



Carmel Clarion

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# Carmel Clarion

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This issue has short pieces that reflect *Mercy* from St. Teresa, Psalms, and short letters or passages.

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## *From the Provincial Delegate*

**M**ore than once in the gospels Jesus tries to prepare his disciples for his approaching death and resurrection. They often misunderstand. Sometimes they are even arguing among themselves about who will be the greatest in the Kingdom of God. They wonder who will be the most important. They would even like places of honor. At one point Jesus patiently places a child before them, and to their astonishment, tells them that if they want to be great they must become childlike. He tells them that if they want to enter the Kingdom of God they must change and become like a child.

Children in that society had no voice, no rights, nor merits to rely on. Jesus had great affection for children. He welcomed them and blessed them even when the apostles would have turned them away. The child is a model of confidence, trust and wonder. Jesus teaches that spiritual childhood is the way to enter the Kingdom of God.

It was the genius of St. Thérèse of the Child Jesus to appreciate the depths of this teaching on spiritual childhood. She understood this wisdom from her own experience. The Scriptural basis for her doctrine of the Little Way of Confidence and Love comes from the Hebrew Scriptures. Therese based her teaching on two quotations from the Old Testament. One from the book of Proverbs: "let the little one come to me" and the other from the prophet Isaiah who compares God to a mother

comforting her child on her lap (Is 66). This is a feminine, maternal image of God.

Thérèse wanted to be a saint, but when she compared herself to some of them (the extraordinary Joan of Arc was one of her favorites) she came up short. Rather than lamenting her littleness, she learned to accept it. In that acceptance she came to understand God's care for her. The arms of Jesus would lift her up much like the newly invented elevator eliminated the need to climb stairs. She could not climb the steep stairway of asceticism and perfection. She was too little. God himself in his mercy would have to lift her up. All that was needed was some cooperation, some small effort, some sign of good will on her part. But God himself would do the rest!

We have become accustomed to thinking that we must earn our salvation by our efforts and merits. Nothing comes without a price, we've been taught. Sometimes we think that we have to be perfect to win God's love. Thérèse realized that God knows, accepts and loves us here and now, just as we are.

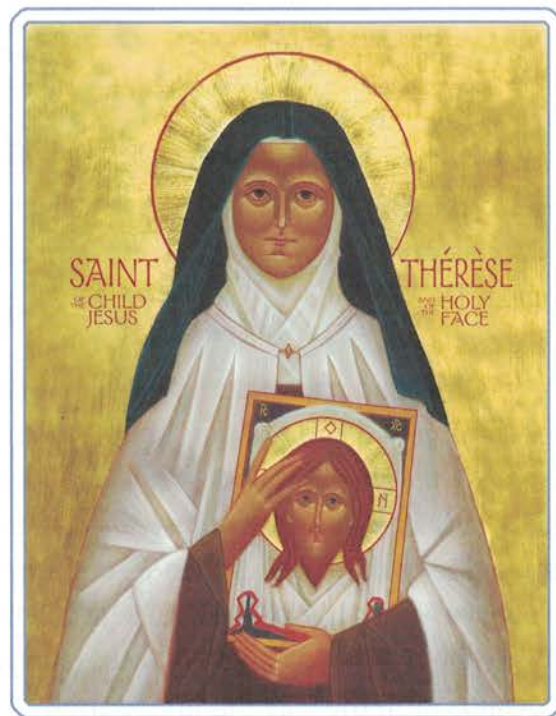
Thérèse realized that we cannot earn God's approval. Rather, we stand in the presence of a compassionate God who looks at us with love. This is why she was most willing to come before God, not stocked up with merits and accomplishments, but with empty hands. In the deepest core of her being she experienced God as merciful love.

Rather than think of our weaknesses, our poverty, as obstacles to union with God, Thérèse teaches us to embrace them. By becoming little and remaining little, Thérèse points out the way to entering the Kingdom of God.

Spiritual childhood does not mean that we become naïve or irresponsible. Thérèse herself knew physical, emotional, and spiritual suffering in her life. She experienced, loss, illness, dryness in prayer and the darkness of her trial of faith. There were times when it seemed as if Jesus was asleep in her boat. She knew what it meant to eat the bread of sorrow at the bitter table of sinners. Spiritual childhood means that we believe that God is with us through it all and that He will never abandon us.

Thérèse associates spiritual childhood with confidence. She tells us: "confidence is staying little, it is recognizing our nothingness, expecting everything from God as a little child expects everything from his father; it is not to worry about anything... it is not becoming discouraged over one's faults, for children fall often, but they are too little to hurt themselves very much" (LC, 138-39).

In a letter dated September 17, 1896, Thérèse wrote to her sister Marie of the Sacred Heart about the confidence she had in God. Marie thought that Thérèse's desire for martyrdom was the source of her boundless confidence. Thérèse clearly stated: "My desires of martyrdom are nothing; they are not what gives me the unlimited confidence I feel in my heart... Ah! I really feel this is not what pleases God



in my little soul; what pleases God is that he sees me loving my littleness and my poverty, the blind hope I have in his mercy. That is my only treasure; why would this treasure not be yours?" (LT, 197)

Thérèse, little as she knew herself to be, could approach God with absolute confidence, with the confidence of the child that Jesus, in the gospel, presents to us as a model. God is merciful and knows how we are made, so we need not be afraid. As Thérèse said: "it is confidence and nothing but confidence that must lead us to love."

Fr. Salvatore Sciorba, O.C.D.

## God's Mercy

The cover of this issue is a photograph of the wood carving on the tabernacle in the choir of the Monastery of Our Lady of Mt. Carmel in Washington, DC.

Its beauty is inspiring and draws us into reflection. When one analyzes it and ponders about what the image represents, one is reminded that God is with us always—at all times, helping us with whatever problem, concern, difficulty, challenge, or crisis we have in our lives—and there is no shortage of any of these. While we may not always feel Jesus reaching down towards us in the way this image shows, the reality is that Jesus *is* always there—in fact, way ahead of our own knowing it. He steps in instantly. There is no hesitation whatsoever, because Jesus already died on a cross for us. This is one of those images we should keep close in our hearts so that during the difficult times we can call it to mind and remember that Jesus is truly present to us—not by sight, but by faith—because it is what God most wants to do.

Another aspect about the image is the unconditional love that Jesus has for us. He is smiling as his arms are holding the upper torso of the young man (it could be a woman, a child, or an elderly person). Whether one sees Jesus as showing compassion or forgiveness in this image might depend on what one is experiencing or suffering.

The face of the young man (woman, child, or elderly) is one of acceptance and surrender. Ready to receive the assistance of the one who can be

trusted as his hands are touching the arms of Jesus. The timing is perfect—not a minute too early or too late. That is the way God works if we are able to recognize it.

As Secular Carmelites, we seek to give evangelical witness as members of the church and of the Order, and by our witness we invite the world to follow Christ: “The Way, The Truth, and The Life” (Jn 14:6). Our promises also remind us of our baptismal commitment to live the spirit of the Beatitudes.

Can we then see ourselves in the position that Jesus occupies in this image? When and where in our lives do we show mercy by feeding the hungry? Caring for the sick? Visiting the imprisoned? Clothing the naked? Giving a drink to the thirsty? Sheltering the homeless? Burying the dead? In what ways do we instruct those who lack knowledge or understanding? Counsel the doubtful? Admonish sinners? Bear wrongs patiently? Forgive offenses? Comfort the afflicted and continuously pray for the living and dead?

These are works of mercy that are essential to our living in the footsteps of Jesus. By doing these works, we live in Jesus Christ and Christ in each of us. He is the *true* vine and we are the branches. If we remain in him we will bear much fruit. Apart from Jesus we cannot accomplish anything—no branch can bear fruit by itself (Jn 15:5).

We must remain in his love by keeping his commands and our joy will be complete because



## Saint John Paul II and Mercy

God's name is mercy. This is not only an attribute, it is his very nature. He is steadfast and unconditional love. His mercy is so great that it brings forth creation out of nothingness—the greatest poverty. He thus gives life; he creates and recreates. His love is limitless.

From the beginning of his pontificate in 1980, John Paul II recalls, in his encyclical *Dives in misericordia* that God's nature is love and mercy, thereby showing that mercy (tenderness, compassion, fidelity and grace – in Hebrew) is at the heart of Revelation and runs through all of Sacred Scripture. The Word of God and the Second Vatican Council, in fact, are the two essential references of the encyclical. The pope indicates thereby the universal character of divine mercy (irreducible to the message of a single saint or any devotional forms found in history.)

Mercy, which came into the world, is fully revealed in Palestine in the Incarnation of the only Son of God. He, Jesus, thereby teaches us to make of our whole life an expression of Mercy and to respond to all evil with good. In the history of the world, his mercy thus becomes "the abolition of evil" (*Memory and Identity*). It is by this excess of love that he reestablishes justice among men and with God.

By his cross and resurrection, the Son assumes the sin of the world in order to free us from it. His cross is at the same time both the judgment of the world and the revelation of mercy and forgiveness. By baptism, he saves humanity in order to transform

it into the image of his Face. "Who sees the Son, sees the Father." By the Holy Spirit we can become merciful as the Father is merciful. In this consists the way of perfection of everyone. Only mercy brings about true justice. Only mercy proclaims the truth of man and his future. Relationships of mercy can bring about a true fraternal bond among us. This is how the civilization of love can be established among men (*Novo millenio ineunte*, 8).

Saint John Paul II, who contemplated in Jesus Christ both the true face of God and the true face of man, recognized in Mercy the spark of a new civilization. He saw in it the light that would guide humanity of the third millennium along the way (*Homily*, April 30, 2000). He himself experienced divine mercy in prayer, in meditation on the Word of God and in the sacraments. Concerning his pontificate, he would say that it was configured by the mystery of divine mercy (*Address*, November 22, 1981). He launched the church into a new evangelization, the paradigm of which was to be the mercy of God. Mercy attested to the credibility of missionaries (*DM*, 13).

Moreover, if the disciple welcomed Mary as mother, "his mercy would extend from age to age." "Mary is the one who, in a special and exceptional manner—more than anyone else—experienced mercy, and at the same time—always in an exceptional manner—made possible her own participation in the revelation of divine mercy by the sacrifice of her heart" (*DM*, 9).

In keeping with the popes of modern times, John Paul II not only wanted to recognize Saint Thérèse of the Child Jesus as an eminent guide along the ways of mercy (*Act of Offering to Merciful Love*), but even raise her to the rank of Doctor of the Church. Having compared her to Saint Catherine of Siena, he presented her as the "Doctor of the Knowledge of Love," and thus of mercy (*Divini amoris scientia*).

Moreover, the Polish Pope was able to uncover in the mystical writings of Sister Faustina Kowalska, his compatriot from Kraków, a vigorous description of Mercy for today. She became for him "secretary" of the traits of the merciful Christ. She was able to hear this directive of Jesus: "Announce to the whole world my Mercy, the only hope." He canonized her in the year 2000. A little later, just after September 11, 2001, he invited all humanity, regardless of politics or religion, to turn with determination to the mystery of the mercy of Jesus: "Humanity will only find peace when it confidently turns to my Mercy" (*Diary of St. Maria Faustina Kowalska*, 300).

Pope Francis, inspired by Saint John Paul II who designated him cardinal, convinced of this paradigm, wanted to proclaim in this same spirit a Jubilee Year of Mercy of great scope (2016). He sought to involve the whole world and the whole Church in the knowledge, the praise, the announcement and the testimony of the mercy of God. He emphasized the spiritual and corporal works of mercy. He wished henceforth that shrines particularly become places where pilgrims could experience in depth the life-giving force of divine mercy. May our shrine of Saint John Paul II become for all an "oasis of mercy," a source where all can drink from the springs of mercy, to meet true

witnesses of this inexhaustible love of God to be shared with the greatest number.

"Bring about, Lord, that all the inhabitants of the earth experience your mercy" (Saint John Paul II, *Prayer of Consecration of the World to Mercy*, August 17, 2002).

May all the saints, who each in their own way and with their proper perspective on the aspects of God's mercy, instill in us the desire to walk in the adventure and creativity of mercy. May our gaze be merciful, our eyes be merciful, our ears, our mouth, our hands and our feet. May everyone humbly turn to the other to welcome the mercy of God that comes to him through the other. May all human beings, following the example of Christians, draw from the springs of God's love, to mutually quench their thirst and thus become icons of mercy for the world.

"In the mercy of God, the world will find peace, and man will find happiness! Be Witnesses of mercy" (*Homily*, August 17, 2002).

Fr. Patrice Chocholski  
Rector of the Shrine of Ars

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# Excerpt From The Book of Her Life

## INTRODUCTION

### Main Ideas

Teresa in a letter once called this work of hers the *Book of God's Mercies*. The infinite divine mercy, persistent and inexhaustible alongside our shoddy lives, provides the underlying doctrinal support of her *Life*. Convinced of her own misery, she is convinced too that the story of her life can serve as a dark backdrop for the glorious contrasting light of His Majesty's mercy. And what mercy; reckless and prodigal and lavish, without any seeming limits to the favors He bestowed.

Her doctrinal thesis rises out of her personal story. The mercy of God reaching out to the misery of humans is not an exception but a law. Mercy and munificence pervade the divine attitude, reaching out toward every soul. She is certain that everyone is called to the summit of the mountain where only the glory of God dwells, that God is keeping watch, waiting for the hour to give. Teresa, or the reader, can put off the hour; yet if and when it arrives, early or late (her early childhood or her late conversion), God will not fail to act with a generous mercy substantially identical with that referred to in the book. "Oh, what a good friend You make, my Lord! How you proceed by favoring and enduring. You wait for others to adapt to Your nature, and in the meanwhile You put up with theirs!" (ch. 8, 6). It is in this sense that Teresa's case is a typical one.

For the hour to arrive, an unavoidable condition is required: total surrender to God. "Let Your will be done in me in every way, and may it not please Your Majesty that something as precious as Your love be

given to anyone who serves You only for the sake of consolations" (ch. 11, 12). In addition, sounding like a wiry old Zen master, she insists again and again on determination. The determination must be joined to the surrender, determination to follow Christ in this way even though the dryness may last for one's whole life (ch. 11, 10). His Majesty wants this determination, and He is a friend of courageous souls (ch. 13, 1-3). Courage and determination, on the other hand, do not go without recompense. "But I have seen clearly that God does not leave one, even in this Life, without a large reward" (ch. 11, 11).

Individuals then, must undergo a change in the recesses of their being before they can perceive and follow the delicate urgings of the Spirit, become somewhat like those newly-discovered precision instruments capable of the subtlest forms of reception and transmission. This requires the time and the effort. "The most we have to strive for in the beginning is to care for oneself alone and consider that there is nothing on earth but God and oneself" (ch. 13, 9).

This brings us to the central theme of her book: mental prayer, which she conceived of as "an intimate sharing between friends...taking time frequently to be alone with Him who we know loves us" (ch. 8, 5). This concept of prayer as a relationship between friends who know they love each other and need to be alone in order to share intimately their deepest feelings and thoughts is the simple and strikingly human Teresian characteristic of the

path to perfection. Teresa as a young girl and later as a young religious felt powerfully drawn to human friendship. She was highly talented in the art of conversation. But she experienced as well that so much of her conversation, weighty or frivolous, was enervating to the life of the Spirit. "For more than eighteen of the twenty-eight years since I began prayer, I suffered this battle and conflict between friendship with God and friendship with the world" (ch. 8, 3). Feeling powerless in her struggle (for it is necessary that "we see by experience our own worthlessness so that what happened to Lucifer will not happen to us" [ch. 11, 11]), she one day, while praying in solitude to her God for light about some friendships to which she was attached, experienced her first rapture in which she heard the words: "No longer do I want you to converse with men but with angels." The words were efficacious. "I have never again been able to tie myself to any friendship or to find consolation in or bear particular love for any other persons than those I understand love Him and strive to serve Him" (ch. 24, 5-6). Her unusual capacity for friendship was lifted up and transformed. Prayer is an actuation of the theological virtues; charity is friendship of human beings with God. The friendship is intensified through the growth simultaneously of charity and prayer, a growth coinciding with the four ways of watering the garden, the four degrees of prayer, or ways of receiving the inflow of grace.

The dimensions of this development can be grasped by observing the first and last degree. At the outset the prayer begins with an ascetical effort at personal communion with God, either by means of the tedious and often dry exercise of discursive meditation or by patient repetition of vocal prayer—in both cases always making the effort to keep Christ present. These initial efforts reach their culmination in the higher mystical graces, with locutions, visions, and

union, when the divine Friend removes some of the veils and reveals His presence.

With the support of these graces, she is ready to discuss another important topic: the sanctifying power of the mystical favors. While writing her *Life* she is undergoing herself a transfiguration in the depths of her being. Still not clearly aware of what the outcome will hold, she knows with strong conviction that this kind of grace bears with it an incomparable efficacy. Human efforts of the other kind, even though intense and forceful, lie on a more superficial plane, remaining weaker in their effect. Long years of painful efforts and tenacious struggle do not reach into the deep caverns of energy and power as does a brief experience of these supernatural graces. In speaking of mystical understanding she concludes: "...one of these favors is enough to change a soul completely" (ch. 27, 9).

Her mission is the mystical life. She protests against those who belittle its graces or, on the other hand, those who think these graces can be evoked through subtle techniques, that the toad can fly of itself whenever it wants (ch. 22, 13). No. In regard to the mystical graces one's whole task consists in accepting the cross of dryness with courage and humility and the freedom of spirit that comes with detachment from consolation; it consists in persevering in prayer so as to remain open to receive what God gives: first the little spark, which in turn will enkindle the large fire. "I say only that prayer is the door to favors as great as those He granted me. If this door is closed, I don't know how He will grant them" (ch. 8, 9). And so she goes on—underscoring her basic message, that the favors of the mystical life have an incomparable value. "Let us not cease to believe that even in this life God gives the hundredfold" (ch. 22, 15).

Kieran Kavanaugh, O.C.D.†

## Letter 22

Jesus be in your soul, my daughter in Christ.

In reading your letter I felt sorry for you in your affliction, and I grieve over it because of the harm it can do your spirit and even your health. But you ought to know that I don't think you should be as afflicted as you are. For I do not see in Our Father any kind of dissatisfaction with you or even any recollection of such a thing. And even if he may have had some, now with your repentance it would be lessened. And if he should still show some displeasure, I will take care to speak well of the matter. Do not be troubled or pay any attention to this, for you have no reason to. I certainly believe it is a temptation the devil brings to your mind so that what should be employed in God is taken up with this.

Be courageous, my daughter, and give yourself greatly to prayer, forgetting this thing and that, for after all we have no other good or security or comfort than this, for after having left all for God, it is right that we not long for support or comfort in anything but him, and it is still a great mercy...

Address: To Madre Leonor de San Gabriel, subprioress of the discalced Carmelite nuns in Córdoba. June or July, 1590 (?).  
St. John of the Cross

## Separation from God

1. O life, life! How can you endure being separated from your Life? In so much solitude, with what are you occupied? What are you doing, since all your works are imperfect and faulty? What consoles you, O soul, in this stormy sea? I pity myself, and have greater pity for the time I lived without pity. O Lord, how gentle are Your ways! But who will walk them without fear? I fear to live without serving You; and when I set out to serve You, I find nothing that proves a satisfactory payment for anything of what I owe. It seems I want to be completely occupied in Your service, and when I consider well my own misery I see I can do nothing good, unless You give me this good.

2. O my God and my Mercy! What shall I do so as not to undo the great things You've done for me? Your works are holy, they are just, they are priceless and done with great wisdom, since You, Lord, are wisdom itself. If my intellect busies itself with this wisdom, my will complains. It wouldn't want anything to hinder it from loving You, because the intellect cannot reach the sublime grandeurs of its God. And my will desires to enjoy Him, but it doesn't see how it can since it is placed in a prison as painful as is this mortality. Everything hinders my will, although it was helped by the consideration of your grandeurs, by which my countless miseries are better revealed.

3. Why have I said this, my God? To whom am I complaining? Who hears me but You, my Father and Creator? That You might hear of my sorrow, what need have I to speak, for I so clearly see that You are within me? This is foolish to me. But, alas, my God, how can I know for certain I'm not separated from You? O my life, how can you live with such little assurance of something so important? Who will desire you, since the gain one can acquire or hope for from you, that is, to please God in all, is so uncertain and full of dangers?

St. Teresa of Jesus *Soliloquies 1*

## Merciful Redeemer and Just Judge

**M**y soul grew greatly distressed, my God, while considering the glory You've prepared for those who persevere in doing Your will, the number of trials and sufferings by which Your Son gained it, and how much in its greatness love, which at such a cost taught us to love, deserves our gratitude. How is it possible, Lord, that all this love is forgotten and that mortals are so forgetful of You when they offend You? O my Redeemer, and how completely forgetful of themselves they are! What great goodness is Yours, that You then remember us, and that though we have fallen through the mortal wound we inflicted on You, You return to us, forgetful of this, to lend a hand and awaken us from so incurable a madness, that we might seek and beg salvation of you! Blessed be such a Lord; blessed be such great mercy; and praised forever such tender compassion!

Oh, my soul, bless forever so great a God. How is it possible to turn against Him? Oh, how the greatness of Your favor, Lord, harms those who are ungrateful? May You, my God, provide the remedy. Children of the earth, how long will you be hard of heart and keep your hearts opposed to this most meek Jesus? What is this? Shall our wickedness against Him perhaps endure? No, for the life of humans comes to an end like the flower of the field, and the Virgin's Son must come to give that terrible sentence. O my powerful God! Since even though we may not so desire, You must judge us, why don't we consider how important it is to please You before that hour comes? But who, who will not want so just a Judge? Blessed will they be who in

that fearful moment rejoice with You, my God and Lord! The soul You have raised up has known how miserably lost it was for the sake of gaining a very brief satisfaction, and it is determined to please You always. Since You, my soul's Good, do not fail those who desire You or cease to respond to those who call upon You, what remedy, through Your favor, Lord, will You provide that the soul may be able to live afterward and not be dying over the remembrance of having lost the great good it once possessed through the innocence that came from baptism? The best life it can have is to die always with this feeling of compunction. But the soul that loves You tenderly, how can it bear this?

Yet, what foolishness I'm asking You, my Lord! It seems I've forgotten Your grandeurs and mercies and how You've come into the world of sinners and have purchased us for so great a price and have paid for our false joys by suffering such cruel torments and blows. You have cured my blindness with the blindfold that covered Your divine eyes and my vanity with that cruel crown of thorns!

O Lord, Lord! All this saddens more the one who loves You. The only consolation is that Your mercy will be praised forever when my wickedness is known. Nevertheless, I don't know if this weariness will be taken away until all the miseries of this mortal life are removed by seeing You.

St. Teresa of Jesus  
*Soliloquies 3*

## Advent...and The Boxes

The Gospel describes how John the Baptist instructed those who wanted to begin a new life. In the preceding passage he dismissed as a "brood of vipers" the self-righteous who had come to hear him solely out of curiosity. The answer he gives to those ready to repent, which includes people who were despised, such as tax collectors and foreign soldiers, reveals that Jesus' radical love-commandment was thoroughly anticipated in the Old Covenant. Indeed it was something that could dawn on any unspoiled conscience. The teaching of John the Baptist has to do with sharing when my neighbor lacks sufficient clothing or food. It has to do with justice in the course of collecting taxes and other dues. It has to do with observing limits in matters of power—something that can be difficult for military people—no theft, extortion, or pressure for more pay. What John insists on can be defended out of the prophets; there is no need to confuse him with the coming Messiah.

The Messiah, before whom the Baptist humbles himself, will bring a completely different means of purification: the Holy Spirit, who will reveal our sins to us from God's perspective and who can burn them away with his fire. He will also confront us with the ultimate decision between Yes and No, wheat and chaff. Giving this sort of direction places the Baptist, who is the "greatest born of women," at the extreme end of the time of preparation. He is already fully able to catch sight of the new beginning. Perhaps, because of his profound humility he is even able to cross the boundary: as "friend of the Bridegroom,"

whose baptism is adopted by the Bridegroom so that it can be filled with new meaning.

The first reading from Zephaniah (Fear not O Zion), which calls on Israel to exult, speaks to its own time but also points to the future: "On that day it shall be said to Jerusalem. . . ." This means that today human beings can already rejoice over what is yet to come. And they can do this not with a mixture of joy and fear, but in a joy that is based on God's own joy: "The Lord rejoices and exults over you as one sings joyfully at a feast." For the believer, Advent is not a time of vacillating between fear and hope, for the arrival of the Redeemer that has been announced is a certainty. The feast is sure to get underway. All that is asked of us is that we not let our heads droop in unbelief or mistrust about whether God will keep his promise. This applies to his first Advent as much as to his second.

The Lord is near. In the second New Testament reading, this joyful hope grows stronger, to the point that we are commanded not to be anxious about anything. We are told not merely to be free of anxiety, but to have a "joy in the Lord," which alone can bring "peace," which "surpasses all understanding," and which eliminates any thought that our hope might be in vain. But this joyful glimpse of the Lord's approach must prove itself in mutual love within the community, a "kindness" recognizable even to non-Christians. The joy with which we approach the Lord must be an apostolic joy: A trust that lets God take care of all earthly

concerns (as the Sermon on the Mount insists) is a Christian trust only if it is bound up with prayer that asks for daily bread and is thankful for what has been received.

Joy comes then from a concentration on the Lord, a trust that lets God take care of all earthly concerns. Such trust creates an interior silence where we can find God. Advent is the time for the silence that accompanies joy and trust in God. It is a time for recollection. The beauty of a recollected soul is the unity of her spirit, which is not divided and dissipated among creatures but is entirely concentrated on God. Then God takes pleasure in her and often manifests Himself to her, transforming her recollection, that is her "silence," and making it divine, for as St. John of the Cross says, "the knowledge of God is in divine silence" B (*Sayings of Light and Love*, 26). Blessed Elizabeth of the Trinity exclaimed: "O eternal Word, utterance of my God, I desire to spend my life in listening to You!" (*Prayer, Oh My Lord, Trinity Whom I Adore*) When we pour ourselves out on creatures and waste our time, we stop listening, we lose the secret of silence.

The consumer society is a noisy society based on a craving for things. Nowadays during Advent—the liturgical season for silence and recollection in a joyful, trustful and peaceful expectation—the consumer society, the noisy society, the craving for things from the world around us easily moves in more and more, takes over and causes a cacophony where there could have been an inner, divine silence. We let things take the place of this silence.

The money society has expanded to fill the vacuum left after people allow their religion, their spirituality, their prayer life sag, collapse or sometimes even self-destruct. Now we live in a world where all values are relative, equal, and therefore without authority,

truly matters of style. Dee Hock, the former chief of the Visa bank card operation has said: "It's not that people value money more but that they value everything else so much less—not that they are more greedy, but that they have no other values to keep greed in check."

What has our society built for the people? We have built pleasure domes of commerce dedicated to the search, great agglomerations of shops under one roof, climate controlled, adorned by trees and fountains that never see the sun, places where some people spend entire days, unashamed. We've even seen bumper stickers say, "I Shop, Therefore I Am."

For many, the separation of Church and State has come to mean, "keep religion out of sight." And while religion becomes secularized, buying and consuming have become vehicles for experiencing the sacred. The infinite longing of the human heart has been introjected into products—the newest, the best, the costliest, the always interminably improved. Our malls are cathedrals of consumption. Eternity is found in Calvin Klein bottles. Infinity in a Japanese automobile. One's heart, no longer a throne wherein the transcendent personal God might dwell, no longer engaged by a knowing and loving trinitarian encounter, is restless until it rests—now anchored or even chained by the promise of possessions.

Accumulation is king. An historian, Maury Kline, has written, "Ours is an age where traditional self-identities are under great attack and great strain just from the pace of change. In that situation, money becomes a way of defining who you are by what you have."

Our craving to possess and consume more makes for interior noise. It is a function both of misplaced transcendence and misplaced immanence. We

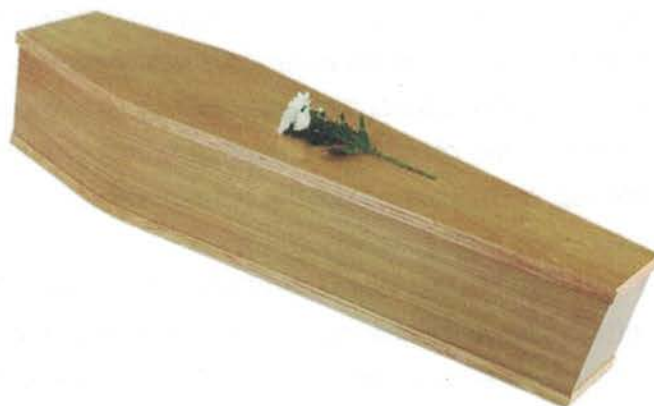
are not only in search for the sacred in the object, we look for ourselves there. The more we have, the more we think we have of God. The more we possess, the more being we think we have. And this, as might be expected, confirms the absence of personal intimacy with God and others. The lost interior person, whose consuming and producing become self-destructive, is capable only of injuring others in one way or another. The human being is reduced to the status of a thing through all the things it craves.



So we fill our closets with things until there is no more room. Then we put them in boxes and fill our attics, and when the attics are filled with our things, we fill our basements with boxes of things. And when there is no more room for our things in the house we move to the garage and store boxes of things in the garage. And when the entire house and the entire garage are so filled with our things that we have no more room, we hold a garage sale to make more room and money for more things. "But after you die, they put you in a box and you're the only thing in the box."



The Advent liturgy pleads with us to pray, "O Lord, grant me the pure, strong love that seeks You alone. Grant that I may hunger and thirst for nothing but you." All my cravings are noise. Give me silence, your divine silence, the joy and peace that come from wanting You alone. "Rejoice in the Lord always! I say it again, Rejoice! Everyone should see how unselfish you are."



3rd Sunday of Advent, Year C

1) Zeph 3:14-18a

2) Phil 4:4-7

G) Lk 3:10-18

Fr. Kieran Kavanaugh, O.C.D.<sup>†</sup> shared this piece with us but we do not have all the sources of where the different texts came from. It is amusing and has a good message.



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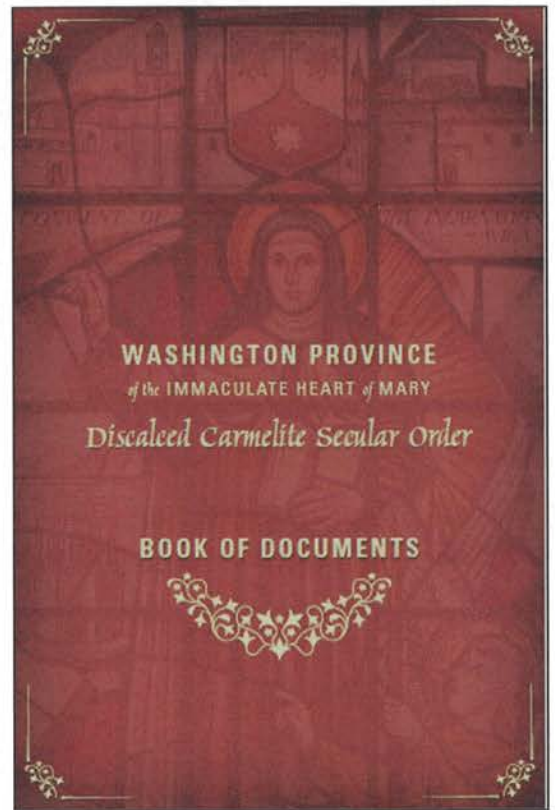
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## The Mercy of God - Psalms



### *A prayer for God's grace to assist us to the end.*

85:1. A prayer for David himself.

Incline thy ear, O Lord, and hear me: for I am needy and poor.

2. Preserve my soul, for I am holy: save thy servant, O my God, that trusteth in thee.
3. Have mercy on me, O Lord, for I have cried to thee all the day.
4. Give joy to the soul of thy servant, for to thee, O Lord, I have lifted up my soul.
5. For thou, O Lord, art sweet and mild: and plenteous in mercy to all that call upon thee.
6. Give ear, O Lord, to my prayer: and attend to the voice of my petition.
7. I have called upon thee in the day of my trouble: because thou hast heard me.
8. There is none among the gods like unto thee, O Lord: and there is none according to thy works.
9. All the nations thou hast made shall come and adore before thee, O Lord: and they shall glorify thy name.
10. For thou art great and dost wonderful things: thou art God alone.
11. Conduct me, O Lord, in thy way, and I will walk in thy truth: let my heart rejoice that it may fear thy name.
12. I will praise thee, O Lord my God: with my whole heart, and I will glorify thy name for ever:
13. For thy mercy is great towards me: and thou hast delivered my soul out of the lower hell.
14. O God, the wicked are risen up against me, and the assembly of the mighty have sought my soul: and they have not set thee before their eyes.
15. And thou, O Lord, art a God of compassion, and merciful, patient, and of much mercy, and true.

16. O look upon me, and have mercy on me: give thy command to thy servant, and save the son of thy handmaid.

17. Shew me a token for good: that they who hate me may see, and be confounded, because thou, O Lord, hast helped me and hast comforted me.

---

85:2 *I am holy.* I am by my office and profession dedicated to thy service.

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### *An exhortation to praise God, and to trust in him.*

32:1. A psalm for David.

Rejoice in the Lord, O ye just: praise becometh the upright.

2. Give praise to the Lord on the harp; sing to him with the psaltery, the instrument of ten strings.
3. Sing to him a new canticle, sing well unto him with a loud noise.
4. For the word of the Lord is right, and all his works are done with faithfulness.
5. He loveth mercy and judgment; the earth is full of the mercy of the Lord.
6. By the word of the Lord the heavens were established; and all the power of them by the spirit of his mouth:
7. Gathering together the waters of the sea, as in a vessel; laying up the depths in storehouses.
8. Let all the earth fear the Lord, and let all the inhabitants of the world be in awe of him.
9. For he spoke and they were made: he commanded and they were created.
10. The Lord bringeth to nought the counsels of nations; and he rejecteth the devices of people, and casteth away the counsels of princes.

11. But the counsel of the Lord standeth for ever: the thoughts of his heart to all generations.
12. Blessed is the nation whose God is the Lord: the people whom he hath chosen for his inheritance.
13. The Lord hath looked from heaven: he hath beheld all the sons of men.
14. From his habitation which he hath prepared, he hath looked upon all that dwell on the earth.
15. He who hath made the hearts of every one of them: who understandeth all their works.
16. The king is not saved by a great army: nor shall the giant be saved by his own great strength.
17. Vain is the horse for safety: neither shall he be saved by the abundance of his strength.
18. Behold the eyes of the Lord are on them that fear him: and on them that hope in his mercy.
19. To deliver their souls from death; and feed them in famine.
20. Our soul waiteth for the Lord: for he is our helper and protector.
21. For in him our heart shall rejoice: and in his holy name we have trusted.
22. Let thy mercy, O Lord, be upon us, as we have hoped in thee.



### DEUS MISEREATUR.

#### *A prayer for the propagation of the church.*

- 66:1. Unto the end, in hymns, a psalm of a canticle for David.
2. May God have mercy on us, and bless us: may he cause the light of his countenance to shine upon us, and may he have mercy on us.
  3. That we may know thy way upon earth: thy salvation in all nations.
  4. Let people confess to thee, O God: let all people give praise to thee.
  5. Let the nations be glad and rejoice: for thou

judgest the people with justice, and directest the nations upon earth.

6. Let the people, O God, confess to thee: let all the people give praise to thee:
  7. the earth hath yielded her fruit.
- May God, our God bless us,
8. may God bless us: and all the ends of the earth fear him.



### Letter to Timothy

#### **He puts Timothy in mind of his charge: and blesses God for the mercy he himself had received.**

- 1:1. Paul, an apostle of Jesus Christ, according to the commandment of God our Saviour, and of Christ Jesus our hope:
2. To Timothy, his beloved son in faith. Grace, mercy, and peace from God the Father, and from Christ Jesus our Lord.
3. As I desired thee to remain at Ephesus when I went into Macedonia, that thou mightest charge some not to teach otherwise,
4. Not to give heed to fables and endless genealogies: which furnish questions rather than the edification of God, which is in faith.
5. Now the end of the commandment is charity, from a pure heart, and a good conscience, and an unfeigned faith.
6. From which things some going astray, are turned aside unto vain babbling:
7. Desiring to be teachers of the law, understanding neither the things they say, nor whereof they affirm.
8. But we know that the law is good, if a man use it lawfully:
9. Knowing this, that the law is not made for the just man, but for the unjust and disobedient, for the ungodly, and for sinners, for the wicked and defiled, for murderers of fathers, and murderers of mothers, for manslayers,

10. For fornicators, for them who defile themselves with mankind, for menstealers, for liars, for perjured persons, and whatever other thing is contrary to sound doctrine,
11. Which is according to the gospel of the glory of the blessed God, which hath been committed to my trust.
12. I give him thanks who hath strengthened me, even to Christ Jesus our Lord, for that he hath counted me faithful, putting me in the ministry;
13. Who before was a blasphemer, and a persecutor, and contumelious. But I obtained the mercy of God, because I did it ignorantly in unbelief.
14. Now the grace of our Lord hath abounded exceedingly with faith and love, which is in Christ Jesus.
15. A faithful saying, and worthy of all acceptance, that Christ Jesus came into this world to save sinners, of whom I am the chief.
16. But for this cause have I obtained mercy: that in me first Christ Jesus might shew forth all patience, for the information of them that shall believe in him unto life everlasting.
17. Now to the king of ages, immortal, invisible, the only God, be honour and glory for ever and ever. Amen.
18. This precept I commend to thee, O son Timothy; according to the prophecies going before on thee, that thou war in them a good warfare,
19. Having faith and a good conscience, which some rejecting have made shipwreck concerning the faith.
20. Of whom is Hymeneus and Alexander, whom I have delivered up to Satan, that they may learn not to blaspheme.

but voluntarily, and out of the love of God and virtue; and would do so, though there were no law.

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1:9 *The law is not*, etc. He means, that the just man doth good, and avoideth evil, not as *compelled* by the law, and merely for fear of the punishment appointed for transgressors;



## Launch of the Center of Carmelite Studies

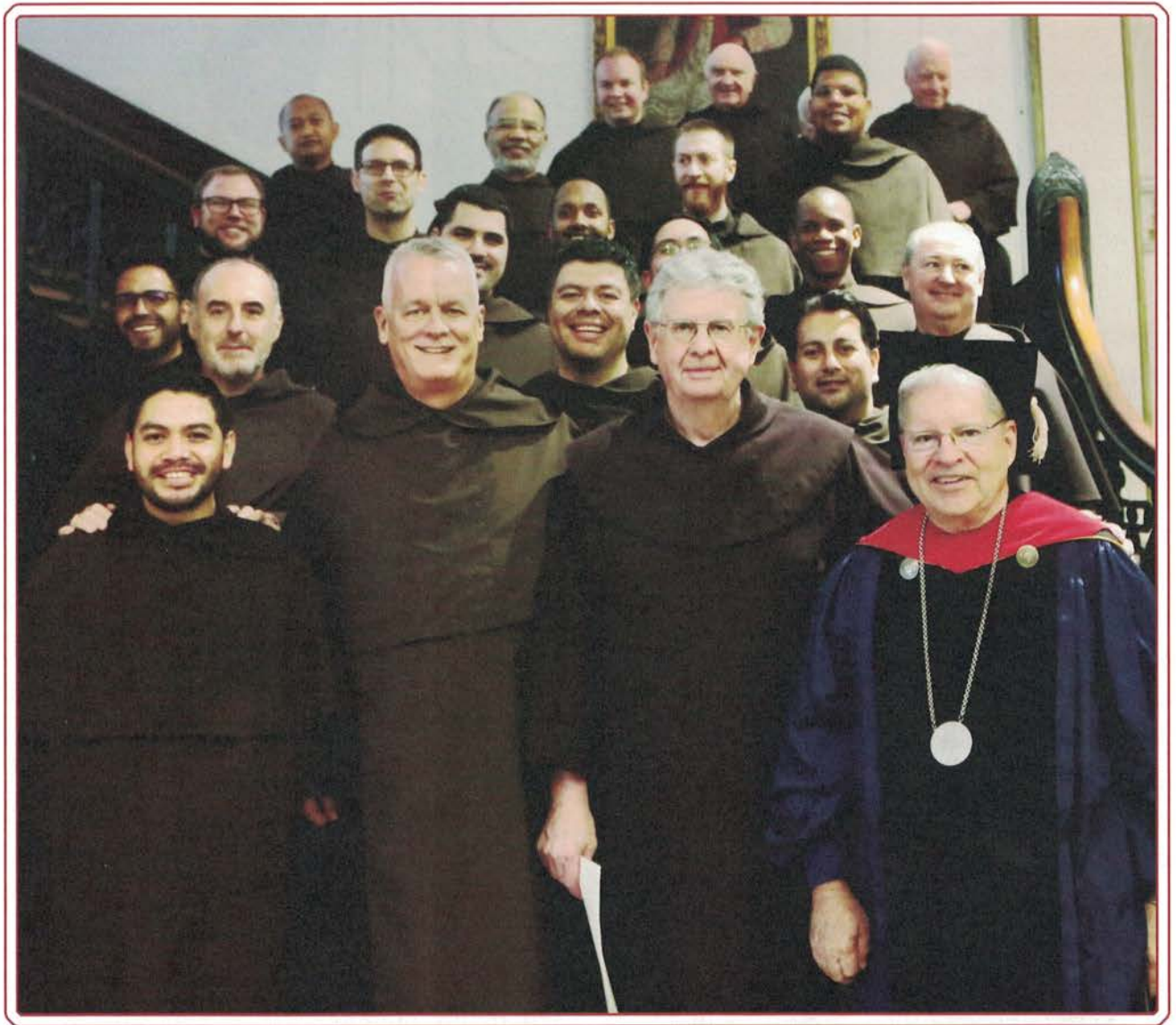


Nearly two years ago, the O.Carm. Province of the Most Pure Heart of Mary donated five million dollars to the Catholic University of America in Washington, DC, for the purpose of establishing a Chair and Center of Carmelite Studies. Their goal was to foster academic study and research into the Carmelite tradition, and to share the fruits of that work with the Carmelite family as well as the broader church and society of today.

On October 15, 2019, during an afternoon ceremony in the foyer of McMahon Hall on the Catholic University campus, the Center was officially launched and Fr. Steven Payne, OCD, was installed as the first chair. Members of the university administration and faculty, as well as representatives of the extended Carmelite family (including Secular Carmelites)

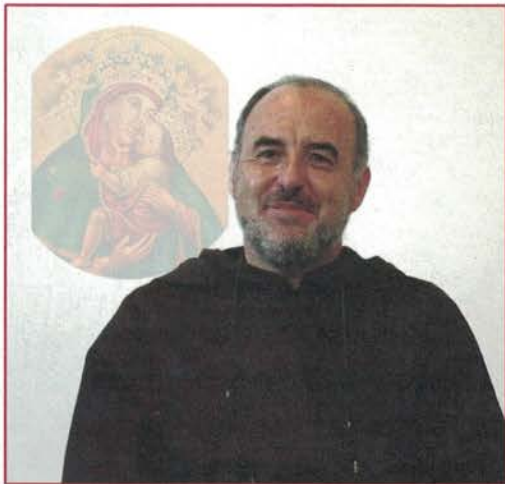
participated. The event was preceded by the Mass in honor of St. Teresa of Avila, as well as a talk by the outgoing Prior General of the Carmelites, Fr. Fernando Millan, O.Carm., on Bl. Titus Brandsma as a model Carmelite scholar.

In his remarks at the installation, Fr. Steven noted some of the initiatives the Center hopes to begin soon, including more Carmelite courses (on campus and online), the possible revival of a graduate certificate program in Carmelite Studies, scholarships for doctoral students working on Carmelite topics, the organizing of various conferences, speakers, and workshops, and much more. He hopes that the Center may have a fully-functioning website soon, and requests the prayers and support of the Secular Carmelites.

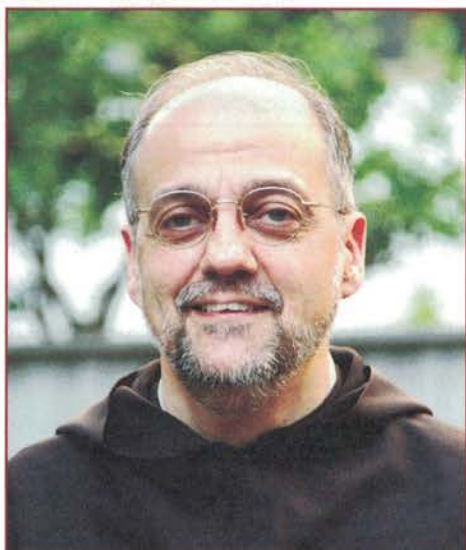




## The Center for Carmelites Studies has sponsored two major talks by the two Carmelite Superiors



Father Fernando Millán Romeral, O. Carm., who recently completed two terms as Prior General of the Order of Carmelites presented his lecture on *Blessed Titus Brandsma: Carmelite Scholar for Our Times* on the day of the inauguration of the Center for Carmelites Studies at Catholic University on October 15, 2019—the Feast of St. Teresa of Jesus.



Father Saverio Cannistrà, O.C.D., the Superior General of the Discalced Carmelite Order, presented a lecture on *Friendship and Love of God in Saint Teresa of Avila* on November 18, 2019 at the Catholic University of America, Washington, D.C.



**M**y dear Secular Carmelite brothers and sisters, I believe a number of you have been receiving information from or about the Carmelite Institute of North America (CINA), with its offices at Whitefriars Hall here in Washington, DC (see [carmeliteinstitute.net](http://carmeliteinstitute.net)). Some of you have contacted the OCDS Main Office with questions. I was one of those originally involved in the founding of the Institute, I served a term as its president, and I was recently re-appointed to the position by the US Carmelite Provincials. So Mary Harrington, OCDS, who herself served for many years as the Institute's executive director, has asked me to write a brief explanation of the Institute's origins and aims, for those who may not know the background.

Of course, the idea of collaboration within the extended Carmelite family was not new when the Institute was founded. There were already a number of important initiatives, like the Carmelite Forum which used to organize summer programs in Carmelite spirituality at St. Mary's College in South Bend, Indiana. However, to the best of my recollection, the immediate impetus for the Carmelite Institute came from a letter of August 3, 1991 from the Discalced Carmelite Father General, Camilo Maccise, OCD, to the North American OCD

Provincials, recommending that they pursue the "creation of an accredited Institute of Spirituality in the United States". I was on the Provincial Council at the time.

Eventually realizing that the Provincial Council did not have the time and energy to move this forward, we asked the Institute of Carmelite Studies (which operates ICS Publications) to organize a preliminary gathering to explore possibilities. Accordingly, the ICS chairman at the time, Fr. Regis Jordan, OCD, invited representatives of the three OCD provinces and two O.Carm. provinces in the USA to a gathering at our retreat house in Peterborough, NH in May 1992.

Those attending strongly supported the idea of establishing such a collaborative institute, and designated a sub-group to work on a mission statement and other suggestions for the Provincials. When the Provincials next met, they appointed a steering committee, which began developing a number of concrete proposals regarding possible structure, membership, activities, etc.

Subsequently, an organizational meeting of the Carmelite Institute was held on April 14-15, 1995, with representatives of all the branches of the Carmelite

family invited, including the OCD and O.Carm. friars and nuns, the Secular and Lay Carmelites, and the various "active" Carmelite women's congregations.

By the end of the two-day gathering, the five provincials officially founded the Institute. Initially the Institute set itself a very ambitious agenda, which included publications, translation projects, accredited courses, workshops and symposia, pastoral teams, a speakers' bureau, internet resources and so on. Not all of these aspirations came to fruition. With the closing of the Washington Theological Union, for example, the Carmelite Institute was no longer able to offer accredited "distance learning" courses in the Carmelite tradition. As with so many worthwhile projects, the Institute has been hampered by limited personnel and funding. That is why you may have received requests for donations, or even notice of a "GoFundme" campaign, so that we can do more.

It is worth remembering that the Carmelite Institute of North America is intended to serve the whole Carmelite family, with its diverse perspectives,

needs, and interests. Thus we tend to take a "big tent" approach, sharing whatever resources that we believe some Carmelites may find useful and thought-provoking, without necessarily concurring with all that a particular speaker or article has said, without claiming that it is equally helpful for all Carmelites, and without pretending to represent any official position of the Provincials or the Order. It is to be expected also, in our polarized contemporary environment, that some of what CINA provides may at times be deemed too "liberal" by some Carmelites or too "conservative" by others, or perhaps even out of touch and irrelevant. In a church and spiritual tradition as vast and diverse as ours, there are bound to be legitimate differences of opinion on many issues. But we would never knowingly encourage anything harmful or contrary to the faith. At the same time, suggestions and constructive criticism are welcome, so that we may continue to improve our service to the whole Carmelite family. In short, the Carmelite Institute certainly welcomes increasing participation by the Secular Carmelites, who are already represented on the Institute's Board of Directors.

Fraternally,  
Fr. Steven Payne, OCD

## To Padre Jerónimo Gracián, Pastrana/Alcalá

**A**vila, December 1577 (?)

*These two fragments may belong to different letters. They seem to belong to the period in which Gracián was waiting for a decision from the new nuncio, Felipe Sega, and living an intensely ascetical life.*

\*\*\*\*\*

I praise our Lord highly that he is giving you this quiet and the desire to please him in everything, and that he enlightens you at times with such delightful understanding. This is all the work of his great mercy. Well, His Majesty must give the help that matches the trials, and since they are great, so also are the favors. May his name be blessed forever.

I tell you, mi padre, that it would be good for you to get your sleep. Realize that you have a great deal of work, and the tiredness is not felt until the head gets into such a condition that there is no remedy, and you already know how important your health is. In this matter follow the opinion of another, out of love of God, and when it is time to sleep set aside your projects, however necessary, and your prayer. Consider doing me this favor. When he sees this fervor of spirit, the devil often presents things as of great importance for God's service so that the good he cannot cut short by one extreme he does by another.

St. Teresa of Jesus

## Recovering Lost Time

**I**t seems, my Lord, my soul finds rest in considering the joy it will have if through Your mercy the fruition of Yourself is granted it. But first it would want to serve You since it will be enjoying what You, in serving it, have gained for it. What shall I do, my Lord? What shall I do, my God? Oh, how late have my desires been enkindled and how early, Lord, were You seeking and calling that I might be totally taken up with You! Do You perhaps, Lord, abandon the wretched or withdraw from the poor beggar

when he wants to come to You? Do Your grandeurs or Your magnificent works, Lord, perhaps have a limit? O my God and my Mercy, how You can show them now in Your servant! You are mighty, great God! Now it can be known whether my soul understands itself in being aware of the time it has lost and of how in a moment You, Lord, can win this time back again. It seems foolish to me, since they usually say lost time cannot be recovered. May You be blessed, my God!

St. Teresa of Jesus  
*Soliloquies 4*

# In Remembrance of Our Beloved Deceased



*I heard Jesus' voice say, "Come unto me and rest;  
Lay down your head upon my breast."  
I came to Jesus as I was, and in him found a resting  
place, peace, silence, and joy.  
I was revived and now I live in Him for eternity.  
I live in a bright, glorious light and will walk with Jesus  
for ever and ever: Amen*

## 2017

Dora Calandrini  
Definitive Promise: *Date Unknown*  
Began Eternal Life: 7/14/2017  
Our Lady of Mount Carmel  
and St. Teresa of Jesus  
Roxbury/Brighton, MA

## 2018

Joanne S. Clough  
"Mary of the Sacred Heart  
and Agonizing and Sorrowful  
Hearts of Jesus and Mary"  
Definitive Promise: 5/28/1980  
Began Eternal Life: 3/8/2018  
Our Lady of Guadalupe  
Amsterdam, NY

James Freeman  
"Simon"  
Definitive Promise: 7/12/2016  
Began Eternal Life: 10/5/2018  
Our Mother of Good Counsel  
Dayton, OH

Martin Hogan  
"Francis Joseph of the  
Immaculate Heart of Mary"  
Definitive Promise: 5/7/1995  
Began Eternal Life: 8/29/2018  
Our Lady of Mount Carmel  
and St. Teresa of Avila  
Des Plaines, IL

Genevieve Mary Kwiek  
"Mary Rose of Divine Mercy  
and St. Rita"  
Definitive Promise: 7/9/2005  
Began Eternal Life: 12/12/2018  
Our Lady of Mount Carmel,  
Mother of the Eucharist  
Syracuse, NY

Marlene Lamont  
"Teresa of the Trinity  
in Mary of Nazareth"  
Definitive Promise: 7/19/2008  
Began Eternal Life: 4/29/2018  
Our Lady of Mount Carmel  
and St. Joseph  
Bronxville, NY

Mary Louise Maier  
"Mary of the Eucharistic Heart  
of Jesus"  
Definitive Promise: 5/18/2002  
Began Eternal Life: 11/24/2018  
Our Lady of Mount Calvary  
Utica, NY



Pamela McNealy  
"Madalyn of the Parachlete"  
Definitive Promise: 4/22/2001  
Began Eternal Life: 12/26/2018  
Our Lady of Mount Carmel  
and St. Teresa of Jesus  
Brighton, MA

Robert E. Nolte  
"Damien Francis of the Sacred Heart  
of Jesus and Mary"  
Definitive Promise: 3/22/1963  
Began Eternal Life: 7/20/2018  
Our Lady of Mercy  
Schenectady, NY

Margaret Ann Roser  
"Margaret Ann of Teresa of Jesus"  
Definitive Promise: 4/18/2009  
Began Eternal Life: 11/21/2018  
Our Lady of Mount Calvary  
Utica, NY

Linda (Farley) Rossi  
"Anne of Jesus, Servant of God"  
Definitive Promise: 9/5/2012  
Began Eternal Life: 5/7/2018  
Our Lady of Mount Carmel  
and St. Teresa of Avila  
Des Plaines, IL

# 2019

Josefina "Josie" Anin  
"Mary Therese of The Divine Mercy"  
Began Eternal Life: 2/28/2019  
Our Lady of the Paraclete,  
Mother of the Eucharist  
Ann Arbor, MI

Richard Baginski  
Definitive Promise: 1/8/2011  
Began Eternal Life: 5/14/2019  
Our Lady, Mother of Mercy  
Sterling Heights, MI

Paul Edgar Barron  
"Paul"  
Definitive Promise: 5/28/2016  
Began Eternal Life: 3/10/2019  
Sacred Heart of Jesus  
Clarkston, MI

Ivan Berg  
Definitive Promise: 10/24/2005  
Began Eternal Life: 9/11/2019  
St. Joseph  
Green Bay, WI

Ofelia Bergeron  
"Maria Basilla"  
Definitive Promise: 12/14/1998  
Began Eternal Life: 9/8/2019  
Our Lady of Fatima  
Bunnell, FL

Dolores Betts  
"Dolores of the Cross"  
Definitive Promise: 7/4/2003  
Began Eternal Life: 10/21/2019  
Holy Spirit  
Louisville, KY

Dolores Marie Boyle  
"Theresa Michael of Our Lady"  
Definitive Promise: 5/17/1998  
Began Eternal Life: 4/4/2019  
Our Lady of Mount Carmel  
Crystal, MN

Mary Lou Bueno  
Definitive Promise: 7/11/2010  
Began Eternal Life: 6/13/2019  
St. Elizabeth of the Trinity  
Holyoke, MA

Claire M. Cadorette  
"Claire of the Holy Spirit"  
Definitive Promise: 3/7/1968  
Began Eternal Life: 1/31/2019  
Our Lady of Mount Carmel  
and St. Therese of the Child Jesus  
Barrington, RI

Margaret Mary Callahan  
"Margaret Mary Emmanuel"  
Definitive Promise: 11/3/2018  
Began Eternal Life: 3/24/2019  
Blessed Virgin Mary and St. Joseph  
Concord, NH

Mary E. Cipullo  
"Mary Teresa of the Trinity"  
Definitive Promise: 2/18/1990  
Began Eternal Life: 5/20/2019  
Our Lady of Mount Carmel  
and St. Teresa of Jesus  
Roxbury/Brighton, MA

Anne Cominskie  
"Anita of the Holy Child"  
Definitive Promise: 7/20/1998  
Began Eternal Life: 2/28/2019  
St. Therese of the Child Jesus,  
the Little Flower  
Cherry Hill, NJ

Alexandra Cooney  
"Mary Alexandra of the Holy Spirit"  
Began Eternal Life: 4/24/2019  
Our Lady of Mount Carmel  
and St. Teresa of Avila  
Des Plaines, IL

Marian Costa  
Definitive Promise: 11/22/2005  
Began Eternal Life: 12/31/2019  
Our Lady, Mother of Divine Grace  
Columbus, OH

Roger Craft  
"St. Raphael Kalinowski"  
Definitive Promise: 1/19/2014  
Began Eternal Life: 3/28/2019  
Mary, Queen of Carmel  
Lakeland, FL

Michael Francis Patrick Curry  
"Michael of the Archangels"  
Definitive Promise: 9/21/2005  
Began Eternal Life: 6/6/2019  
St. John of the Cross  
Endwell, NY

Mary Patricia Delaney  
Definitive Promise: 10/28/2011  
Began Eternal Life: 7/15/2019  
Espousal of Mary and Joseph  
Newark, DE

Deirdre Donoghue  
"Deirdre of Grace"  
Definitive Promise: 10/19/1996  
Began Eternal Life: 5/13/2019  
Espousal of Mary and Joseph  
Brighton, MA

Margaret Droll  
"Margaret of Jean Baptiste"  
Definitive Promise: 1/1/1997  
Began Eternal Life: 1/27/2019  
Espousal of Mary and Joseph  
Brighton, MA

Eugenie Dugue  
"Joseph of the Will of God  
and the Holy Face"  
Definitive Promise: 11/13/1991  
Began Eternal Life: 10/12/2019  
Our Lady of Mount Carmel  
and St. Teresa of Avila  
Des Plaines, IL



Eunice Egbeh  
"Eunice Chisom of the Immaculate  
Heart of Mary, Our Lady  
of All Nations"  
Began Eternal Life: 6/19/2019  
St. Teresa of Jesus  
Bridgeton, NJ

Sara J. "Sally" Eick  
"Catherine of Pure Love"  
Definitive Promise: 11/12/1988  
Began Eternal Life: 5/19/2019  
Infant Jesus of Prague  
Traverse City, MI

Ann Florek  
"Mary, Queen of the Holy Rosary"  
Definitive Promise: 1/21/2006  
Began Eternal Life: 2/28/2019  
Mary, Queen of Carmel  
Lakeland, FL

Paula Fluck  
"Paula of the Cross"  
Definitive Promise: 10/14/1989  
Began Eternal Life: 10/9/2019  
Our Lady of Divine Providence  
New Brighton, MN

Emmanuel Arthur Franco  
Definitive Promise: 5/18/2005  
Began Eternal Life: 4/7/2019  
Assumption of the Blessed  
Virgin Mary  
Detroit, MI

Angeline M. Fugarino  
"Maria of the Immaculate  
Conception"  
Definitive Promise: 12/16/1984  
Began Eternal Life: 5/29/2019  
Mary, Help of Christians  
Hubertus, WI

Bill Gabriel  
"St. Sharbel Mary of the Holy Cross"  
Definitive Promise: 7/13/2013  
Began Eternal Life: 5/12/2019  
Our Lady of Divine Providence  
New Brighton, MN

Joy Gosine  
"Stella Maris"  
Definitive Promise: 10/23/2016  
Began Eternal Life: 6/25/2019  
St. Joseph Protector  
Harrison Township, MI

Margaret "Peggy" Grady  
Definitive Promise: 6/6/2004  
Began Eternal Life: 11/20/2019  
Regina Pacis  
Ocala, FL

Robert E. Grant  
"John of the Cross"  
Definitive Promise: 10/14/1995  
Began Eternal Life: 5/8/2019  
St. Teresa of Jesus of the Andes  
Danvers, MA

Mary Ann Green  
"Mary Ann of the Sorrowful  
Mother Mary"  
Began Eternal Life: 6/22/2019  
St. Joseph Protector  
Harrison Township, MI



Loretta Grentz  
"Marie Therese of the Hearts  
of Jesus and Mary"  
Definitive Promise: 5/20/1990  
Began Eternal Life: 5/23/2019  
St. Teresa of Jesus  
West Milwaukee, WI

Marjorie Hayes  
Definitive Promise: 11/13/1993  
Began Eternal Life: 3/22/2019  
Mary and Joseph  
Danvers, MA

Mary Louise Hodges  
"Therese of the Little Way"  
Definitive Promise: 10/14/2011  
Began Eternal Life: 6/27/2019  
Compassionate Spirit  
Louisville, KY

Charlotte Isaacson  
"Charlotte of St. Teresa, St. Therese,  
St. John of the Cross"  
Definitive Promise: 9/6/2009  
Began Eternal Life: 11/9/2019  
Our Lady of Mount Carmel  
and St. Teresa of Avila  
Des Plaines, IL

Carol Ann Johnson  
Definitive Promise: 12/1/2002  
Began Eternal Life: 9/26/2019  
St. Joseph - Port Tobacco  
La Plata, MD

Kathryn "Kathy" Jones  
"Teresa John of Mount Carmel"  
Definitive Promise: 3/18/2017  
Began Eternal Life: 6/23/2019  
Our Lady of Mount Carmel  
Swartz Creek, MI

Polly Kahne  
"Paulette of the Fullness of God"  
Definitive Promise: 11/10/2002  
Began Eternal Life: 3/10/2019  
The Child Jesus and  
The Holy Innocents  
Emmitsburg, MD

Edmonia "Eddie" Kearny  
"Therese Mary"  
Definitive Promise: *Date Unknown*  
Began Eternal Life: 7/12/2019  
Our Lady of Mount Carmel  
Washington, DC

Vincent Kochetta  
"Raphael Kalinowski of St. Joseph"  
Definitive Promise: 2/26/2000  
Began Eternal Life: 11/27/2019  
Regina Pacis  
Ocala, FL

Ruth Ann Ku  
"Ruth of the Eucharist"  
Definitive Promise: 10/17/2000  
Began Eternal Life: 5/9/2019  
St. Therese of the Child Jesus  
Annandale, VA

Jill Lobiondo  
"Jill of the Eternal Silence"  
Began Eternal Life: 12/03/2019  
St. John of the Cross  
Vero Beach, FL

Deanna Madonna  
"Mary John Paul II"  
Definitive Promise: 6/4/2007  
Began Eternal Life: 6/25/2019  
Our Lady of Guadalupe  
Amsterdam, NY

Joseph Edward Marine  
Definitive Promise: 10/3/2015  
Eternal Life: 4/19/2019  
Assumption of the  
Blessed Virgin Mary  
Detroit, MI

Nancy McWillie  
"Teresa Benedicta of the Cross"  
Definitive Promise: 5/31/2003  
Began Eternal Life: 10/29/2019  
Regina Pacis  
Ocala, FL

Sally Mejia  
"Mary Elizabeth Therese  
of the Divine Mercy"  
Definitive Promise: 5/26/2002  
Began Eternal Life: 06/08/2019  
Mary, Queen of Carmel  
Towson, MD

Lydia Moody  
"Therese of Our Lady  
of Mount Carmel"  
Definitive Promise: 4/7/1990  
Began Eternal Life: 6/2/2019  
Our Lady of Mount Carmel  
Swartz Creek, MI

James "Jim" Morrissey  
"David of the Infant Jesus"  
Definitive Promise: *Date Unknown*  
Began Eternal Life: 5/14/2019  
Our Lady of Loretto  
Loretto, PA

Mercedes Morsek  
Definitive Promise: 2/26/2000  
Began Eternal Life: 7/14/2019  
Regina Pacis  
Ocala, FL

Bonnie S. Nied  
"Bonnie of the Holy Eucharist"  
Definitive Promise: 9/8/2018  
Began Eternal Life: 8/7/2019  
Our Lady of Mount Carmel  
and St. Teresa of Avila  
Des Plaines, IL

Margret O'Fier  
Definitive Promise: 3/16/2003  
Began Eternal Life: 3/14/2019  
Holy Annunciation  
Sugarloaf, PA

Mary Ann Olson  
Definitive Promise: 5/3/2004  
Began Eternal Life: 5/4/2019  
St. Teresa of Jesus  
West Milwaukee, WI

Carmel Orlando  
"Therese of Jesus and Mary"  
Definitive Promise: 6/04/2005  
Began Eternal Life: 7/20/2019  
Our Lady of the  
Sacred Heart of Carmel  
South Plainfield, NJ

Anna E. Paradise  
"Anna of the Eucharist and  
the Holy Angels"  
Definitive Promise: 7/9/2005  
Began Eternal Life: 4/8/2019  
Our Lady of Mount Carmel,  
Mother of the Eucharist  
Syracuse, NY

Bernard Poirier  
"Bernard of the Cross"  
Definitive Promise: 10/17/1998  
Began Eternal Life: 6/6/2019  
Espousal of Mary and Joseph  
Brighton, MA

Shirley Prewitt  
"Michael Ann of the Sacred Heart"  
Definitive Promise: 12/12/2004  
Began Eternal Life: 10/21/2019  
Holy Spirit  
Louisville, KY

Agnes R. Quinn  
"Teresa of St. Joseph"  
Definitive Promise: 7/1/2001  
Began Eternal Life: 12/31/2019  
St. John of the Cross  
Ann Arbor, MI



Frances Rafferty  
"Thecla of St. Joseph"  
Definitive Promise: 12/2/2001  
Began Eternal Life: 3/29/2019  
Our Lady of Mount Carmel  
and St. Teresa of Avila  
Des Plaines, IL

Raymond J. Salani, Jr.  
"John of Jesus, Mary, and Joseph"  
Definitive Promise: 5/9/1992  
Began Eternal Life: 10/30/2019  
St. John of the Cross  
Endwell, NY

Margaret "Peggy" Sharrow  
Definitive Promise: 2/26/2000  
Began Eternal Life: 12/26/2019  
Regina Pacis  
Ocala, FL

Mary Sherman  
"Teresa of Jesus"  
Definitive Promise: *Date Unknown*  
Began Eternal Life: 3/26/2019  
Our Lady of Mount Carmel  
Columbus, OH



Amy (Chabot) Slater  
"Elizabeth Benedicta of the Cross"  
Definitive Promise: 10/20/2019  
Began Eternal Life: 12/1/2019  
Our Lady, Seat of Wisdom  
St. Anthony, MN

Bernadette M. Stenger  
"Bernadette of the Immaculate Conception"  
Definitive Promise: 12/8/1981  
Began Eternal Life: 9/5/2019  
Our Lady of Mount Carmel and St. Teresa of Jesus  
Essex, MD

Barbara Stockton  
"Barbara of Br. Lawrence of the Resurrection"  
Definitive Promise: 11/25/2012  
Began Eternal Life: 5/29/2019  
Our Lady Mount Carmel  
and St. Therese of the Child Jesus  
Barrington, RI

Lois Teamann  
"Mary Faustina of the Most Holy  
Thorn-Covered Head of Jesus"  
Definitive Promise: 11/08/1998  
Began Eternal Life: 5/31/2019  
Jesus, Mary, and Joseph  
Latrobe, PA

Nancy Torode  
Definitive Promise: 11/8/2008  
Began Eternal Life: 2/12/2019  
Blessed Virgin Mary and St. Joseph  
Concord, NH

Frances S. Trachte  
Definitive Promise: 6/19/1994  
Began Eternal Life: 2/7/2019  
Our Lady of the Rosary and St. Joseph  
West Reading, PA

Suzanne Umlor  
Definitive Promise: 6/15/2004  
Began Eternal Life: 1/16/2019  
Carmel of the Holy Cross  
Iron Mountain, MI



