



meets at
Holy Spirit Church
Fremont, CA 94536
Our Lady of Mercy website:
<http://www.olmlaycarmelites.org>

Flos Carmeli

O beautiful
Flower of Carmel
Most fruitful vine,
Splendor of Heaven,
Holy and Singular,
Who brought forth
the Son of God,
still ever remaining
a pure Virgin,
Assist us in
our necessities.
O Star of the Sea,
Help and protect us.
Show us that you
are our Mother



Streams from the Heart

of Our Lady of Mercy

Lay Carmelite Community-(565)

"Seeking the face of God in prayer, community and service"

January and February 2010, Newsletter



My introduction to Carmel's Call came about 20 years ago by a chance encounter with an acquaintance after Mass at Our Lady of Peace Church. Tom Zeitvogel asked me, "Would you like to find a way to improve your spiritual life?" My reply was: *Of course, who wouldn't?*

Shortly after some instruction at the Zeitvogel home, I was privileged to become an initial member of our established *Little Flower Lay Carmelite Community #571* at St. Victor's Church in San Jose, CA.

My initial attraction to the Carmelites started with an appreciation for the very rich history of the Order, the simple *Rule of St. Albert, Carmelite Way of Life*, and the very beautiful, humble example of *Therese de Lisieux, The Little Flower*, who was canonized in 1925 and recently declared a *"Doctor of the Church"* due to her tremendous spiritual legacy.

A few years into my Carmelite Profession, I volunteered to be the Area Coordinator for all the Lay Carmelite Communities from Fairfield & Santa Rosa down to Pacifica. Some of the re-

sponsibilities included: coordination of quarterly days of recollection, Annual retreats and visits from the priests and nuns from Aylesford.

Recently, I served as a Council Member, Formation Team Member, Events Transportation Coordinator and am involved in various ministries at St. Victor's Church.

The many other Carmelite Communities in the Bay Area have provided assistance to my continued spiritual journey. We are blessed with a very *"active and vibrant"* Community and continue to find that inviting others to the Community is an effective calling to Carmel.

While I have discovered difficulties and challenges along the way that I need to overcome and resolve, the Carmelite Vocation is a very important influence in my everyday life and continues to make me more aware of ways to improve my life for salvation.

***My Carmelite Vocation
has been and will continue to be
a very real blessing.***

by Pete McGreevy

DIVINE OFFICE

SOME HAVE SUGGESTED THAT THE DIVINE OFFICE IS BORING...UMMMMMMM!!!!

A two part series (Part 1 of 2)

The Divine Office as a Form of Sacrifice

by Fr. John A. Hardon, S.J.

There is more than passing value in reflecting on the Divine Office as a form of sacrifice.

For one thing, we know that for anything to be pleasing to God it must be sacrificial; it must cost us something. A self-satisfying gift is a cheap gift. And the Divine Office should not be a cheap gift to God. Moreover, the Church regularly associates the Eucharist and the Divine Office in all her official teaching. We know that each is a sacrifice, indeed the sacrifice most pleasing to God. We should therefore expect the Divine Office to be somehow a sacrifice too.

Then again, we read again and again in Scripture about offering to God a sacrifice of praise, or spiritual sacrifices, or, as in the Miserere we read those strange words addressed to God: Sacrifice gives you no pleasure, were I to offer holocaust, you would not have it. My sacrifice is this broken spirit. You will not scorn this crushed and broken heart.

Evidently, then, there are two quite different senses in which we may use the word "sacrifice," and it will be useful to know which one we mean when we speak of the Divine Office as a form of sacrifice.

Sacrifice may, first of all, mean some visible or physical or sensibly perceptible thing that is precious to us, but that we offer to God by:

- giving up the satisfaction of enjoying it, like some delicacy at table or some physical comfort or convenience.

- enduring some physical pain or discomfort, that (as generally happens) God sends us without our asking for it; or that we voluntarily undergo as an act of sacrifice.

But sacrifice may also mean some invisible or spiritual thing that is equally (and perhaps more) precious to us but that we correspondingly offer to God by:

- giving up the interior satisfaction of enjoying it, like some preferred opinion, or our own idea on how something should be done, or our habitual way of thinking.

- enduring some spiritual pain or distaste, arising from what God may send us (such as criticism of our conduct) or that we may voluntarily experience (such as the conscious and deliberate awareness of our sins).

- Clearly, these two kinds of sacrifice have much in common, and yet they are not the same. If we would coin a distinction between them, we might call the first, sacrifice of the body, and the second, sacrifice of spirit.

- Needless to say, both kinds are pleasing to God, even when, as in the Miserere from which we quoted, God wants to make sure that our bodily sacrifices are sincere and animated by a genuine sacrifice from within our spirit.

So we return to our consideration of how the Divine Office is a form of sacrifice. And immediately we see it is, and should be, sacrificial in both ways:

- as the surrender to God of something we like physically, or that we endure in body as an expression of our praise of the Divine Majesty,
- and as the surrender to Him of certain things that we like spiritually, or that we endure in spirit again as a token of our total dependence on God.

My intention in this conference is to be as practical as possible, in order to help us make the Divine Office what God and the Church want it to be: at once a prayer of praise and intercession, and a sacrifice that is most pleasing to God. After all, prayer to be effective must also be a sacrifice; and sacrifice is nothing, if it is not in essence a prayer to Almighty God.

Before we take up each aspect of how the Divine Office is a sacrifice, we should note that the two kinds of sacrifice (bodily and spiritual) are not really separable in practice, as, in fact, they should not be. When we offer God something physical with our bodies or emotions, we also (implicitly) offer Him our spirit. And when we surrender out of love for Him something pleasant in spirit, our bodies normally also feel the surrender.

Nevertheless, it is useful to deal separately with each aspect of the Di-



vine Office as sacrificial. For one thing we should hopefully better dispose ourselves to making the surrenders demanded not only willingly but even cheerfully.

The Divine Office as Bodily Sacrifice
There is, of course, no way of identifying all the sacrificial elements pertaining to the body or the emotions that reciting or singing the Divine Office includes. We are all different, and therefore what may be a sacrifice for one might not be for someone else.

Allowing for these differences among ourselves as persons I would reduce (for the sake of easier reference) the bodily sacrifices involved in the choral praying of the Divine Office to five, as follows – sacrifice of place, of time, of posture, of duration and of voice. Let us look at each of these to see what they mean:

- **Sacrifice of Place.** When we pray the Divine Office together in chapel, we surrender all sorts of options that would otherwise be open to us. We leave the place where we are, and go to the place where the Office is to be said. For some people, this can be quite a giving up of where they might personally prefer to pray.

- **Change of place** is not only physical movement of body; it is also adjustment of where I am when the Office is to be said to where I should be, if the Office is to be said in common. Newton's law of motion that a body at rest tends to remain at rest can be painfully verified here, when we voluntarily move from a variety of directions and humbly converge on a single place of worship in response to the call to chapel.

- **Sacrifice of Time.** This kind of

sacrifice again differs immensely with different people, and for some no doubt it hardly seems to be a sacrifice at all. It all depends on what a person is doing, or could be doing, or would be doing at the precise time when the call is given for the recitation of the Divine Office.

Time, it has been said, is our most precious commodity after the grace of God. Wise men are miserly of this time, and saints have been careful not to waste any time, seeing how little we have of this priceless possession, and how quickly it runs out or better, how quickly time is running headlong into eternity. In order to make the sacrifice of time, spent as we say on the Divine Office, we must be sure that no time could be better expended. We must, if necessary, steel ourselves to the conviction that after the celebration of the Holy Sacrifice, the time surrendered to the Divine Office is most acceptable to God.

- **Sacrifice of Posture.** If it seems like a trivial thing it is not. Just watch some people when, as they say, they are taking a relaxed posture. Human ingenuity has exhausted itself in inventing chairs and divans and settees and lounges and cushions and pillows and footrests and paddings and you name it – all designed to make the human body more comfortable and more at ease. I still remember some years ago in the Century magazine, the letters of protest to the editor because he allowed (in good faith) an ad to appear describing two types of church pews: one for Catholics and the other for Protestant churches. The ad described the advantages of Catholic church pews which occupied minimum space for maximum capacity and quick change from sitting posture to

kneeling position. It described the advantages of Protestant church pews, with no kneelers, with cushioned seats, and with comfortable angle for the sitting position while listening to the sermon!

Certainly the prescribed posture, and gestures, and bodily position that are part of a reverent communal recitation of the Divine Office calls for no small amount of sacrifice. It is plain wisdom not to ignore it.

- **Sacrifice of Duration.** This may not seem to be a great deal and yet it can be quite demanding.

The full recitation daily, of the whole Divine Office, is not short. In fact, this was one reason why Saint Ignatius when he was establishing the Society of Jesus obtained from the Holy See what was then an unheard of concession: dispensation from the choral recitation and singing of the Divine Office.

Lest there be any misunderstanding on this critical point, we can profitably quote from the Spiritual Exercises of Saint Ignatius where he sets down certain Rules for thinking with the Church. Remember he was writing during the period of the Reformation when hundreds of monasteries and convents were swept out of existence and when the recitation in choir of the Divine Office was being ridiculed and abandoned across the whole of Europe. Writes Ignatius: "In order to have the proper attitude of mind in the Church Militant we should ...praise the frequent hearing of Mass, singing of hymns and psalms, and the recitation of long prayers, both in and out of church; also the hours arranged for fixed times for the whole Divine Office, for prayers of all kinds and for the canonical hours."

To Be Cont. in the April Newsletter



REDEMPTIVE SUFFERING

A two part series (Part 1 of 2) - By Colleen Mathews

Redemptive Suffering in Christian Spirituality

"The extreme greatness of Christianity lies in the fact that it does not seek a supernatural remedy for suffering but a supernatural use for it."

This spiritual reality expressed by Simone Weil has echoed throughout Christian history and is deeply rooted in the Hebrew and Christian scriptures.

This mysterious truth has strengthened and inspired countless Christians who seek to encounter and serve Christ in their afflictions, whatever the character of those sufferings might be.

The Suffering Servant text of Isaiah 52:13 – 53:12 clearly expresses the conviction that suffering can be purposeful and benefit others. Within context of the book of Isaiah itself, interpreters usually identify the Servant as the nation of Israel. The innocent suffering of the exiled remnant in Babylon becomes the occasion of an unparalleled act of God, through which a new community of Israel would arise.

Those who witnessed the death and resurrection of Jesus began to see new depths of meaning in Isaiah's portrayal of the Suffering Servant. The New Testament writers declare Jesus to be the Servant of God who is glorified despite his rejection by humanity; he is the one who has been anointed to be the source of salvation and healing, making amends for sin and reconciling the world to God. Early Christians recognized their call to continue Jesus' redeeming work. For example, echoes of *Isaiah's language are found in 1 Peter 2. 21 – 23:*

"For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps."

"He committed no sin, and no deceit was found in his mouth."

"When he was abused, he did not return abuse; he did not return abuse; when he suffered, he did not threaten; but he entrusted himself to the one who judges justly."

Jesus' nonviolent response to his attackers is accented by the patristic writers:

For example, Cyprian of Carthage, writing in the midst of third century persecutions, produced an entire treatise devoted to the theme of patience. Patience, says Cyprian, not only guards the truth but actually repels evil (*The Good of Patience, Chapter 14*).

The influence of martyrdom on the spirituality of the early Church cannot be overstated. The martyr does not seek death itself; the martyr seeks Christ. In the writings of the early Church, perhaps Ignatius of Antioch's letters speak most eloquently of this desire:

"And why did I give myself up to death, to face fire, sword, and wild beasts? But near the sword is near to God, in the midst of wild beasts is in the midst of God, if only it is done for the sake of Jesus Christ. In order to suffer with him I can endure it all, since he who became perfect man gives me strength" (The Epistle of Ignatius to the Smyrnaeans, Chapter 4).

The literature of the early Church repeatedly makes clear that Christ revealed himself in the martyrs – just as he revealed himself through

HE POURED OUT HIS SOUL UNTO DEATH

FOR MY TRANSGRESSIONS HE WAS STRICKEN

HE WAS BRUISED FOR OUR INIQUITIES

MAN OF SORROWS ACQUAINTED WITH GRIEF

Stephen – as the victor of death at the moment of their martyrdom.

The account of Stephen's death in the Book of Acts, points to the profundity of this experience: the fullness of the Spirit, a vision of Glory, the heavens open and forgiveness pours out on those who resist the overtures of God's love (see Acts 7:54 – 60). Clement of Alexandria calls the act of martyrdom the perfect work of love (*Stromata, Chapter 4.4*).

In martyrdom a Christian enters “fully into the mystery of Christ which was revealed once for all at Calvary. Evil cannot be ignored or bypassed; it must be encountered head-on. Suffering cannot be evaded; it must be born – in Christ and by his strength alone. With Christ in hell, hell is overcome: the place of martyrdom is the place on earth where this victory is revealed anew and made real” (*Dales, p. 39*).

Moreover, the early Church penetrated the depths of the mysterious link between the Eucharist and martyrdom. These early Christians tell us that what is given obscurely in the Eucharist is revealed in its fullness in martyrdom; the presence in us of Christ dead and risen again.

Ignatius describes himself as the wheat of God who, after being ground like flour by the

teeth of beasts, will become the pure bread of Christ (*Letter to the Romans, 4*).

In the account of Polycarp of Smyrna's death by fire, Polycarp's prayer prior to his death has Eucharistic overtones and his appearance is likened to altar-bread. The sufferings of Christ are present in the bodies of the martyrs; Christ himself is seen in them (*Didascalia Apostolorum, Chapter 5.1.2*).

Although the extent of persecution and martyrdom during the first centuries of the Church is difficult to assess, there is little question that to be a Christian meant to be an outcast in society and, as mentioned above, the literature of the early Church vividly attests to the centrality of martyrdom in the spirituality of the early Church.

Indeed, martyrdom has never ceased to be present in the Church. “Everything that the martyrs do is characterized by an austere single-mindedness that is typical of gospels themselves: as Jesus' life is directed toward Jerusalem and is there fulfilled, so that of the martyrs is directed toward the supreme moment of their own death” (*Ramsey, p. 130*).

The early Church makes clear that martyrdom is a charism, a grace given by God. Those who presumptuously seek martyrdom are denounced by writers in the early Church.

According to Clement of Alexandria (*Stromata 4.10*), those who provoke martyrdom share in the guilt of the persecutors. Like Jesus (see *John 17.1*), those genuinely called to death await the proper time for their witness (*The Good of Patience 81*).

For those not called to a martyrdom of death, the practice of redemptive suffering becomes the means by which they experience the presence of Christ, sharing in some way the pain which he endured for the redemption of the world.

Closer to our time, St Therese of Lisieux lived and taught this martyrdom of desire. In this regard she wrote to her sister Celine: “Before dying by the sword, let us die by pinpricks” (*Letters, no. 86*).

Therese suffered greatly in her short life and, like the early Christians, she saw suffering as a means of grace to attain Christ. Yet this grace was a to benefit others, because Therese recognized the ultimate purpose of her suffering was to bring others to the healing and salvific presence of Christ.

To Be Cont. in the April Newsletter

BY HIS STRIPES WE WERE HEALED

HE BORE THE SIN OF MANY

?WHAT IS A LAY CARMELITE?

The Lay Carmelite Order of the Blessed Virgin Mary (historically known as the Third Order of Carmel) is an association mainly of lay persons. Its members, responding to a special call of God, freely and deliberately commit themselves “to live in the following of Jesus Christ” according to the charism, traditions, and spirit of Carmel under the authority of the Prior General of the Carmelite Order. The members, though not in Religious Life, choose to live out their baptismal commitment according to the spirit of the Carmelite Order. Members are brothers and sisters of the Carmelite Family and sharers in the same call to holiness and in the same mission of the Carmelite Order.

How is Lay Carmelite living meaningful in the Church today?

The Lay Carmelite is called to the Family of Carmel to be deeply involved in the mission of the Church, to contribute to the transformation of the secular world. A Lay Carmelite does this by participating in the charism of the Carmelite Order. Mary, the Mother of Jesus, and the Prophet Elijah are the Carmelite models for this way of Gospel living. Profession of promises as a member of the Lay Carmelites is an intensified repetition of one’s baptismal promises. Being a Lay Carmelite is not just a devotion added to life; it is a way of life; it is a vocation. By entering the Order the Lay Carmelite takes upon himself or herself the Carmelite charism, which is deeply grounded in per-

sonal and liturgical prayer. The call to Carmel, a call to seek God’s will in the ordinary circumstances of everyday life, roots the Lay Carmelite in a love of those with whom one lives and works, in the recognition of God’s presence in all circumstances, and in solidarity with God’s People everywhere.

What is this relationship that Carmelites have with Our Lady of Mt. Carmel and the Prophet Elijah? Mary is Patroness, Sister, and Mother to all Carmelites. Lay Carmelites have to live this relationship, imitating her virtues, listening to the Word of God in and through daily life. Lay Carmelites stand with Mary, cooperating with the mysterious will of God who desires salvation for all people. Elijah is an example of prophetic action, a life spent in service of God, a service that finds its source in a profound experience of God in prayer. Lay Carmelites see in the prophet of Carmel a model for a life spent testifying in deeds of love to God’s presence in the world.

What requirements are necessary for membership in the Lay Carmelites?

A person wishing to become a candidate for admission to the Lay Carmelites must be a Catholic in good standing who is a registered member of a parish, who feels called by God to live more deeply his/her baptismal vocation as a member of the Carmelite Family according to the charism of the Carmelite Order. A candidate must be between 18 and 69 years of age when seeking entry to formation as a Lay Carmelite. A person is admit-

ted to formation through an existing Lay Carmelite Community.

What is expected of a lay Carmelite?

The Lay Carmelite is expected to participate in the daily celebration of the Eucharist when possible. He/she should spend about one-half hour in meditation each day, that is reflecting on the Scriptures, using Centering Prayer, Lectio Divina, or some other appropriate type of personal reflective prayer. The Lay Carmelite also prays in union with the Church through recitation of the Liturgy of the Hours – Morning and Evening Prayer.

Lay Carmelites attend a monthly community meeting. They wear the Brown Scapular of Our Lady of Mt. Carmel daily as an external sign of dedication to Mary, as a sign of trust in her motherly protection, as well as an expression of their desire to be like Mary in her commitment of Christ and to others.

Candidates in formation meet with an instructor for the first year before their Reception into the Order. After that, a two-year period of teaching and special study are required before one can be eligible for Profession.

Contact Information:

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QUESTIONS from the STREAM

POSTULANT

1) Name the servant whose ear Peter cut off during Jesus' arrest.

- A - Malchus
- B - Lazarus
- C - Nehemiah
- D - Titus

2) On the evening of Jesus' crucifixion, a rich man from Aramathea prepared the body for burial. His name was WHAT of Aramathea?

- A - Judas
- B - Joseph
- C - James
- D - John

3) The wife of Zebedee and the mother of the apostle James the elder and John came to the tomb. Who else came with them?

- A - Salome
- B - Elizabeth
- C - Another woman named Mary
- D - Martha

NOVICE

1) Not counting the Resurrection (considered by some to be an extra station), how many Stations of the Cross are there in the Roman Catholic tradition?

- A - 15
- B - 12
- C - 14
- D - 10

2) To whom did Jesus first appear after His resurrection?

- A - Mary Magdalene
- B - His mother Mary
- C - Peter
- D - Matthew

3) What was the disciples response when they were told that Jesus had risen?

- A - They didn't believe it
- B - There was much joy and rejoicing
- C - They ran to the tomb to see
- D - We aren't told

PROFESSED

1) According to John's Gospel, in which of the following languages was the inscription 'Jesus of Nazareth, King of the Jews' NOT posted on Christ's Cross?

- A - Hebrew
- B - Arabic
- C - Latin
- D - Greek

2) In the Roman Catholic tradition, which is the only calendar day of the year on which Mass may not be celebrated?

- A - Easter Sunday
- B - Palm Sunday
- C - Good Friday
- D - Holy Thursday

3) According to St Luke's Gospel, from where did Christ ascend to heaven?

- A - Bethany
- B - Bethlehem
- C - Bethphage
- D - Bethsaida

BONUS QUESTION

Which Carmelite Saint said this?
"Your compassionate love, drawn from the Redeemer's Heart, can take you in all directions, allowing you to sprinkle on every side the Precious Blood that soothes, heals and redeems."

Soul of Christ,
 sanctify me,
 Body of Christ,
 save me,
 Blood of Christ,
 inebriate me
 Water from Christ's
 side, wash me,
 Passion of Christ,
 strengthen me
 O good Jesus,
 hear me,
 Within Thy wounds
 hide me,
 Suffer me not to be
 separated from Thee,
 From the malicious
 enemy defend me,
 In the hour of my death
 call me, And bid me
 come unto Thee,
 That I may praise Thee
 with Thy saints
 and with Thy angels
 Forever and ever
 Amen

ANSWERS BELOW. NO PEEKING!

3-A
 2-C
 1-B
 PROFESSED

3-C
 2-A
 1-C
 NOVICE

3-C
 2-B
 1-A
 POSTULANT

(St. Teresa Benedicta of the Cross, OCD)



PRAYER REQUESTS

Holy Father's Intentions

JANUARY 2010

General:

That young people may learn to use modern means of social communication for their personal growth and to better prepare themselves to serve society.

Mission:

That every believer in Christ may be conscious that unity among all Christians is a condition for more effective proclamation of the Gospel..

FEBRUARY 2010

General:

For all scholars and intellectuals, that by means of sincere search for the truth they may arrive at an understanding of the one true God.

Mission:

That the Church, aware of its own missionary identity, may strive to follow Christ faithfully and to proclaim His Gospel to all peoples.

COMMUNITY INTENTIONS

...all Carmelites.

...the souls in Purgatory.

...all catholics to have a deepening of their faith.

...an end to abortion.

...all marriages.

...peace in the Middle East.

...an end to all terrorism.

...an increase in vocations to the priesthood and religious.

...Pope Benedict, our bishop, all religious, all clergy, all parish priests, especially our host parish priests at Holy Spirit Church.

...for Edward Moriarty so his cancer, lymph system and other serious health problems will continue to heal.

Thank you...Ruth M.

...for Owen that he be healed of his lung affliction., Pray that he be healed and restored to good health. Pray that his lab tests results are hopeful for his recovery. Thank you...Sue N.

...for my son, who is suffering from deep depression. He's been almost suicidal because of finance, school, personal and career problems. He's been working really hard and noth-

ing has worked out for him. Even with medication and a therapist, he is this down...
Worried Mom

...for all our families NEEDS, especially for Jacinta (Melb)& Greg (London) that they will be able to purchase suitable houses for the benefit of their own resp. families. Jesus I trust in You. I give thanks for all our graces & blessings. Margaret. Tasmania...
Margaret M.

...for Lionel, boy in early 20's - sick and depressed and has left from home today and not yet returned back. Doctors not yet able to diagnose his sickness. kindly pray that he may return home safely and also be free from this sickness troubling him...Sarita

...for Jahren & Mally, family breakup, depression...
Catherine R.

...for protection and recovery of mother in law during and after heart surgery...Pamela R.

In Prayerful Support,
The Lay Carmelites



★ Community Events ★

2010 Community Meeting Schedule

Jan. 2010	17th
Feb.	21st
Mar.	21st
Apr.	18th
May	16th
June	27th
July	18t
Aug.	15th***
Sept.	19th
Oct.	17th
Nov.	21st
Dec.	19th

****Annual Retreat*

The 2010 Annual Retreat at The Vallombrosa Retreat Center in Menlo Park, CA on Aug. 15-17

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the last week of each month.

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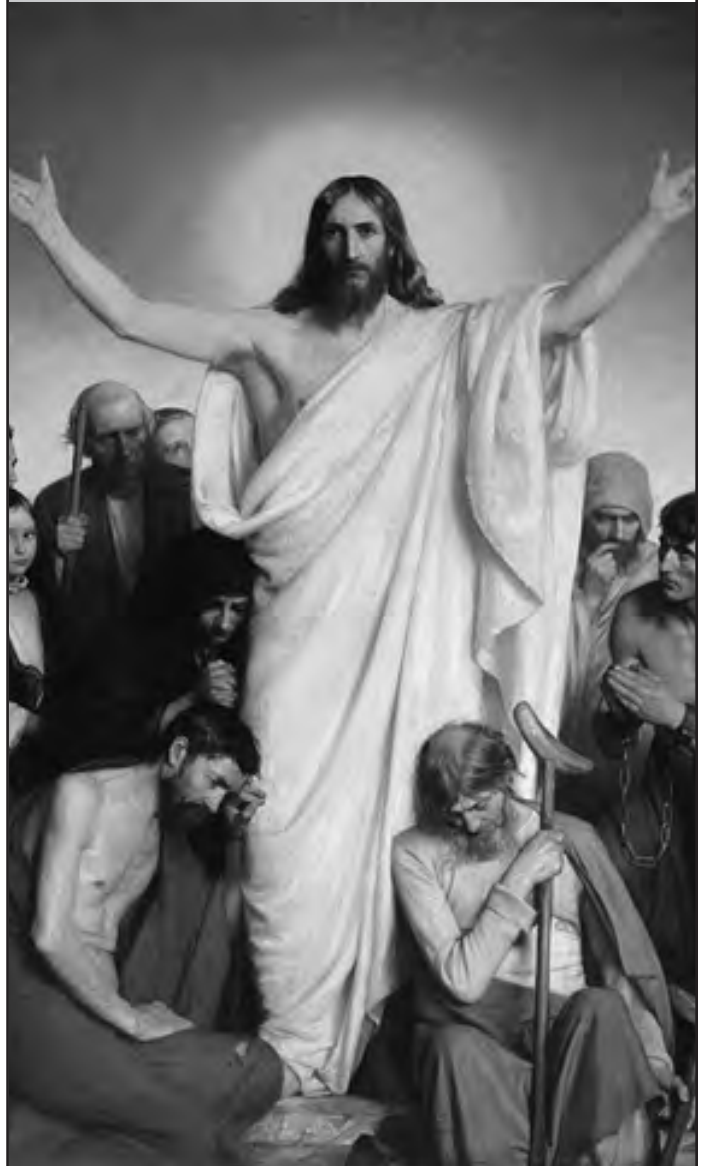
RECOMMENDED READING

"Prophet of Fire"
by...*Kilian Healy, O. Carm.*

"The Practice of the Presence of God"
by...*Brother Lawrence*

"Lectio Divina & the Practice of Teresian Prayer"
By...*Sam Anthony Morello*

Come unto me all you who
labor and are heavily laden
and I will give you rest.



I am the good shepherd:
The good shepherd lays
down his life for His sheep.

