



Newsletter

Number 305, August 2024

Carmel OCDS Community Meeting

Sunday 4 August 2024

("FOUNDATION DAY": 1 August 1982)

12:00pm Formation Groups

1pm Community Meeting

Welcome & opening prayers

Roll call & apologies

Minutes of previous meeting

Treasurer's report, Correspondence

General business, General discussion

Closing prayers

1:45pm Community Formation

St Thérèse of Lisieux: "Story of a Soul"

(Community Study: See Newsletter, pp.2-3)

2:30pm Father's Teaching

Divine Office in Chapel

Leader: Megan, Reader: Christine

Afternoon Tea

(Please bring a plate.)



Prep. & Serving: Therese & Ann-Marie

Dishes: Claire & Marian



Bethany Day

Tuesday 20 August 2024

(10:30am – 1:00pm)

10:30am Morning Tea

11:00am DVD

11:45am Chapel – Quiet Prayer

12:15pm BYO Lunch

Birthdays

Maureen Monday 5 August

Christine Monday 12 August



NZ OCDS Website: www.carmel.org.nz

August: Dedicated to the Immaculate Heart of Mary

Dear Seculars,

DO YOU PRAY THE ANGELUS at midday each day, along with millions of faithful Catholics around the world?

DO YOU know its history, where it originates from and why we pray this much loved prayer?

History tells us... In about 1323, the Bishop of Winchester in England, encouraged his laity to pray the Hail Mary when the daily evening curfew bell rang.

In the 11th century, Monks prayed three Hail Marys during night prayers at the last bell of the day. As time passed, laity were encouraged, when ringing the bell at day's end, to pray three Hail Marys, especially in England where the Bell became known as the Gabriel or Ave Bell.

During the invasion of Europe by the Turks in 1456, Pope Calixtus ordered the ringing of the Bell and three Hail Marys at Noon, to pray for peace. The Bell subsequently became known as the Peace Bell. By the end of the 16th Century, the Angelus had become the prayer that we know today, having been published in modern form around 1560 in Venice.

Today, the Church invites us to pray the Angelus at the beginning, middle (12 noon) and end of the day.

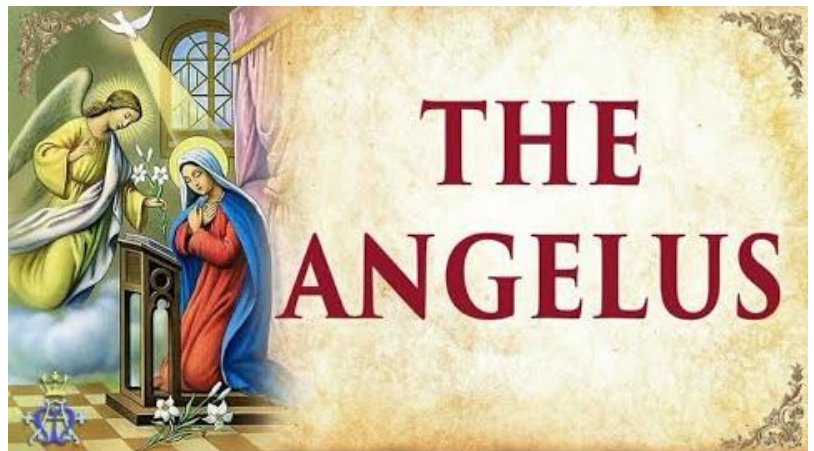
It is a beautiful prayer to commemorate the Annunciation and pay homage to Our Blessed Lady.

We pray it at noon, for Peace in our hearts and throughout the world.

Blessings,

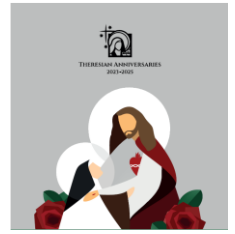
Mary O'Boyle, OCDS

(President, Peace of Christ Community, Christchurch)



August quote of Our Lady to Sr Maria Lucia of Jesus and of the Immaculate Heart (Lucia of Fatima):

"My Immaculate Heart will be your refuge and the way that will lead you to God."



READING OF THE WRITINGS OF THÉRÈSE OF THE CHILD JESUS (2024: MANUSCRIPTS B&C) Text 7: The power of prayer (Ms C, 24v-26r)

Suggestion for the Community meeting:

1. Read the text together.
2. One of those present, having prepared a contribution in advance, discusses the text using the commentary (and other aids, if necessary).
3. Community dialogue on the text.
It would be helpful to have made individual readings and reflections on Thérèse's text before the community meeting.

MANUSCRIPT C, 24v-26r

It was during Lent, and I was occupied then with the one and only novice who was here and whose angel I was. She came looking for me one morning, her face radiant with joy, and said: *"Ah! if you only knew what I dreamt last night. I was with my sister and wanted to detach her from all the vanities she loves so much."* To do this I was explaining this stanza of *"Vivre d'Amour" ["Living on Love"]*:

*"Loving you, Jesus, is such a fruitful loss!...
All my perfumes are yours forever."*

"I had a feeling that my words penetrated her soul and I was carried away with joy. This morning when I awoke I thought that God perhaps willed that I give Him this soul. May I write to her after Lent to tell her about my dream and tell her that Jesus wants her entirely for Himself?"

Without giving it much thought, I told her she could try to do this, but first she must ask permission from Mother Prioress. As Lent was still far from coming to a close, you were very much surprised, dear Mother, at the request which appeared too premature; and certainly inspired by God, you answered it was not through letters that Carmelites must save souls but through prayer.

When I learned of your decision, I understood at once it was that of Jesus, and I said to Sister Marie of the Trinity: *"We must get to work; let's pray very much. What a joy if we are answered at the end of Lent!"* Oh! infinite mercy of the Lord, who really wants to answer the prayer of His little children. At the end of Lent one more soul was consecrated to Jesus. It was a real miracle, a miracle obtained by the fervour of a humble novice!

How great is the power of Prayer! One could call it a Queen who has at each instant free access to the King and who is able to obtain whatever she asks. To be heard it is not necessary to read from a book some beautiful formula composed for the occasion.

If this were the case, alas, I would have to be pitied! Outside the Divine Office, which I am very unworthy to recite, I do not have the courage to force myself to search out beautiful prayers in books. There are so many of them it really gives me a headache! and each prayer is more beautiful than the others. I cannot recite them all and not knowing which to choose, I do like children who do not know how to read, I say very simply to God what I wish to say, without composing beautiful sentences, and He always understands me. For me, prayer is an aspiration of the heart, it is a simple glance directed to heaven, it is a cry of gratitude and love in the midst of trial as well as joy; finally, it is something great, supernatural, which expands my soul and unites me to Jesus.

However, I would not want you to believe, dear Mother, that I recite without devotion the prayers said in common in the choir or the hermitages. On the contrary, I love very much these prayers in common, for Jesus has promised to be in the midst of those who gather together in His name. I feel then that the fervour of my Sisters makes up for my lack of fervour; but when alone (I am ashamed to admit it) the recitation of the rosary is more difficult for me than the wearing of an instrument of penance. I feel I have said this so poorly! I force myself in vain to meditate on the mysteries of the rosary; I don't succeed in fixing my mind on them. For a long time I was desolate about this lack of devotion that astonished me, for I love the Blessed Virgin so much that it should be easy for me to recite in her honour prayers which are so pleasing to her. Now I am less desolate; I think that the Queen of heaven, since she is my MOTHER, must see my good will and she is satisfied with it.

Sometimes when my mind is in such a great aridity that it is impossible to draw forth one single thought to unite me with God, I very slowly recite an "Our Father" and then the angelic salutation; then these prayers give me great delight; they nourish my soul much more than if I had recited them precipitately a hundred times.

The Blessed Virgin shows me she is not displeased with me, for she never fails to protect me as soon as I invoke her. If some disturbance overtakes me, some embarrassment, I turn very quickly to her and as the most tender of Mothers she always takes care of my interests. How many times, when speaking to the novices, has it happened that I invoked her and felt the benefits of her motherly protection!

Introduction to the text:

"The one and only novice" (Ms C, 24v): this refers to Sister Marie of the Trinity. In fact, there were a total of 4 young novices (Sister Martha of Jesus, who should have moved on from the novitiate

in 1894 but who had stayed there through her affection for Thérèse; Sister Marie-Madeleine of the Holy Sacrament; Sister Geneviève of Saint Thérèse (her biological sister, Céline); and Sister Marie of the Trinity).

It should be understood that: *“On 21 March 1896, Mother Marie de Gonzague was re-elected Prioress, and decided to combine that office with that of Novice Mistress. Reverend Mother Agnes of Jesus advised her to take as much help as possible from Sister Thérèse of the Child Jesus, she who had so perfectly fulfilled the mission entrusted to her for the past three years. Mother Marie de Gonzague adopted this position with ease and, in practice, left the entire direction of the novitiate to Sister Thérèse of the Child Jesus, who was thus the Novice Mistress, without having the official title, until her death on 30 September 1897.*

So it was not until having thus replaced Mother Marie de Gonzague at the novitiate – in other words, from March 1896 – that she brought the novices together every day after Vespers, from two-thirty to three o'clock (according to the custom of that time).

She did not give a conference as such. Her teaching was in no way systematic. She would read or have them read passages from the Rule, the Constitutions or the Guide, gave explanations or clarifications that she thought important, or answered their questions. Then she would correct any of their failings, if any, and talk familiarly with them about whatever interested them at that moment, whether concerning spirituality or ongoing work.” (Advice and memories of a novice, collected by Sister Geneviève of the Holy Face).

“An aspiration of the heart, a simple glance directed to heaven, it is a cry of gratitude and love in the midst of trial as well as joy” (Ms C, 25r): Thérèse is wary of beautiful prayers that are recited as beautiful phrases, without meditation or understanding. One is almost liable to forget that this serene Novice Mistress is also a young woman who is sick and prey to the most painful suffering.

For community discussion:

1. *What is the text saying?* Understanding the content and initial meaning of Thérèse's text.
2. *What does the text say to us today?* Discern the present-day relevance (social, ecclesial, spiritual...) of the text.
3. *What does the text say to me / us?* Consider the personal and community relevance of the text.

The purpose of this process is to allow Thérèse to speak to us herself, to question and encourage us, and to open us up to her clarifying and confirming our own personal and community path. The questions suggested are only indicative, and could perhaps be used in individual meditation and community sharing.

Questions:

1. Reread Ms A, 45v-46v (Text 4 from last year), as a precursor of this passage in Ms C. What evolutions do you see?
2. Thérèse stresses the communal nature of this prayer: shared intention, mediation of the Prioress, the lasting commitment in common of Thérèse and her novice... Do we choose specifically to live the prayer of request in this way with others? Are there obstacles to doing this?
3. “For me, prayer is an aspiration of the heart, it is a simple glance directed to heaven, it is a cry of gratitude and love in the midst of trial as well as joy; finally, it is something great, supernatural, which expands my soul and unites me to Jesus.” What is inspired in us by Thérèse's testimony on prayer?
4. In light of Thérèse's account, how are we supported by communal prayer, such as the Divine Office, the Eucharist, silent prayer, collective vocal prayer?



Prayers for August

Thank-you, Lord, for all the blessings you give us each day.

We pray for:

- Our Holy Father, Pope Francis, Archbishop Paul, SM, Bishop Michael, all our priests, religious and seminarians, and the welfare of our diocese
- Our Provincial, Fr Jim Noonan, OCD, our General, Fr Miguel Márquez Calle, OCD and all our Carmelite family, especially our Carmelite Sisters. Also, vocations to Carmel and to our own Peace of Christ Community **(Please offer a decade of the rosary daily for this, as requested by Bishop Greg Homeming, OCD.)**

Special Intentions:

- All the people of the Middle East and the Ukraine, suffering from the terrors of war
- Our dear Carmelite Sisters, especially Sr Teresa of Jesus, Sr Elizabeth and Sr Dorothea
- Fr Jérôme, OCD and our Goma mission to build another school, for displaced children (\$1,580 raised)
- Fr Michael-Thérèse, Fr Antoine and CSJ
- Fr Philip, CSJ and the University Chaplaincy Team
- Our Special Members, especially Dorothea, Stephanie (and family), Rosaline and Peb
- John Paul II Centre for Life and prayers for life
- **Bishop Michael has asked us to pray a daily 'Hail Mary' for vocations and for our seminarians**
- Matthew Clark, from our Diocese, joining the seminary
- Those who have died recently and the consolation of their families and communities
- Those who have asked for, or need our prayers, especially Dianna (Auckland OCDS President), Dawn (broken muscle in upper arm), Ken's sister-in-law, Johanna (terminally ill), Megan's son, Ben (emergency appendectomy), and Annette's son & daughter, Lee and Stephanie

Our Holy Father's Intentions for August:

- We pray that **political leaders** be at the service of their own people, working for integral human development and the common good, taking care of those who have lost their jobs and giving priority to the poor.

OUR LADY OF MOUNT CARMEL FEAST DAY Carmelite Monastery, Sunday 14 July



Our August Carmelite Saints

- 7 Wed. **St Albert of Trapani (priest)**
- 9 Fri. St Teresa Benedicta of the Cross (Edith Stein) (virgin, martyr)
- 16 Fri. Bl. Maria Sagrario (virgin, martyr)
- 26 Mon. St Teresa of Jesus' Transverberation



St Albert of Trapani was famous for his powerful preaching, his deep prayer life, and his miracles, especially the purification of water. St Teresa of Jesus and St Mary Magdalene de' Pazzi were devoted to him.

FR DEENEY, OCD

Excerpt from

"Welcome to the Secular Order of Discalced Carmelites"

Universal Church:

"I sometimes say that Carmelites have the temptation to feel themselves dispensed from what the Church teaches because we are Carmelites. I got this a lot when I sent out original drafts about things and the importance of "Christifideles Laici" and all that "Christifideles Laici" says about the commitment necessary on the part of lay people to the Church. It is like St John of the Cross says, that if you are contemplative, you don't have to do anything else. Well that depends on if God gave you contemplation, not whether you are making mental prayer, number one. Number two, it is a misunderstanding of what St John said, and they know nothing about St John of the Cross's life. So there is a temptation to think that because we are Carmelites, we do not have to do anything else that the Church says.

In the formation programs, it is not necessary to cover everything about St Teresa or everything about St John of the Cross in the first few years. It is necessary to see if the person has the stamina and the commitment to make themselves available to this lifestyle in those initial years of formation. Then we have the whole rest of life. Ongoing formation is so important, because it gives us the opportunity for all of this to deepen."

Blessings in Carmel, Megan (Formator)

The Seal of Carmel: "Zelo zelatus sum pro Domino Deo exercituum"

"With zeal have I been zealous for the Lord God of hosts"