



# Rays of Carmel

Community of Our Mother of Good Counsel Secular Order of Discalced Carmelites

October 2010



## Special Interest Articles:

- Joy in Suffering: A Guide for Beginners, Part 3
- Joy in Detachment, Part 3
- Mary in the Contemplative Life in the Teresian Carmelite Nuns: Role of Mary in Carmel, 3. The Modern Era
- “A Gloss (with a Spiritual Meaning)”
- Carmelite Book Recommendation: “Divine Intimacy”

*“How I love the Blessed Virgin! Had I been a priest, oh! How I should have spoken of her. She is represented as unapproachable, rather ought she to be shown as imitable. She is more Mother than Queen. I have heard it said that all Saints are eclipsed by her radiant brightness as the sun at rising makes the stars disappear. How strange that seems—a mother eclipsing the glory of her children! I think quite the contrary. I believe that she will immensely increase the splendor of the elect...The Virgin Mary! How simple does her life appear to me...”*

*~ St. Therese of the Child Jesus and the Holy Face, “Story of the Soul,” Ch. XII*

## Joy in Suffering: A Guide for Beginners – Part 3, by Phoebe S. Spinrad, OCDS

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Now that we've begun routinely offering our suffering to God, we can look beyond simply offering it and begin to appreciate its benefits. To the initial prayer, "I ask for grace; I offer this," we begin to add a new prayer: "Thank you."

To be thankful for suffering sounds counterintuitive. Pain hurts. Depression is depressing. Fears are frightening. Even our Lord flinched from it in an agony of mind in Gethsemane. But then He embraced it – and we can, too. The pain itself isn't a good, but the results of it may be, and for these we can be thankful. These results include:

- **Embracing the Lord.** When we embrace the Cross, we embrace Christ. We join with Him in His agony; we share his very thoughts and emotions. Especially when our pain is lodged in our head (and this may include mental pain), hands, feet, or side –the sites of his wounds in the Passion – we can press our wounds against His and both give and receive comfort. If we don't have the strength or courage to embrace Him, we can at least cling to Him. And if we don't have the strength to cling, we can just lean against Him and let Him embrace *us*.
- **Sharing in the redemptive work of the Passion.** As we lean, cling, or embrace, we become part of Christ's Passion, the Passion that redeemed us all. We offer our suffering as part of Christ's, for our own intentions and those of others, a powerful prayer of suffering. And we can also stand with our Blessed Mother at the foot of the Cross, praying for all those (including, perhaps, ourselves) who must watch loved ones suffer. This is a great privilege for which we should never cease thanking and praising the Lord.
- **Making reparation for sins.** United to Christ's pain, our own pain makes reparation for our sins and the sins of the world. This isn't just a matter of accounting—one headache over here pays for one loss of temper over there—although it's still a privilege to turn an evil into good. Rather, it's the answer to a question we've often asked when we've hurt

someone we love: "How can I possibly make up for this? How can I show you I really love you and I'm really sorry?" Embracing the suffering for His sake is a way to show our love, just as His Passion was His way of showing His. And He had nothing to make up for—except our sins.

- **Taking consequences.** Sometimes our pain is a consequence of our own actions: an upset stomach from overeating, damage to a friendship because of our gossiping or unkindness, injuries from a car accident that we caused by our own negligence, shame after doing something shabby, and so on. By embracing the consequences, we avoid having to face them at the Judgment, we build strength of character, and we proceed to the most practical benefit of all:
- **Learning lessons.** Suffering has a way of bringing us up short in our normal routines. It makes us detach ourselves from things we take for granted. We learn humility; we aren't in control of everything. We learn self-denial; no need to look for a hair shirt when our heads ached so much, or give up sweets when our stomachs are giving up everything by means of the flu. We learn responsibility; we've taken the consequences of our sins. And we learn generosity; we give up our comfort, use our pain for the good of others, and give ourselves fully to God.

The more grateful we become for all these results of our suffering, the more we see the beauty of the suffering. Not that the pain goes away—it may even grow worse, as Our Lord's did in the Passion—but that side by side with the pain grows a knowledge of how it serves Good, how it serves Beauty. From that knowledge grows even more gratitude, and this gratitude for the gratitude becomes the true Joy.

*"Christian prayer tries above all to meditate on the mysteries of Christ, as in lectio divina or the rosary. This form of prayerful reflection is of great value, but Christian prayer should go further: to the knowledge of the love of the Lord Jesus, to union with him."*

*-from the Catechism of the Catholic Church*

## Joy in Detachment – Part 3

By Mary Tracy, OCDS

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In his “Introduction” to *The Way of Perfection*, Kieran Kavanaugh, OCD, instructs us that St. Teresa of Jesus recommended three practices that together are the foundation to “a life of prayer.” They are: “love of neighbor, detachment, and humility.” He distinguishes detachment from humility by describing detachment as a freeing of one’s spirit from the world, and humility as being free of one’s entanglements in oneself. In *The Way of perfection* our Holy Mother insists that a ‘true person of prayer’ desires [the detachment] of martyrdom (Chapter 12).

These persons of prayer perceive attachments to the things of this world alongside the reality of entering into Christ’s Paschal Mystery, i.e. His Passion, Death, Resurrection and Ascension into Glory; and the joy of arriving within their eternal home surpasses the appeal of temporal things. In meditating on the home of heaven, they find their memories recollected in the sweet companionship of the Blessed Trinity. Despite any clamoring and struggles of their mind and will, the sons and daughters of God desire the innocent joy of truly loving Our Father.

St. John of the Cross tells us in *Points of Love* that “waters of interior delights do not spring from the earth; the mouth of desire must be turned towards heaven, and be empty of everything else.... Do not feed your spirit on anything else. Cast away all cares and let peace and recollection fill your heart.... [K]eep nothing back for self.” We are to keep ourselves ‘empty for God’ that we may be filled with His ‘won unspeakable joy’ (*Daily Readings with St. John of the Cross*). In his *Sayings of Light and Love* (#27), St. John of the Cross prays: “Mine are the heavens and mine is the earth. Mine are the nations, the just are mine, and mine the sinners. The angels are mine, and the Mother of God, and all things are mine; and God Himself is mine and for me, because Christ is mine and all for me. What do you ask, then, and seek, my soul? Yours is all of this, and all is for you. Do not engage yourself in something less, nor pay heed to the crumbs which fall from your Father’s table. Go forth and exult in your Glory! Hide yourself in It and rejoice, and you will obtain the supplications of your heart” (*The Collected Woks of St. John of the Cross*, ICS edition).

In *The Spiritual Doctrine of Elizabeth of the Trinity*, M.M. Philipon, O.P., reminds us that the gift of holy fear and the beatitude of poverty of spirit incite “the soul to absolute detachment.” In the joy of detachment,

the watchword of St. John of the Cross –nada, nada, nada – is heard as from the lips of an adoring child, arms empty and outreaching: Abba, Abba, Abba! Blessed Elizabeth of the Trinity, trusting herself to be an adopted child of the Trinity, prayed: “O Father, bend towards Thy poor little creature and overshadow her, beholding in her **none** other than Thy beloved Son in Whom Thou has set all Thy pleasure.” Elsewhere, she wrote: “I want to love...as the martyrs did...to love until I die of love” (168-169, emphasis added).

Christ died of love for the salvation of sinful Man. Having emptied Himself into our humanity (Philippians 2:7) the Divine Son offered Himself up on the Cross. And the sacrifice of the Beloved Son to the Father is Holy Mass, where we enter into the joy of His Holy Resurrection in Holy Communion. In a homily on the Carmelite nun, Blessed Maria Candida of the Eucharist, Pope John Paul II quoted her reflection on the Eucharistic living of the evangelical counsel of poverty: “O Sacred Host! Who is more naked, poorer than You [?]...You have nothing, You ask for nothing!...O Jesus, let religious souls long for sincere detachment and poverty!”

([www.vatican.va/news](http://www.vatican.va/news)).

I recommend reading the two poems by St. John of the Cross entitled “Glosa ‘a lo divino”’ [“Gloss (with spiritual meaning)”], poems #11-12 in *The Collected Works*. They are a guide to the true joy of living detached from God’s good creation in order to serve Him and all His lambs, in the Truth and Beauty of His Kingdom.

### *On the Rosary*

*“The Most Holy Virgin in these last times in which we live has given a new efficacy to the recitation of the Rosary to such an extent that there is no problem, no matter how difficult it is, whether temporal or above all spiritual, in the personal life of each one of us, of our families...that cannot be solved by the Rosary. There is no problem, I tell you, no matter how difficult it is, that we cannot resolve by the prayer of the Holy Rosary.”*

- Sister Maria Lucía of the Immaculate Heart of Mary, O.C.D.

## Mary in the Contemplative Life of Teresian Carmelite Nuns

<http://www.carmelitaniscalzi.com/index.php>

*(Since much of what is said about our Teresian Carmelite Nuns can help us Seculars, an excerpt from this article has been selected to bring us to a better appreciation of Mary in our lives as Carmelites.)*

### The Role of Mary In Carmel

#### 3. The Modern Era

Just before the Teresian re-founding, the Marian-Carmelite synthesis was already well established, being expressed above all in the scapular and the sabbatine privilege.

*Saint Teresa* is placed within this Marian tradition and develops it. For Teresa, Mary is like the maternal presence in the Spirit; at the same time she is the way to understand Christ, the Church and the foundations which she would make. St Teresa expresses her thoughts on Mary in different ways and with different titles as she comes to understand Mary in her daily life. The Marian titles she uses most are: Our Lady, Virgin, Mother, Patroness. In the *Interior Castle* 3, 1:3 she writes: "Praise Him, my daughters, for you truly belong to our Lady. Thus you have no reason to be ashamed of my misery since you have such a good Mother. Imitate her and reflect that the grandeur of our Lady and the good of having her for your patroness must be indeed great".

"The deeply Marian soul of St Teresa of Jesus was forged gradually ever since she first began to cry as a baby in the family home... She herself tells us how at the age of six her mother especially wanted her to have a devotion to the Virgin (*Life* 1:1)... Since she was a small child she sought solitude so as to practice her favorite devotions: 'I sought out solitude to pray my devotions, and they were many, especially the rosary, to which my mother was very devoted, and she made us devoted to it too' (*Life* 1:6)... Later St Teresa tells us how when her mother died ... she went before an image of the Virgin ... to ask her to be her mother (*Life* 1:7)... At twenty Teresa entered the convent of the Incarnation in Avila. There, as in all Carmels, Mary's presence was everywhere: in the liturgy, paintings, titles, devotions, feasts. The Carmelite habit left a special mark on Teresa... The presence of Mary was accentuated by her mystical experiences; later this presence became an integral part of her mystical graces, including extraordinary ones..."

"We cannot say anything about St Teresa's doctrine as all came from her own experience...The sources of her Marian doctrine were undoubtedly, preaching, reading, confession and above all, prayer; which was the source of her experience, as well as the liturgy, which she celebrated with devotion and joy, particularly the feasts of the Blessed Virgin; during some she received many mystical graces relating to the life and mysteries of Mary."

"Because of Mary's presence and her total love for the Carmelite family, Teresa of Jesus proposed certain attitudes of filial respect: to serve Our Lady, Mother, Queen and Patroness of the Order; to love the Blessed Virgin and her Order; to keep the Rule of our Lady and Empress as perfectly as possible; praise and gratitude to Our Lady and Patroness whose habit we wear and whose daughters we are, for the new houses (dovecotes of the Blessed Virgin) established for her glory and honor; gladness and jubilation for being so dear to and loved by her who is the Mother of the Lord and our intercessor. Teresa of Jesus takes refuge in the goodness of Mary as she takes refuge in the mercy of God: 'May the mercy of God help me. In Him I have always trusted through His most sacred Son and the Virgin, our Lady, whose habit I wear through the goodness of the Lord' (*Foundations* 28:35)."

Mary is present throughout the life of St John of the Cross<sup>40</sup>. John de Yepes was taught by his mother to observe the contemporary traditional practices of Christian piety. Among them the cult of and devotion to the Blessed Virgin Mary stand out. A witness at the canonical process for John of the Cross' beatification declared: "He was so devoted to Our Lady that every day he recited the Office of Our Lady on his knees...and when he went on a journey all his talk and conversation were about the Blessed Sacrament and the Blessed Virgin, and he sang hymns dedicated to Our Lady". This devotion to Mary made him choose the Carmelite Order.

"John of the Cross wrote little about the Blessed Virgin, but what he did write spoke volumes. There are no more than 22 references which expressly speak of the Mother of God... From such a small treasury it is not possible to create a true Mariology...but it offers material and clues with which we can deepen some particular aspects that relate to Our Lady..." There is a fundamental text in St John of the Cross' approach to the Virgin when, speaking of how a person must empty the memory to allow union with God, he states that Mary "raised from the beginning to this high state, never had the form of any creature impressed in her soul, nor was she moved by any, for she was always moved by the Holy Spirit" (*Ascent of Mt Carmel* Bk 3, 2:10). Also in the Marian language of the Incarnation St John of the Cross highlights Mary's free consent which was needed if the Word was to be incarnated in human nature: "Then He called the Archangel Gabriel and sent him to the Virgin Mary, at whose consent the mystery was wrought, in whom the Trinity clothed the Word with flesh; and though Three work this, it is wrought in the One: and the Word lived incarnate in the womb of Mary."

*(To be continued)*

*How can we in this era, in the social, cultural and ecclesial contexts of our time, live and pass on this Marian element of our charism and spirituality in a way that is intelligible for men and women today?*

**Evening Prayer II for Oct. 10th, 2010:  
28th Sunday of Ordinary Time/Week IV**

Hymn: "O Radiant Light, O Sun Divine"  
#184 in one volume of Christian Prayer;  
p. 1906 in Vol. IV of set  
Evening Prayer II (One Vol) p. 931, Cant. P. 635  
Evening Prayer II (Vol. IV, set) p. 1101,  
Cant. P. 375

Oct Birthdays—None  
Fasting—Sept. 30 & Oct 14  
Feast Days—Oct. 1 St. Therese  
Oct. 15—St. Teresa of Jesus



**Your Council Members:**

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Council Rep: Mark Danis  
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Secretary: Mike Donovan  
Treasurer: Lynn Bete  
Hospitality: Pat Rooney

Our Web Site: [www.daytoncarmelites.org](http://www.daytoncarmelites.org)

**ANNOUNCEMENTS:**

--Feast Day Mass on **Oct. 15, 2010** at Ascension, 2025  
Woodman Drive, Kettering, OH 45420. Evening Prayer  
6:30 then mass at 7 pm.

--OCDS Day of Recollection: **Nov 14<sup>th</sup>**  
Place: Transfiguration Parish in West Milton, OH with  
Fr. John MacQuarrie

--Next community retreat is **Apr. 2-3, 2011** with Fr.  
Daniel Chowning, OCD at Transfiguration Center for  
Spiritual Renewal in Ludlow Falls, OH

--Next regular meeting: **Dec. 12th** (2nd Sunday) at 1 pm

*Carmelite Book Recommendation:*

**“Divine Intimacy: Meditations on the Interior  
Life for Every Day of the Liturgical Year” by  
Fr. Gabriel of St. Mary Magdalen, OCD, Tan  
Books**

This is a beloved classic Carmelite work on  
meditation—a book that helps one arrive at  
intimate union with God by the practice of prayer  
and considering holy truths. Each day of the year  
covers about 3 pages and has a meditation on a  
theme with a brief introduction, then a 2- part  
meditation followed by a prayer. He includes a  
multitude of quotes from our Carmelite Saints like  
St. Teresa of Jesus, St. John of the Cross, St.  
Therese, and Blessed Elizabeth of the Trinity.  
There is a one volume book and also a 4 volume set  
that is slightly different. This is one of the greatest  
books for meditation. His goal---marvelously  
achieved---is to cover the whole doctrine of the  
spiritual life in the course of a year.

**Council Meeting Summary for Sept 2010**

- Council discussed the interview & discernment process for those advancing
- Discussion on a policy for adjunct members
- Update on Novena for St. Therese at St. Peter’s
- Retreat dates & facilities set for Apr 2-3, 2011
- Lengthy discussion on the options regarding the Snow Bird Policy sent from Fr. Grennon, OCD
- Review of materials for our community library
- Seeking intercession of St. Joseph for call for more good men to come to our community

**Our Mother of Good Counsel**

**OCDS Dayton Community Attendance Policy**

*Everyone is expected to attend all meetings, retreats and days of recollection.*

Aspirants and members are responsible for contacting the President or their Formation Facilitator, as soon as possible, when s/he is unable to attend a monthly meeting, retreat or day of recollection.

Excused absences for individual meetings, retreats and days of recollection will be granted for illness, transportation, unavoidable family obligations, or an extraordinary circumstance.

If there are more than three absences in a calendar year, the Council will review the situation on a case-by-case basis.

NEXT MEETING—10 Oct then 14 Nov

Our next meeting is on the **2nd Sunday, Nov. 14**. It is a very special day--our "Day of Recollection"--the day people are clothed and make promises in our Order of Discalced Carmelites. The whole day will be spent at Transfiguration Parish, 972 S. Miami Street, West Milton, OH 45383. Their web site is: [www.transcatholic.com](http://www.transcatholic.com)

Mass will be at 10:30 am with a catered lunch buffet following mass in the parish hall. Please be sure to make lunch reservations with Collen Sollinger.

Fr. John MacQuarrie will preside at mass and give

### Community Reading Plan for the next 5 years set in preparation for the 5<sup>th</sup> Centenary of St. Teresa of Avila's Birth

- 2009-2010: Book of Her Life
- 2010-2011: Way of Perfection
- 2011-2012: Foundations
- 2012-2013: Interior Castle
- 2013-2014: Spiritual Relations, Poems and Letters

#### Recommended Websites:

**Dayton OCDS Community website:**  
[www.daytoncarmelites.org](http://www.daytoncarmelites.org)

**Website by our Carmelite Friars to help prepare for the V Centenary of the Birth of St. Teresa of Avila:**

[www.iwasbornforyou.com](http://www.iwasbornforyou.com)

**Our Washington Province Website:**

[www.ocdswashprov.org](http://www.ocdswashprov.org)

#### On Aridity:

**"As to the aridity you are suffering from, it seems to me our Lord is treating you like someone He considers strong: He wants to test you and see if you love Him as much at times of aridity as when He sends you consolations. I think this is a very great favor for God to show you."**

**"Patient endurance attends to all things."**

**~ St. Teresa of Jesus**

## "A Gloss (with a Spiritual Meaning)" by St. John of the Cross

(from "The Collected Works of St. John of the Cross,"  
ICS edition)

*Without support yet with support,  
Living without light, in darkness,  
I am wholly being consumed.*

1. My soul is disentangled  
from every created thing  
and lifted above itself  
in a life of gladness  
supported only in God.  
So now it can be said  
that I most value this:  
My soul now sees itself  
*without support yet with support.*
2. And though I suffer darkneses  
in this mortal life,  
that is not so hard a thing;  
for even if I have no light  
I have the life of heaven.  
For the blinder love is  
The more it gives such life,  
holding the soul surrendered,  
*living without light in darkness.*
3. After I have known it  
love works so in me  
that whether things go well or badly  
love turns them to one sweetness  
transforming the soul in itself.  
and so in its delighting flame  
which I am feeling within me,  
swiftly, with nothing spared,  
*I am wholly being consumed.*