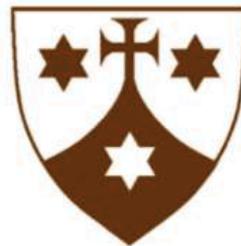




# The VINE



October 2019

News from the Secular Discalced Carmelite Community in England and Wales



*Carmelite pilgrims gather outside the Church of the Annunciation, Walsingham, on 22 June*

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Don't forget to order your copy of the 2020 **Secular Carmelite Calendar** - see details on page 13

Deadline for contributions to the next Vine: Monday 3 February 2020

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Dear Fellow Carmelites,

### **Small is beautiful**

As Thérèse of the Little Flower exemplified in her life, small is truly beautiful. Envisage a tiny but perfect flower, a newborn baby so full of human potential, a crystal that transforms light, a single drop of pond water teeming with microscopic life, a snowflake of stunning crystalline design, a grain of sand that holds the secret of ages past, a diamond signifying eternity, an atom that forms the universe, an insect of marvellous complexity. The list is endless.

However, we are told to ‘think big’. Success is measured by bigness, being lots: the number of Facebook ‘likes’, the trail of Twitter followers, the hundreds of best-sellers.

As Secular Carmelites, we too can be drawn into this measure of success. Large communities are a sign of stability and accomplishment. Or are they? A good turn-out for events means we have done well. Or does it?

Teresa of Avila relished being at the Convent of the Incarnation with 200 persons (nuns, relatives, servants, even children), where she had lots of friends, lots of family, lots of status. But she yearned for SMALL. In her revolutionary mind, a few (thirteen) ‘good friends’ of Jesus within the walls of Avila was better than the hundreds at her spacious and comfortable convent outside the walls, however well the sisters there followed their calling to Carmel.

She set up a small convent, a fifteenth of the size of her old home in numbers and space. St Joseph’s little house of friends for Jesus had no status, no servants, no income, no titles, no security. In fact, it made no sense at all, as those of good sense made plain. Teresa was there to settle down, but for her there would be no stability either.

For Teresa, smallness opened the door to real and dependable friendship with Jesus Christ and with each other. The response to the second commandment was open and free: freed by further aspects of the poverty she embraced: no baggage from the past and no tradition to prescribe the way of doing things. At St Joseph’s Convent she lived in freedom, adaptability and responsiveness to the Holy Spirit.

In our communities and groups, we also journey into freedom: the freedom to discover our personal identity and gain the self-knowledge so emphasised by Teresa, and the freedom to discover the group’s identity and to learn the meaning of fraternal communion (Constitutions 24c). We thereby grow in our personal vocation and our community’s vocation. What is this?

Each Secular Order Community is unique in its particular vocation but united with others by its love of Carmel. A group that is young and small or older and reduced in numbers need not be anxious; it can be more flexible and adaptable to the needs of newcomers and to changes in circumstances. Not burdened by ‘success’, it lives in emptiness, hope and trust; the intimacy inherent in smallness intensifies the friendships and depth of sharing at meetings. Detachment is the key.

As I am writing this on the feast of the Holy Rosary, we can listen to Edith Stein, for whom the vocation to Carmel was about the little details, as she says to one the novices at Echt Carmel.

St Thérèse of the Child Jesus shows you even in the little details of life how one can follow him and Mary in Carmel. If you learn from her to depend on God alone and serve him with a wholly pure and detached heart, then you can join with your whole soul in singing the jubilant song of the holy Virgin, 'My soul proclaims the greatness of the Lord, and my spirit rejoices in God my saviour. For he has done great things for me, and holy is his name.' And like little St Therese you will be able to say at the end, 'I do not regret that I have given myself to love.'

*Edith Stein, In the Grace of Vocation: for the First Profession of Sister Miriam of Little St. Thérèse , July 16, 1940*

## FROM THE NATIONAL COUNCIL OF THE SECULAR ORDER IN ENGLAND AND WALES

*This is an account of the National Council meeting at Boars Hill on 30th September 2019, to replace circulation of minutes to Presidents and leaders and make it more widely available to everyone.*

The Council consists of Fr Matt Blake OCD (Provincial Delegate), Annette Goulden (National President) and our Regional Representatives: Mark Courtney (Secretary and London Region), Phyllis Ibbs (Treasurer and West Midlands Region), Chris Noble (Registrar and NW Region), Mary Farrell (NE Region), Cyprian Blamires (Central Region), Joan MacInnes (East Anglia Region) and Deborah Van Kroonenberg (SW Region). Because of the distance the members travel to get to meetings, the Council now meets twice a year but for a whole day rather than half a day, giving us time to cover routine reports and to focus on a particular topic. Ongoing work then takes place between our meetings.

We started with reports and ongoing projects. The Jubilee Fund has a healthy balance, and Phyl will circulate the Regional Representatives with a brief explanation of the origin and purpose of this Fund. According to reports to our Registrar, we now have 372 members who have taken at least First Promises, but there may be more. Please can all Presidents and Leaders remember to notify Chris of those who have made Promises, moved to another community, left after making their First Promise or died. The names of those making Promises should also be included in reports sent to The Vine.

Some concerns have been raised about our Privacy Policy (see [www.carmeldiscalcedsecular.org.uk](http://www.carmeldiscalcedsecular.org.uk)) regarding the request for archive materials from Anne Courtney our archivist. Groups are free to decide what, if anything, they wish to archive. Canonically established Communities should archive old minutes of meetings, accounts and membership lists. (These valuable documents have been known to be inadvertently destroyed). Annette will meet with Anne to clarify what should be archived, the access policies and the selection of documents to be kept in closed files for security and privacy.

Each and every member of the Secular Order is a unique person living out their Carmelite vocation in their time. For this reason, we are continuing to ask experienced and long-standing members of the Secular Order to give us their memories as Carmelites, and Deborah will get in touch with communities to review how we keep in touch with sick and house-bound members.

On a practical note, we will look into reprinting the Constitutions with references printed in full, as in the earlier edition, and will reprint our OCDS leaflets.

It is always good to hear about the developments in the seven regions, and this was no exception. Members of the Walsingham Community have formed a new group in Norwich, and members of the Darlington Community have formed a new group in Middlesbrough. Fr Jerome Ituah OCD (parish priest) has, with the help of Pat Lyne OCDS, started a new group in Presteigne, which will be incorporated into the Central Region. Cyprian will visit them soon.

Regional Days round the country have been very beneficial in maintaining contact with Fr Matt, meeting other communities and making Promises within the wider Order. However, the timing or distance may make attendance very difficult. Fr Matt reminded us that anyone or any group that cannot get to 'their' Regional Day can choose a more convenient Regional Day instead. Thus, they gain a wider experience while their Regional status remains the same. Support for Formation Directors is always uppermost in our minds. The detailed and prescriptive formation programmes in Canada and the USA are designed for huge communities separated by huge distances - not suitable for our smaller communities. Therefore, a formation guide which can be adapted to the needs of our communities and groups will be made available on the OCDS web-site. Written by one of our communities, it is a fine example of how our communities can help each other. Let your regional representative know if you have something to offer!

Dates for 2020 are in *The Vine*. Next year's Walsingham Pilgrimage on 27 June will be a special occasion, linked to the rededication of our country as the dowry of Our Lady.

The date of the next National Council meeting is 23rd March 2020.

*Annette Goulden*

#### WALSINGHAM PILGRIMAGE 2019

The fifth annual Carmelite Pilgrimage to Walsingham took place on a sunny Saturday in June. More than 70 pilgrims made the journey from different parts of the country though mostly from the south and east with a significant number from Kensington. The pilgrims' path may vary perhaps travelling singly, perhaps together but in this case it was with a common purpose, to honour Mary, Our Lady and Patron. It was a coming together of the Carmelite family, a time set apart for her.

In his talk at the Basilica of the Our Lady of Walsingham Fr Mat reminded us that pilgrimage always changes us though sometimes in ways that may not be immediately obvious. The journey that we make as pilgrims is not confined to actual time we spend on pilgrimage but continues as we return to our everyday lives. And certainly there was a sense that spending even just a day with Our Lady had been significant for those who were there. Some had been considering the possibility of a vocation to Carmel and found confirmation of that; others felt strengthened in the vocation they had already received.

During the Votive Mass to Our Lady of Mt Carmel, Michael Smith, one of our number from the Quidenham group, Mother of Carmel and St Henry Morse, made his Final Promise to the Secular Order which was a joy for us all and a great witness to those watching the Mass as it was live-streamed around the world.

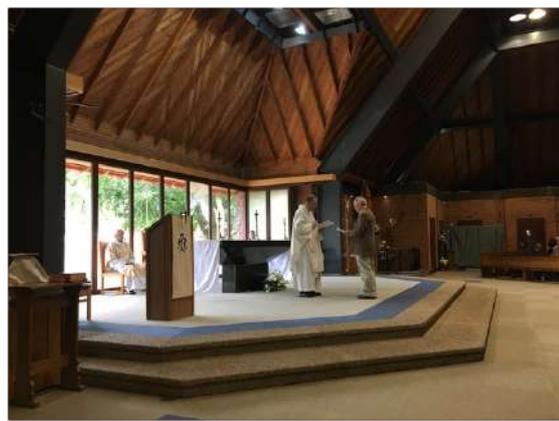
After Mass we had a picnic lunch in grounds of the Shrine and there was time to visit the Slipper Chapel too. Built in the mid-14th century, and dedicated to Saint Catherine of

Alexandria, this chapel served pilgrims on their way to England's Nazareth. In pre-Reformation days, it was customary for pilgrims to leave their shoes here and walk the last mile to the Holy House of Nazareth in the village of Walsingham. That practice can be seen again today - though it's not obligatory!

We walked in silent procession along the Holy Mile from the Shrine to the village, taking it in turns to hold aloft the Icon of Our Lady. In the beautiful parish Church of the Annunciation we spent time in Adoration and Benediction before leaving again for our homes, renewed in our commitment to Carmel.

Next year has special significance in that the Bishops' Conference has proclaimed 2020 to be the year of rededication of faith to Our Lady. This will take place on the Feast of the Annunciation in Walsingham but we shall all have an opportunity to re-dedicate ourselves to Mary, our Patron and Mother at our next Carmelite Pilgrimage on Saturday 27 June. I hope to see you there!

*Joan MacInnes*



*Michael Smith makes his Final Promise*

## NEWS FROM OUR COMMUNITIES

### **Our Lady, Queen of Hope and St Thérèse, Hereford**

On Saturday 14th September, a beautiful warm and sunny day, our community celebrated with great joy the making of her Definitive Promise by Lynne Drabble during morning Mass. At evening prayer Vhari Crew and Michele Davis were received into Formation.

The day was led by Fr. Michael Miners OCDS and held at our regular meeting place the Convent of the Poor Clares at Much Birch near Hereford. Fr Michael arrived the evening before and was made very welcome by the nuns, who joined in our formal celebrations.

We began the day with Holy Mass, followed by a shared lunch. We then had a talk from Fr Michael on Carmelite Spirituality, followed by a short discussion. Fr Michael then made himself available for confessions or private time with individual members of the group. The finished with Evening Prayer and the Formation ceremony.

We are very grateful to Fr Michael for making the day possible and so enjoyable. He has been a faithful friend to our community.

*Stephanie West, Secretary*

### **Notting Hill Group**

*Teresa Lynch writes:*

This is the photo of myself having made my final promise at our April 2019 regional meeting and my fellow Notting Hill group member, Christina Beldad who made her first promise.



## 'Flower of Carmel' Community, Rock Ferry, Birkenhead

Our community day in July fell on the Feast of St Elijah. Fr Bernard Forshaw Parish Priest of St Anne's, Rock Ferry and St John's New Ferry, celebrated the Mass of St Elijah for us.

We had invited the members of 'Our Lady Help of Christians' to join us for the day. After Mass we had coffee and cake, then went into separate rooms for our own formation programmes.

It was soon time for lunch where we caught up on some chat and laughter, sharing stories with each other. We finished the day with Adoration and Evening Prayer.

A good day was had by all, and a firm promise that we would have another day together in the not too distant future.

*Pat Belmar OCDS*



## EDITH STEIN AND JOHN HENRY NEWMAN

*I am grateful to Sr Thérèse Wilkinson OCD of Thicket Priory for permission to include the following topical item, which originally appeared on the 'Carmelite Nuns' website. TB*

Our Carmelite sister St Teresa Benedicta of the Cross (Edith Stein), whose feast we celebrate on 9 August, influenced many people during her lifetime and even more since her death at Auschwitz. Her life as a philosopher, teacher, public lecturer and Carmelite nun is well documented. Less well known is that Edith studied and translated the works of Saint John Henry Newman.

Edith was a gifted linguist, who discovered a love of Latin and Greek while still a child. She was later fluent in French and Dutch and had a good grasp of English and Polish. From an early age she loved to translate and one of Edith's classmates testified that she once said 'A translator must be like a pane of glass, that lets all the light through but is not seen itself.'

In 1925 while living and working at St Magdalena's Dominican College in Speyer, Edith was introduced to the philosopher of religion, Fr Erich Przywara SJ. It was an encounter which was doubtless life-changing for Edith and which led to a lifelong friendship between the two scholars. Przywara asked Edith to translate some of Newman's works into German.

Edith began with *The Idea of a University*, using her free time between teaching to undertake the translation. She wrote afterwards to her friend and philosophical colleague Roman Ingarden: 'Now I want to do a second volume. The translation gave me pure pleasure. And in addition, it is very good for me to come into contact with such a mind as Newman – something that comes along with the translation process. His entire life was a search for religious truth and led him, inevitably, to the Catholic Church.' (Letter 85 to Roman Ingarden) Edith certainly saw something of her own journey reflected here. The 'second volume' she mentions was Newman's pre-conversion Letters and Diaries, which she did in fact go on to translate.

Ingarden – who later taught philosophy to the future Pope St John Paul II – was a lapsed Catholic who admired Edith's strong faith but struggled to reconcile it with rational thought. Edith encouraged Ingarden to read Newman to help him appreciate the interdependence of faith and reason: 'It seems that first, using the intellect, you have to approach the limits of reason and then come to the door of mystery. Perhaps Newman can help you with it, although his point of departure is quite different.' (Letter 115 to Roman Ingarden)

In 1927, Edith wrote an obituary for her dear friend and spiritual director Canon Joseph Schwind in which she cites Newman: 'More than once Cardinal Newman has emphasised that it is relatively easy for us to develop one aspect of our Christian life, strictness, gentleness, seriousness or cheerfulness. But truly Christian perfection is only attained when these contrasted virtues are exercised in unison.' Edith had witnessed such a rounded Christian life in her director and others saw this teaching lived out by Edith herself.

Edith was invited by the Association of Catholic Academics to give a lecture on The Ethos of Women's Professions at Salzburg in 1930. In this lecture she described how a professional woman can overcome weaknesses in herself purely through having worked hard toward her goals in life, with a strong personality or a high level of education. Then she goes on to say: 'Here we have the parallel to the image of the perfect gentleman which Newman sketches in *The Idea of a University*: a cultivation of personality which somewhat resembles true holiness. But in both cases it is simply a matter of similarity ... Only the power of grace can uproot and form fallen nature anew; it happens from within, never from without.'

Newman's influence on Edith far exceeded these few isolated quotes. When Edith first discovered his writings, she was living quite a reclusive life at Speyer, not undertaking any philosophical work and devoting most of her spare time to prayer. She seems to have found something in Newman which helped her to integrate her life of prayer with a call to service. She was already doing this very effectively as a teacher at Speyer. Now, however, she realised that she did not have to give up philosophy but that in fact she was being called to use her skill as a philosopher to communicate the truth she had found in Christ. She not only returned to philosophical writing but also began to be invited to give public lectures throughout Europe.

Przywara encouraged Edith to undertake a translation of the treatise *De Veritate* (on truth) by St Thomas Aquinas, knowing that this task would be an ideal way for Edith to encounter medieval Christian philosophy. In fact it launched her upon her life's work of trying to harmonise the philosophy of St Thomas with the modern approach of phenomenology and to show that the two schools were not mutually exclusive. Edith's major work *Finite and Eternal Being*, written in Carmel, is both the fruit of this exercise and a window into her own spiritual life. Newman's influence can be detected in this work, too.

A footnote to the fruitful relationship between Edith and Newman is that her translations were used by German scholars of Newman during the subsequent decades. One of these scholars was Joseph Ratzinger, later Pope Benedict XVI, who was greatly influenced by Newman as a seminarian.

## 2020 DATES FOR YOUR DIARY

<b>Presidents' Conference:</b>	20-22 November	
<b>Walsingham Pilgrimage:</b>	27 June	
<b>Regional days:</b>		
Central	9 May	
East Anglia	31 October	
London	6 June	
North East	25 July	
North West	to be arranged	
South West	30 May	
West Midlands	2 May	
<b>OCDS Retreats:</b>	8-12 June	Boars Hill Retreat Centre
	3-7 August	Boars Hill Retreat Centre
	13-17 July	Ampleforth Abbey

## NEW LECTURE SERIES AT BOARS HILL

The Centre for Applied Carmelite Spirituality is running a new series of monthly lectures on the first Saturday morning of each month at the Carmelite Priory in Boars Hill, Oxford. The speakers are Discalced Carmelite friars. They will explore contemplative prayer and spiritual growth in the Carmelite tradition, which will enable a deepening of one's experience of contemplative prayer and relating it to one's daily living. Each lecture is open to everyone who is interested, and may be attended singly.

**Venue:** Carmelite Priory, Boars Hill, Oxford OX1 5HB

**Time: 10.00 am – 1:00 pm**

9.30am:	Registration
10.00am:	Introduction and Lecture (Part 1)
10.45am:	Short Break
11.00am:	Lecture (Part 2, including questions and discussion)
12 noon:	Guided prayer
12:30pm:	Reflection and sharing
1:00pm:	Finish

**Fee:**

The cost of each lecture is £30; lecture including lunch is £35. It may be paid by cheque or cash on arrival. Advance booking is much appreciated if one would like to stay for lunch so that the chef may have an idea of the number to prepare for.

**To reserve a place, please email [courses@carmelite.org.uk](mailto:courses@carmelite.org.uk) or call 07849 596572.**

The forthcoming lectures are as follows.

### **2nd November, 2019**

#### **Receiving True Life from the Tree of Life - Fr Alexander Ezechukwu**

*Your very beauty will be my beauty; and therefore, we shall behold each other in Your beauty.*

St John of the Cross

Fruitfulness is a biblical theme typified in the image of the beautiful Garden of Eden and the Tree of Life at its centre whose fruit is beautiful to behold. This imagery will be explored in the light of Carmelite understanding of total loving attentiveness to Christ as a 'gazing' on Christ the source of the soul's life which at the same time is a process of transformation in beauty.

### **7th December, 2019**

#### **Resting in God and from Self - Fr Kelvin Ekhoegbe**

*When night comes and you look back over the day ... put it into God's hands and leave it to Him ... then you will be able to rest in Him, really rest, and start the next day as a new life.* St. Edith Stein

This presentation will explore the idea of 'rest' and its importance for a way of life that is attentive to God. This idea is rooted in the spirituality of the Sabbath in the scriptures and which is essential for the self-disclosure of God as well as growth in self-knowledge which St Teresa defines as living in the truth. It will address the reality of the 'restlessness' of the human heart and the remedy revealed in scripture and in the Carmelite tradition.

### **4th January, 2020**

#### **Simplicity and Contemplative Discernment - Fr Yamai Bature**

*O living flame of love that tenderly wounds my soul.* St John of the Cross

The lecture will explore the dynamics of spiritual transformation. As growth in the spiritual life corresponds to purity of heart, it entails a necessary stripping off and purification from all that is not God so that God may be all in all for the soul. Understanding the process is vital as it could lead to discouragement due to the experience of God's 'Absence' – suffering, dryness and confusion – that does accompany it.

### **1st February, 2020**

#### **The Contemplative School of Mary - Fr Denis Chardonens**

*The devotion to Mary is one of the most delightful flowers in Carmel's garden.* Blessed Titus Brandsma

Mary, the Mother of Jesus, is one figure in biblical history and in Christian memory who is revered as a model of the contemplative. In Carmelite spirituality, she is the archetypal figure who engaging with the Word of God and docile to the Holy Spirit allows God to transform her in divine blessedness and beauty (cf. Luke 1:49). This theme will explore the figure of Mary as 'Blessed and Beautiful' whose life can be a model for those who seek a deeper relationship with Christ through praying in the spirit of Carmel.

### 7th March, 2020

#### Forgiveness and Healing in Relationships - Fr Liam Finnerty

*All must be friends, all must be loved, all must be held dear, all must be helped. St. Teresa of Avila*

How do we learn to forgive? Where do we learn about forgiveness? How can we be empowered to forgive? This presentation will engage the important question of forgiveness and healing in relationships. The understanding of friendship in Carmelite spirituality and its rootedness in scripture will be explored as key to our flourishing as individuals and communities. Important dispositions for giving forgiveness and receiving it will be proposed.

### 4th April, 2020

#### Spiritual Commitment and Soul-Care - Fr Matt Blake

*Flame, living flame, compelling, yet tender past all telling, reaching the secret centre of my soul! Since now evasion's over, finish your work, my Lover, break the last thread, wound me and make me whole!*

St. John of the Cross

How can we become more sensitive to the daily invitations to a deeper spiritual life and recognising the roadblocks to true peace of soul which arise from depreciative thinking? This presentation will explore the formational role of the gospel vision as proposed in Matthew 19:21 and its importance in enabling us to achieve the Carmelite ideal of intimacy with God in our everyday life.

### 2nd May, 2020

#### Transformed by the Beloved - Fr Iain Matthew

*Her love for him [God] is as strong and perfect as his love for her, for the two wills are so united that there is only one will and love, which is God's.*

St John of the Cross

This presentation will explore key themes on the art of contemplation in the Carmelite tradition, highlighting how the transformative power of God's love which is experienced in contemplative prayer and living can be celebrated in a constant spirit of gratefulness.

The lectures will be followed by guided prayer, reflection and sharing.

## IN MEMORIAM

### **Teresa Douse November 1944 – July 2019 St Thérèse Community, Boars Hill**

Teresa was a member of the St Thérèse Community at Boars Hill having transferred from the community in Wincanton in February 2007 where she had made her definitive promise in September 1987.

Much of Teresa's character and her life were informed by her time at school with the nuns at Alton (Sisters of Our Lady of Providence) where she was sent following the sudden death of her mother in 1956. Teresa would often comment on her love and admiration for her mentor Mother Madeleine who founded the convent, saying that her life could never have been the same without her nurturing guidance both practical and spiritual.

On leaving school Teresa entered the order at the mother house in France and was there for two years or so before leaving to return to England.

Teresa married in 1966 and had two sons. In their words 'she took her role as mother very seriously. She was loving, caring, generous and supportive and taught them by her example, the value of resilience, independence, diligence and respect.' - characteristics many of those who knew or met her would recognise.

Later when her sons had left home, her husband was posted to Germany and Teresa left her career in the Civil Service to be with him. Sadly, in 1993, she was widowed and returned to Portsmouth where she was born. Here her time was spent with her dogs and her work with the church where she was parish administrator for many years. In recent years she moved to Norfolk to embrace a gentler pace of life and to be near her family.

As a secular Carmelite Teresa developed a love and passion for the teachings and spirituality of Elizabeth of the Trinity and she could always be found at Boars Hill on retreat around her feast day. Teresa was steeped in Carmelite spirituality. Having a strong faith, she was a no-nonsense pragmatist who disliked fuss and had a great sense of humour and fun.

Sadly at the beginning of this year Teresa was diagnosed with a terminal illness. The calm, dignified and graceful acceptance of her approaching death and her unwavering faith was a privilege to witness. She was steadfast to the end taking solace that her final journey would reunite her with those who had gone before. Teresa died at home with her family around her on 9th July.

May she rest in peace.

## EXPLORING THE DESERT

*Thank you to Eileen Eastlake for this final instalment of her reflections. TB*

### **What can the Desert do for me and What can I do for the Desert?**

O Christ our Morning Star,  
Splendour of Light Eternal,  
Shining with the glory of the rainbow  
Come and waken us from the greyness of our apathy  
And renew in us your gift of Hope.

*St Bede the Venerable*

### **What can the Desert do for me?**

From time to time, we find ourselves in what appears to be a spiritual desert, a wilderness place where God does not seem to be moving and our spiritual lives seem to be stagnant. It is just such 'desert' times that become opportunities for us to experience a spiritual retreat that makes us stronger. Jesus spent forty days in the desert before He began His public ministry. 'Jesus ... was led by the Spirit in the desert ... for forty days ... Jesus returned to Galilee in the power of the Spirit' (Luke 4:1-2, 14).

Here is a summary of how we can turn our desert years into a fruitful spiritual retreat.

- Desert years allow us to see that God, in His divine wisdom, has determined certain cycles for our lives.
- What seems like a spiritual desert can actually be a time for purging ourselves of former bondages and evil associations.
- Our desert time can give us quiet pause to evaluate our lives, consider the good and bad we see in ourselves, and make the necessary adjustments.
- Seeming wilderness times can allow us to focus on getting our families established.
- God can use the desert time to work out circumstances necessary for us to go forward in His plan for our lives.
- As Moses learned shepherding in the desert, we can learn ministry skills that will be needed in the years ahead.
- The spiritual desert can give you time to devote to increasing your closeness to the Lord. In the desert, like Moses, you may receive your 'marching orders' for the months and years ahead. Look for His guidance.
- Months or even years patiently enduring the sometimes hot, sometimes cold desert may be needed to allow God's sovereign timing to be worked out.
- The 'desert' can be a productive place for God to humble us, to test and teach us, and to discern if our hearts will remain faithful to Him.

Remember these lessons from the desert years ... and apply them ... 'so that we may ... enter and possess the land that the LORD promised...'

#### **What can I do for the desert?**

"The work of saving the earth is a challenge and responsibility for people everywhere today. The call resonates among informed spiritual persons. They have listened to the new cosmology presented by scientists like Brian Swimme and the 'geologist' Thomas Berry, and they have heard the plaintive warnings of the environmentalists that the earth is wounded and in danger of collapsing. The universe has become part of today's spiritual journey. The whole universe and its crown, homo sapiens, are seen as one vast living organism in which they depend on each other and rise and fall together. In the past the earth was looked upon as an appendage of humanity. Humanity alone counted, and the rest of creation was expendable. Human beings pursued their own desires recklessly, without thought about the effects in the environment. They could trash the earth, abuse it or destroy it, without worry because there were always other virgin territories to exploit in the same way. This was an affront to creation; we see it now as an affront to human life as well, because, in the words of Edward Abbey, 'the wilderness is not a luxury but a necessity of the human spirit just as vital to our lives as water and good bread.'"

*Ernest Larkin O'Carroll - "Desert Spirituality," in Review for Religious, Volume 61, Number 4 (July/August, 2002) 364-374.*

#### **For reflection**

Pope Francis has asked us to develop an ecological spirituality. What can I do to make creation a presence in my prayer? Do I allow creation to move me to praise, thanksgiving, petition, or penitence?

## Conclusion

The desert is a place for memory and for hope. The desert is not our home, but it is a place where Israel, God's people were formed. It is a place of the covenant, the place where Israel must return for the renewal of the covenant especially when she has been unfaithful. (See Hosea, Chapter 2). "I will lure her and lead her back into the desert and speak to her heart and she will respond to me as in the days of her youth. She will call me 'my husband' and not again will she call me 'my Baal'. She will be faithful. She will not make idols for herself." But she will return after her infidelity to 'my husband', to God who has taken Israel for his very own. So, the desert is the place of origins. It must be remembered even in the city. The thought gives birth to hope. Memory and hope are intertwined. The desert becomes the shrine not only of our return but of our departure. The sign not only of our past but of our future. Desert existence is an existence in grateful memory and in dreaming hope. All these things the desert is, perhaps much more, at a particular time in each person's pilgrimage.

## Prayer

### Journey with us

The scorched earth,  
And all those who hunger  
Cry out to the Lord:

**Journey with us, O God,  
And pour out your mercy upon us.**

Hand in hand we plant seeds,  
Water crops, protect shoots as they grow.  
Together we pray:

**Journey with us, O God,  
And pour out your mercy upon us.**

The dry land rejoices, the people sing for joy  
As life blooms and the harvest is gathered.  
In hope of this vision, we pray:

**Journey with us, O God,  
And pour out your mercy upon us  
Like the morning dew,  
So that together  
We may build a brighter future,  
A future of plenty for all.**

We ask this through Jesus Christ our Lord. Amen

## The *Secular Carmelite Calendar* 2020

Carmelite saints,  
other principal saints and  
all Feasts listed day by day  
in a convenient booklet  
to fit in your Office book



Copies are available  
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# **‘FLYING ON THE BREEZE OF LOVE’**



## **The Way of Love through the Spiritual Canticle of St. John of the Cross**

**With Gillian Coxhead**

**Saturday 9<sup>th</sup> November 2019**

**10.30 – 3.30pm (Mass 9am)**

**At the Carmelite Monastery, St. Vincent's Road,  
Fulwood, Preston. PR2 8QA.**

**All welcome! Please bring packed lunch.**

**[gilliancoxhead@hotmail.co.uk](mailto:gilliancoxhead@hotmail.co.uk) or 07515 253762**



# Carmel invites you to Contemplative Prayer Evenings

7pm - 8.30pm Wednesday's

20<sup>th</sup> November, 18<sup>th</sup> December 2019.

**'I am not asking you to do  
anything more than  
look at Him!'**

**St. Teresa of Avila**

Each evening includes a short reflection on Carmelite  
Spirituality and a time of silence.

At The Carmelite Monastery, St. Vincent's Road, Fulwood,  
Preston, PR2 8QA.

For more information contact Gillian Coxhead

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