will approach others from a stance of superiority that repels rather than inspires. The poor are our teachers, not our pupils!

The mendicant element in Carmelite life identifies with the poor, recognizing that we are all 'beggars' before God. God wishes to work wonders in us as in Mary, so that we can take Jesus to a waiting world 'and fill the void of incompleteness with the presence of her child'. For that we must be open, waiting, and ready to say our fiat with Mary and sing with her our personal magnificat.

### **Masculine and Feminine**

Carmel is indeed blessed to have both a masculine and a feminine archetype at the core of its spirituality. But this has (as I see it) caused some problems in the course of the Order's history.

There is an inherent tension in combining the eremitical and mendicant aspects of Carmel for the friars; just as there is a tension in the nuns' life where they live in a more stable monastic mode which also has a combined eremitical and mendicant basis.

In the past, there has been a tendency to emphasize the Order's Elijah heritage in the case of the friars, and its Marian heritage in the life of the nuns: the men work, the women pray—each sex conforming to its stereotype. Today, we are more aware that each person needs to incorporate both masculine and feminine within themselves to form a mature and balanced personality. Action and contemplation are intertwined to various degrees in every life, as Teresa of Avila has made clear in her writings.

Mendicancy (as well as the original eremitical inspiration) combines prayer, solitude, work and closeness to people, as an undivided whole. At present the paucity of vocations, the changing position of women in church and world, the need to further the 'dialogue among equals' as brothers and sisters, are all questions that must be addressed as we face the twenty-first century.

There are also women and men in various congregations affiliated to the Order; and lay people who are part of the Order as well as the wider Carmelite family. Our archetypes speak to them, too, challenging and engaging them in their own ongoing development.

Carmel is 'all Mary's'—totus Marianus. It is also the Order of Elijah, and the Order of many saints who have appropriated the charism each in his or her own way. Every one of us is being called to make our own contribution to this 'land of Carmel' today, drawing on the riches of the past and moving into the future with confidence. ■



# St. Simon Stock — The Scapular Vision & The Brown Scapular Devotion

*Bede Edwards, OCDS*

After the reform of the Church's universal calendar in 1969, the Holy See issued an instruction on the reform of local calendars and those of religious institutes.' In accordance with this instruction, each branch of the Carmelite Order presented



*St. Simon Stock receiving the Scapular*

a revised calendar; and these were duly approved on October 20, 1972, for the Discalced Carmelites and on April 17, 1972, for the Ancient Observance. The omission from both calendars of one name, that of St. Simon Stock, caused a certain amount of comment throughout the Order. But the facts of the case are still largely unknown and little understood, at least in English speaking countries.

St. Simon Stock had in fact been included in the calendars presented for approval, but the Sacred Congregation for Divine Worship declined to permit the celebration. It is an open secret that this refusal was prompted by an article contributed to the great modern hagiographical dictionary published by the Istituto Giovanni XXIII of the Lateran University (Rome, 1961-1970), the *Bibliotheca Sanctorum* by Fr. Ludovico Saggi, O.Carm, director of the historical section of the "Institutum Carmelitanum" in Rome.'

In his article, Fr. Saggi sets out with scrupulous accuracy the sources for our knowledge of St. Simon Stock, which are threefold. First, a Dominican writer, Gerard of Frachet, in his *Lives of the Brethren of his Order*, written 1259-1260, speaks of

a certain "Brother Simon, prior of the Order [of Carmel]." Second, there is a catalog of Carmelite priors general handed down by two late fourteenth century authorities: the "Necrology" of the Carmelite Priory of Florence and the Carmelite Giovanni Grossi, himself prior general of the Avignon faction during the great schism from 1388 to 1411 and then of the whole Order until 1430, who gives as his source the calendar of the Carmelite Priory of Orange.



These two documents give us the name, Simon Stock; the nationality, English; the fact that this prior general was a saintly man renowned for miracles; the date, May 16, though not the year of death; and the place of burial, Bordeaux, in the Province of Gascony. The third source consists of a catalog of Carmelite saints, which exists in four forms. In presumed order of antiquity, these are known as "very short," "short," "long," and "long Parisian." The "very short" recension, of which the text we possess can be assigned to the early fifteenth century (though the information it contains may be taken from earlier sources), speaks of an English Carmelite called Simon, of great holiness and devotion, who prayed to Our Lady for some distinctive privilege for his Order and received from her in a vision the scapular, which she designated a privilege and a pledge of eternal salvation. Not only is the surname "Stock" missing, however, but Simon is classed among the confessors, not the priors general, of the Order.

The "short" text adds that this Simon was the sixth prior general, that his prayer to Our Lady was the *Flos Carmeli*, that a "multitude of angels" accompanied Our Lady in the vision, that Simon died at Bordeaux during a visitation of the Province of Gascony and was buried there, and the information that he is sometimes known for this reason as Simon of Gascony or of Bordeaux, but more correctly as Simon of England, the country of his birth. The "long" text adds a number of details, among them the surname "Stock," which is derived (we are told) from the hollow tree trunk in which the saint is supposed to have lived while awaiting the arrival of the

Carmelites in England. According to this account, Simon was prior general for twenty years, during which period St. Louis of France introduced the Order into his kingdom, and Popes Honorius III, Gregory IV, and Innocent IV, prompted by the prior general's holiness, confirmed, mitigated, and corrected the Carmelite rule. The saint died, we are told, aged one hundred. The "Parisian" version of the "long" text prolongs Simon's period of office to fifty years. (The chronology alone of the "long" and "Parisian" texts is enough to relegate them to the realms of fantasy.)



Fr. Saggi goes on to point out that the generalship of Simon, his surname, and his burial at Bordeaux, all of which are to be found in the catalog of priors general, are missing from the earliest, "very short" form of the catalog of saints, while the account of the scapular vision, present in all redactions of the catalog of saints, is missing from the catalog of priors general. In the latter forms of the catalog of saints, the two sources have evidently been combined. Fr. Saggi expresses some doubt as to whether the two sources were originally concerned with the same person; and it is on this doubt that the Sacred Congregation for Divine Worship based its refusal to allow the liturgical celebration of St. Simon Stock throughout the Order—though he may still be commemorated in places under his patronage.

However Fr. Saggi's doubt as to the identification of Prior General Simon Stock, or Simon of England, with the English Carmelite said to have received the scapular from Our Lady, are not shared by other Carmelite historians. It seems easier to accept an error of



classification by the redactor of the “very short” catalog of saints than the existence of two contemporary English Carmelites, both renowned for sanctity and both called Simon.

It has been discovered in recent decades, from a deed of March 3, 1249, conferring land on the Carmelites for their foundation at Pisa, that the name of the prior general at that time was Goffredus, or Godfrey.<sup>3</sup> Five years later, on June 1, 1254, “G. Prior of Carmel” was named as executor of a will at Sidon.<sup>4</sup> Chapters General took place in 1247, 1250, 1253, and 1256. This means that Godfrey, prior general in 1249, must have been elected in 1247 (the first Chapter General) and held office at least until 1250, and that “G.” was prior general at least from 1253 to 1256. It must be admitted as highly probable that “G.” was Godfrey, and that he held office continuously from 1247 to 1256. On February 24, 1256, Alexander IV issued a Bull declaring that a newly elected prior general of the Carmelites need not await confirmation from the Holy See before exercising his office.<sup>5</sup> The tenor of the Bull seems to suggest that the prior general to whom it is addressed was contemplating retirement from office and anticipated the election of a successor in the forthcoming Chapter General. In 1265 or 1266—probably the latter year—we know that Nicholas of Narbonne was elected prior general at Toulouse. We are left, then, with a ten-year gap from 1256 to 1266 between the generalates of Godfrey and Nicholas.

That this was the period covered by Simon of England seems to find strong confirmation in the account, by Gerard of Frachet, of the death of Blessed Jordan of Saxony, second master general of the Dominicans.<sup>6</sup> Jordan was drowned in 1237 with his two companions in a storm off the coast near

Acre. Gerard tells us that “a certain brother of the Order of Carmel” was tempted to abandon his vocation on hearing that God had allowed so saintly a man as Jordan to be drowned; whereupon Jordan appeared to assure him that “all who serve the Lord Jesus Christ to the end will be saved.” Gerard concludes his narrative with these words: “The brother himself, and the prior of the same Order, brother Simon, a religious and truthful man, have related these things to our friars.” Gerard compiled his “*Vitae Fratrum*” in 1259-1260, and only began collecting his material by order of the Dominican Chapter General of 1256, so that we would seem to have here a strictly contemporary reference to Simon at the very period he is likely to have held office.

The earliest evidence we have, apart from the catalogs cited above, of a cult of St. Simon, is a grant of relics dated from Bordeaux on November 4, 1423. The earliest extant liturgical office in his honor, also from Bordeaux, dates from 1435, while the liturgical cult appeared in Ireland and England in 1458, extending to the whole Order only in 1564. The relics, originally in the Carmelite church at Bordeaux, were saved at the French Revolution and are now in a Bordeaux cathedral. A tibia was brought to England by Fr. Augustine of the Blessed Sacrament, OCD, (Herman Cohen) in the 1860s for the Carmelite church in Kensington; and part of the skull was enshrined at Aylesford at its restoration in 1950.

From the foregoing, it would seem legitimate to conclude, without reasonable doubt, at least the following: that an Englishman called Simon (Stock?) was prior general of the Carmelite Order probably between 1256 and 1266; and that he died and was buried at



Bordeaux; that during his lifetime, he enjoyed a reputation for holiness; and that this was confirmed, at least after his death, by miracles. Therefore his relics were venerated and a liturgical cult was in due course instituted in his honor.



There would seem, in short, to be perfectly adequate grounds for continuing to celebrate St. Simon liturgically at least in England (where he is provincial patron of the Discalced Carmelites) though it may perhaps be preferable to refer to him as “Simon of England” rather than by the surname that links him inevitably with the scapular vision.

### The Scapular Vision

The last serious attempt to vindicate the historicity of the scapular vision was made, in the enthusiastic atmosphere of the scapular centenary celebration, a quarter of a century ago by Fr. Bartholomew–Mary Xiberta, O.Carm (1897–1967).<sup>8</sup> This “last word” in a controversy that had been going on for over three centuries can today be acknowledged, without the least reflection on its author, a distinguished scholar and a great Carmelite, to have failed in its purpose. The chasm of a century and a half between the supposed vision and the first account we have of it is too wide to be bridged by hypothesis, however plausible or ingenious.

As Fr. Saggi points out, the catalog of Carmelite saints, which is our source for the account of the vision, belongs to a well-known type of mediaeval literature that is common to most religious orders. It was the mediaeval practice to clothe a spiritual or theological belief in an “historical” narrative of this kind. A favorite lesson of these exempla, as they

are called, was that those who belong to a particular religious order, i.e., those who have received and wear its habit, can be sure of eternal salvation; and indeed some connection with religious life was commonly held to be necessary for salvation. Leg-

ends of this kind existed with regard to the monastic habit, and the friars were not slow to rival the monks. (The Carmelites were comparatively late in the field.) Apparitions of the founder or of Our Lady are frequently involved. Fr. Saggi lists a series of parallels: the foundation of the Order at the bidding of Our Lady (Dominicans, Servites, Mercedarians); her protection of the Order, sometimes with threats against those who would oppose it (Cistercians, Dominicans, Servites, Carmelites); the habit, shown or worn by Our Lady (Cistercians, Premonstratensians, Dominicans, Carmelites, Servites, Augustinians); the survival of the Order to the end of time (Franciscans, Carmelites); deliverance from Purgatory granted by Our Lord and ratified by the Pope, through the intercession of Our Lady or the founder, who goes in person to Purgatory to release religious or associates (Franciscans, Carmelites).

The legends of the scapular vision, then, and of the Sabbatine Privilege,<sup>10</sup> arose at a time when similar stories were common currency when, in fact, the fashion of the time almost demanded that each order should attribute, through some miraculous intervention, special efficacy to the habit its members wore. The Carmelites had already shown considerable “one-upmanship” with regard to founders by claiming direct descent from the prophet Elijah: it is hardly surprising that they “went one better” than everyone else with re-



gard to their habit also. This tendency had already been rebuked in 1270 by Prior General Nicholas of Narbonne in his *Flaming Arrow*, where he castigates those Carmelite preachers for whom “any tale will serve their turn if it can be given a mystical twist and made to redound to their own glory.” The scapular legends have, however, one very positive aspect in that they incarnate the Order’s mediaeval consciousness of a great and essential truth: its own Marian origin and character.

Earlier in the same article, Fr. Saggi brings out the full significance in a crusading, feudal society of the fact that the primitive oratory of the hermitage on Mount Carmel was dedicated to Our Lady. The members of a religious community were *mancipati*, bound to the service of a *titulus* or church; this meant, to the feudal mind, being the “vassals” of the saint to whom the church was dedicated. Just as a secular vassal bound himself by oath to the service (*servitium*, *obsequium*) of his liege lord, so the religious bound himself by his profession to the service of the patron saint of his church, who was in turn, with all his or her liegemen, bound to the service of Our Lord. The free choice of Our Lady, then, as titular of the oratory on Mount Carmel meant nothing less than a conscious and deliberate dedication of the institute and each of its members to her service. Our Lady was, of course, her Son’s principal vassal, so that there was complete accord between her service and the *obsequium* Jesu

Christi enjoined by the Carmelite rule on these dwellers in his own feudal territory, the Holy Land. It is interesting to recall in this connection that the earliest extant Carmelite profession formula promises in the first place “obedience to God and Blessed Mary.”

The solemn commemoration of Our Lady of Mt. Carmel seems to have been instituted in England towards the end of the fourteenth



century, and its object was thanksgiving to the Patroness of the Order for all the benefits she had accorded it. The probable occasion of the institution was the vindication at Cambridge in 1374 of the Order’s title “Brothers of the Blessed Virgin Mary.” Prominently commemorated were the first pontifical approval of the Rule by Honorius III (1226), the failure of the Second Council of Lyons to suppress the Carmelites (1274), and the re-extension of papal favor to the Order by Honorius IV (1286). The date chosen was July 17, the anniversary of the decree of the Council of Lyons. The celebration came later, on the

continent where July 17 was occupied by the feast of St. Alexis, to be anticipated on July 16, which came to be regarded in the seventeenth century when the scapular “took over” the commemoration as the anniversary of the scapular vision.<sup>14</sup>

The *Flos Carmeli* first appears as the sequence of the Mass for this solemn commemoration probably in the form now restored to it with “*esto propitia*” in place of “*da privilegia*” (the first text we have is in-



complete). The latter reading may have been introduced later with reference to the scapular.”

### **The Brown Scapular Devotion**

The brown scapular devotion, as we know it today, dates no further back than the latter half of the sixteenth century and owes its popularity largely to Giovanni Battista Rossi, who was prior general from 1564 to 1578. Needless to say, at that time and since, great emphasis was laid on the promise put into Our Lady’s mouth by the legend that “whoever dies wearing this will be saved,” and also on the Sabbatine Privilege that, despite much official caution and verbal quibbling, continued to hold on to the popular imagination of the assurance of release from Purgatory on the Saturday after death.

It is now quite obviously high time for the Carmelites freely and frankly to relinquish these pious legends, unable as they evidently are to stand up under the scrutiny of present-day historical enquiry. They do no honor to the Mother of God and indeed serve only to obscure deeper and more valuable truths, which are capable of giving the scapular devotion a greater dignity than it has hitherto possessed.

The brown scapular, by its innate symbolism, has always been, and remains first and foremost, a sign of affiliation to the order of the habit of which it is an attenuated version. Its wearers become, in however loose a sense, members of the Carmelite family; they place themselves under the patronage of Our Lady of Mt. Carmel and consecrate themselves to her. Devotion to Our Lady of Mt. Carmel means, to quote a great modern Carmelite, Fr. Gabriel of St. Mary Magdalen de’ Pazzi, OCD (1893-1953), “a special call to the

interior life, which is preeminently a Marian life. Our Lady wants us to resemble her not only in our outward vesture but, far more, in heart and spirit. If we gaze into Mary’s soul, we shall see that grace in her has flowered into a spiritual life of incalculable wealth: a life of recollection, prayer, uninterrupted oblation to God, continual contact, and intimate union with him. Mary’s soul is a sanctuary reserved for God alone, where no human creature has ever left its trace, where love and zeal for the glory of God and the salvation of mankind reign supreme. [...] Those who want to live their devotion to Our Lady of Mt. Carmel to the full must follow Mary into the depths of her interior life. Carmel is the symbol of the contemplative life, the life wholly dedicated to the quest for God, wholly orientated towards intimacy with God; and the one who has best realized this highest of ideals is Our Lady herself, ‘Queen and Splendor of Carmel’.”

The brown scapular, then, can still play a glorious part in the life of the Carmelite Order and in the life of the Church, as a symbol of consecration to Our Lady of Mt. Carmel, mistress of the interior life; and a symbol, too-why not-of the protection she will surely not refuse, especially where the life of prayer is concerned, to those who thus consecrate themselves to her service.

### **Notes:**

1. “Calendaria Particularia,” June 24, 1970. See *Acta Apostolicae Sedis* 62 (1970), pp. 651-663.
2. “Simone Stock” in *Bibliotheca Sanctorum*, v. 11 (Rome 1968), coil. 1187-1191. Reprinted with slight amendments in *Santi del Carmelo*, ed. L. Saggi, O.Carm, Rome 1972, pp. 320-323.
3. See Paolo Caioli, O.Carm, “It Carmino di Pisa” in *Carmelus* 3, 1956, pg. 138.
4. See J.M.A. Delaville le Roux, *Cartulaire general de*

*(continued on page 24)*



# OCDS Provincial Chapter Report

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*Brenda Strand, OCDS*



The Provincial Chapter began on May 15, 2005 at the Conference Center on the grounds of St. Mary of the Lake University and Seminary in Mundelein, IL. In addition to the friars, there were four Secular Order members in attendance representing the four regions of our province along with eight Discalced Carmelite nuns.

We began our Chapter with Evening Prayer on Sunday May 15th. After the reception and dinner buffet, each branch of the Order met separately. The four secular members (Kathryn Blumhagen, Theresa Hofer, Sandra Malkovsky, and Brenda Strand) met to compare notes on the three major points for consideration. We chose Theresa to represent us on the panel that was meeting on Monday. The major points for consideration were:

1. What personally has been your best experience of mutual collaboration with the friars/nuns? What has made it a good experience for you and what did you learn from the experience that could be repeated?
2. What does the experience say to you about a preferred future of mutual collaboration between the Discalced friars, nuns, and seculars and what could it look like?
3. What needs to be in place (i.e. structures, communications, etc.) to have successful collaboration in the future?

On Monday we attended Morning Prayer and Eucharist together. After breakfast we met to hear a State of the Province report from Fr. Jude Peters, OCD that was followed by discussion and comments. Then Fr. Phillip Thomas, OCD was installed as our new Provincial. He gave us a presentation that was also followed by discussion and comments. Since this was a mutual collaboration, the four Secular Order members sat at different tables and the nuns were represented at each table, as well as the friars.

The afternoon session began with a panel composed of Sr. Mary Clare, OCD, Fr. Kiernan Kavanaugh, OCD, Theresa Hofer, OCDS, and Fr. Regis Jordan, OCD. Each member of the panel gave a 15 minute summary of the three major points for mutual collaboration. Later in the afternoon we also discussed these major points at the round tables.

In late afternoon, we assembled for Evening Prayer followed by a social. After supper we had our concluding session, which included the reports from each of the seven tables.



After discussion, it was decided that the following actions would be beneficial to increase collaboration between the three branches of the Order.

1. a catalog of those who have talents and gifts
2. affordable distance learning
3. a school to prepare people to become spiritual leaders
4. a sharing of resources
5. more gatherings for mutual collaboration

On Tuesday morning we joined the friars for the last time for Morning Prayer, Eucharist, and breakfast. The nuns and the seculars departed, and the friars continued their Chapter meeting until Saturday, May 21st.

We all agreed that this was a wonderful opportunity to share with each other. It was very evident that the Holy Spirit was with us as we were discussing these three major considerations. We were able to voice our concerns as well as offer possible solutions. We expressed our concern that many OCDS communities do not see a friar, and learned that the friars are concerned about this as well. One of the suggestions was that a friar visit each community 3-4 times a year because the physical presence of the friar is very important for our spiritual growth. We found this to be a Grace filled Chapter meeting, and will always remember our time with the friars and nuns. ■

### ✉ Letter to the Editor

"The Clarion brings us so much closer to "all" the Saints and is so well written. I still have every one from the last 10 years.."

M. B. OCDS  
North Tonawanda NY

## St. Simon Stock

*continued from page 22*

l'Ordre de S. Jean de Jerusalem, v. 2, Paris 1897, p. 761, n. 2686. The Carmelite Rule (c. 1210) mentions a prior. The title "Prior General" first appears in the Bull Quae honorem Conditoris, Oct. 1, 1247; but just as the prior of the mother house on Mount Carmel had acted, in the years between the coming of the Carmelites to Europe (c. 1238 and 1247) in the capacity of a superior general, so it would appear probable that the two offices remained united for a number of years after 1247-possibly until 1256 or even longer-so that the prior general would have been habitually resident as superior of the mother house.

5. "Qui ex Apostolici," see Bullarium Carmelitanum I, Rome 1715, pp. 16-17.

6. "Fratris Gerardi de Fracheto, O.P., Vitae Fratrum Ordinis Praedicatorum," ed. B. M. Reichert, O.P., Louvain 1896, Monumenta Ordinis Fratrum Praedicatorum Historica I.

7. See J. Quetif and J. Echard, O.P., Scriptores Ordinis Praedicatorum I, Paris 1719, p. 260.

8. "De Visione Sancti Simonis Stock," Rome 1950, Bibliotheca Sacri Scapularis I.

9. "Santa Maria del Monte Carmelo" in Il Carmelo, invito alla ricerca di Dio, ed. E. Ancilli, OCD, Rome 1970, pp. 115 sq.; the same article in Santi del Carmelo, ed. L. Saggi, O.Carm, Rome 1972, pp. 130 sq.

10. Fr. Saggi deals with the Sabbatine Privilege, op. cit. pp. 118 sq. (in Santi del Carmelo, pp. 132 sq.) and more extensively in "La Bolla Sabatina," Rome 1967, reprinted from Carmelus 13 (1966) pp. 245-302, and 14 (1967) pp. 63-89. He shows the Bull to be patently inauthentic.

11. See my "pro manuscripto" translation of the Ignea Sagitta, Wells (1970) p. 11. Among the orders suppressed by the Second Council of Lyons (1274) were the Brethren of the Blessed Virgin Mary, who wore a white mantle as part of their habit. The Carmelites shortly afterwards successfully annexed both the title and the mantle.

12. Op. cit., pp. 111 sq.

13. See Analecta O.Carm. 15 (1950) p. 229. The formula is modeled, however, on that of the Dominicans, from which these words are taken. Cf. A. H. Thomas, O.P., "La profession religieuse des Dominicains: formule, ceremonies, histoire" in Archivum Fratrum Praedicatorum 39 (1969) pp. 5-52.

14. See L. Saggi, op. cit. pp. 102 sq., Sand del Carmelo, pp. 118 sq.

15. Ibid., p. 106, Sand del Carmelo, pp. 118 sq.

16. Intimita divina, 5 ed., Rome 1959, p. 1313.



## FRIENDS OF TERESA

## Antonio de Jesus (Heredia) (1510-1601)

*Fr. Kiernan Kavanaugh, OCD*

**B**orn at Requena in the province of Valencia, Antonio de Jesus received the Carmelite habit at the age of ten. After his studies at Salamanca, he was ordained a priest at the age of twenty-two. In 1536, he was made prior at La Moraleja and held the office of prior also at Toledo (1561), Avila (1565), and Medina (1567).

Having assisted St. Teresa in the organization of the life at St. Joseph's in Avila and with the foundation in Medina del Campo, he offered to follow Teresa's ideal and become a member of the first discalced Carmelite community for friars. This first



community, which included St. John of the Cross, was established in the solitude of Duruelo in 1568. He was the superior there and later, too, in Mancera when the new community moved there in 1570.

In 1573 the visitor Fernandez sent him to be prior of the Carmelites of the observance in Toledo. In 1575, he made a foundation for the discalced friars in Almodovar del Campo and became its prior. But in November of that year, he traveled with Gracián to Seville to be his adviser in the troublesome visitations the latter had to carry out in Andalusia. Here he became prior of Los

### ALL OCDS COMMUNITIES:

### 2005 NATIONAL OCDS CONGRESS

Sheraton Lakeside Chalet – 191 Westport Plaza Drive  
St. Louis, MO 63146 September 29 – October 2, 2005

### OCDS: Men and Women of Prayer at the Service of the Church

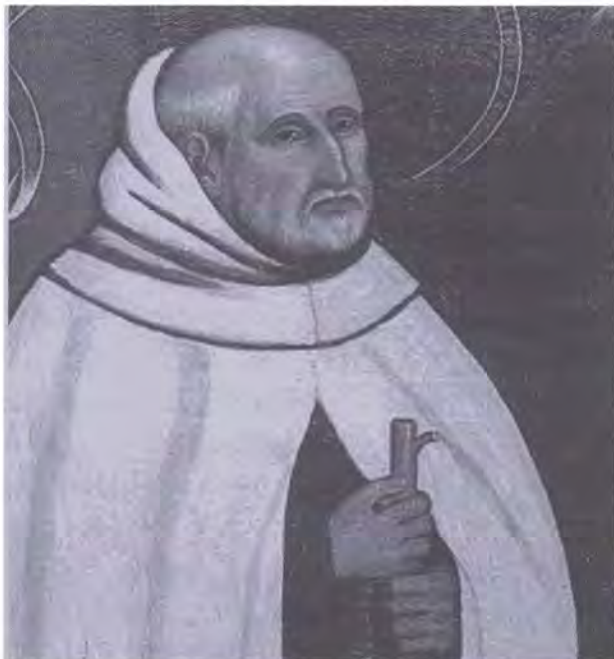
**PRESENTERS:** Fr. Aloysius Deeney, OCD; Fr. Patrick Sugrue, OCD; Fr. Sam Anthony Morello, OCD; Fr. Kevin Culligan, OCD; Elizabeth Korves, OCDS, and Dr. Nancy Thompson, OCDS

**REGISTRATION FEE:** \$175 per person for full program and all meals listed above.

**Additional questions may be placed by phoning Cindy Neisen between 9AM and 7PM Central Time at (217) 885-3555.**

**\*TO REGISTER OR KEEP UP WITH CONGRESS UPDATES,  
VISIT OUR WEBSITE AT: <http://www.stl-ocds.org/index.html> or use the link on the OCDS Washington Province website at: [www.ocdswashprov.org](http://www.ocdswashprov.org)**





Remedios (1576-78), a monastery for discalced Carmelite friars. In 1580, he once more became prior of Mancera. A year later in the election for a provincial among the discalced friars, at their first chapter in Alcalá (1581), he ended up with four votes less than Gracián, who became the first provincial. Antonio was present in Alba de Tormes as vicar provincial assisting St. Teresa in her last illness and death there in 1582. In 1591 he was elected provincial of Andalusia.

Although he was learned and a good preacher, he tended to be touchy, quarrelsome, and a bit of a gossip. Not always showing good judgment in the delicate situ-

ations preceding the separation of the discalced friars and nuns into a separate province, he showed poor judgment as well in his ascetical practices. Thus, after the chapter in 1581, they had to forbid him to go about barefoot and made him wear hemp sandals like the others. In his relations with Teresa he manifested a jealous immaturity. Although he esteemed her highly, he thought she should prefer him to others who joined her reform after himself. Since she was obliged to write much more to Gracián than to him, she cautioned Gracián to avoid letting him know how often she wrote. Sometimes in his childishness he would refuse to write to her for months, nor would he answer the letters written by her to him, which presumably overflowed with warmth and love and good humor. He never saved any of her letters to him. It was he who as vicar provincial ordered Teresa at the end of her life to go to Alba de Tormes. By doing this he frustrated her avid plans to go to Avila for the profession of her niece Teresita. Teresa died in Alba de Tormes not long after her arrival.

Antonio's last years were spent in Granada. He left Granada for Velez-Málaga in March where he died at the age of 91. His remains are kept there by the discalced Carmelite nuns. ■

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#### **O.C.D.S. NEWSLETTER**

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