

Carmel Clarion

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Christmas ~ Wonder and Praise

There are many ways of looking at Christmas, just as there are several perspectives within which we can view Mary and her Child. Even in the New Testament we find four different accounts of the Incarnation, the central mystery of our faith. Each has a different insight and emphasis, and in fact represents the favoured aspect of a different Christian Church: the account in Luke 1-2 is the one largely preferred by Roman Catholics as Mary is contemplated – Mary with her Child; dear to the Lutheran tradition is the infancy account in Matthew chapters 1-2 which presents Jesus as the new Moses, giving the law of freedom; the mystical vision of the opening of John's gospel lies close to the heart of Orthodoxy which loves to contemplate the mystery of the eternal word made flesh; some of the Calvinist Churches feel most at home with the stark statement of Paul in Galatians 4:4, 'when the completion of the time came, God sent his Son, born of a woman', a text that leads us into the lovely truth that we are adopted by God as a result of the Incarnation and the sending of the Holy Spirit (vv. 5-7).

Poets and painters, musicians and theologians, preachers and believers have constantly reflected, and reflected on, these texts to bring out their deepest meaning. In the Catholic Church we have a Christmas reflection that we may not fully appreciate as it is prayed in the Mass each year. It is the first Christmas Preface, surely a supreme gem of the Roman liturgy. Its theological roots go back to Pope Leo the Great (+ 461), one of the doctors of the Western Church who most carefully exposed the mystery of the Incarnation for the whole Church.

The central five lines of this great preface can bring us to the very heart of the Christmas celebration.

*In the wonder of the Incarnation
your eternal Word has brought to the eyes of faith
a new and radiant vision of your glory.*

The glory of God is his eternity, his immensity, his power. Yet in the infant this glory has found a new expression. The unfortunate tendency of cribs to give us a rather mature child – at times with a hand raised in blessing! – can allow us to lose sight of the littleness of the Bethlehem baby, and so distract us from the mystery. A tiny weak bundle of flesh of six or eight pounds is a radiant vision of God's glory. Everything that we know about babies has to be applied to the God who became an infant. Our contemplation of Christmas gives us new insight into the hymn of Philippians, 'He emptied himself' (Ph 2:7).

Wonder is a key to Christmas. In its secular form we find it in the eyes of children in shops, in Toyland, visiting Santa. For the believer Christmas will never reveal its secret if we do not allow ourselves to be lost in wonder.

The preface continues:

*In him we see our God made visible
and so are caught up in his love
of the God we cannot see.*

There is a special revelation of God's majesty in the helplessness of a child. It is a revelation of love, the

same love that would leave Jesus no less helpless on the cross. It is in part the depth of God's love, shown in his costly involvement with humanity that is a new and radiant vision of his glory. The verb used in the preface, 'caught up', is not precise, nor should it be. Christmas is not a matter of cold reasoning but most profoundly a matter of wonder, amazement, and awe.

It is of course the crib that will help us to appreciate the mystery. But there are several ways of approaching a crib. In Rome there is the custom of visiting the cribs in the various churches: there we find an exuberance of imagination, a variety of ways of presenting the scene, often with dozens of figures and buildings which allow us to recapture the miracle that



is taking place in the very ordinariness of daily life in Palestine, even if it is a Bethlehem often with strong Italian colouring. But any crib, even the simplest, can speak to us. 'Speak' is somehow the right word. A crib is silent, nothing moves. But even as we allow ourselves to be drawn into its silence, it speaks to our hearts. It takes time for a crib to address us. We need to stay before it, not saying prayers, but allowing the sense of wonder and astonishment to take us over. To be 'caught up in the love of the God we cannot see' is to allow the crib to speak to our hearts rather than to our heads, its very stillness having a resonant eloquence.

Clearly the crib speaks to us of that peace which the world cannot give, and which is at the heart of the Christmas message. The very stillness of the crib breathes a peace that can still the anxieties and

cares of our hearts, and draw us upwards towards a new vision of ourselves enveloped by the love of the God who came to us as a baby. Human wisdom, personal ambitions, the selfish grasping of people and of things, are humbled and healed in the silence of the crib. In the presence of this new revelation of God's glory we can only remain in silence to allow his peace some greater entry into our lives, that

peace which in the end is the only thing that will ever satisfy our restless hearts.

The meaning of the Preface at any Mass is to tell our God why, at this time, on this particular day, we are about to praise him by offering his Son Jesus on the altar. The marvellous first Christmas Preface permits us to get the right attitude for the celebration of the feast:

praise, yes, but a praise that ultimately will draw us into a deeper worship of silent awe before a mystery that we cannot utter, but one that we can endlessly ponder:

*In the wonder of the incarnation
your eternal Word has brought to the eyes
of faith a new and radiant vision of your glory.
In him we see our God made visible
And so are caught up in love
of the God we cannot see.*

Christopher O'Donnell, O. Carm.

St. Teresa: Teacher and Guide

Teresa of Jesus, indeed a great contemplative and Doctor of the Church, accomplished astonishing things. She refounded the Carmelite Order by establishing seventeen monasteries of nuns. We, the Discalced Carmelite Friars, owe our existence to her determination and genius. She was a gifted woman whose writings are the expression of a profound wisdom that came from prayer and guided her through a life of service for the Order. She teaches us to be rooted in tradition even as we continually renew and begin again.

According to her, the foundation of the spiritual life is a trio of virtues: love, detachment, and humility. They are interrelated and in some way include each other. Love would permit us to overlook the annoying or hurtful idiosyncrasies of others in order to let the love of God touch them through us. We learn to put our needs "on hold" for the sake of the other.

In its clearest expression this love is demonstrated in the parable of the Good Samaritan, the foreigner, who went out of his way to care for the victim in need at his own expense. Usually this is not asked of us, but it can be. More often than not, we are simply asked to lovingly support and help, in less dramatic ways, those around us. Jesus gave this virtue new emphasis in his gospel teaching.

Detachment is the virtue that sets us free. Sometimes we find ourselves bound. Our plans, agendas, roles, interests and projects become central. They are like little idols, good in themselves,

but idols nonetheless. They distract us from what is essential and distort our perspective. It takes energy to maintain them; they exhaust us and deplete our resources. We are not free until God takes hold of our hearts and all things find their relative meaning in light of his will. Detachment is not negative. It allows us to break through our areas of dependence and depend on God alone. When God and the kingdom are the priorities of our life, we are truly free.

Humility is the search for the truth, authentic self-knowledge. It is the recognition of our sinfulness before the all holy God. It is the awareness before God of our need and incompleteness. It is the cry for help we make in prayer when we pass through the night, when our cherished control is taken out of our hands. Now there is God or nothing. Humility does not mean low self esteem. It is an acknowledgement as well of our dignity and worth, without exaggeration or minimizing. It is the recognition that we are children of God.

Humility is Job's silence before the majesty of God. It is Peter's cry at the time of the miraculous catch of fish: "Depart from me, Lord, for I am a sinful man." Teresa placed great emphasis on the virtue of humility. Perhaps it was her greatest struggle.

Even the apostles, those closest to Jesus, didn't understand at first what discipleship would cost and underestimated the humility required for it. They wondered who would be greatest in the new kingdom Jesus was inaugurating. They were



The courageous Samaritan woman who received Jesus' friendship and healing.

interested in power and prestige. They didn't want to just be fisherman anymore.

Jesus presented a radically different vision of the kingdom, one of poverty and powerlessness. Jesus presented the models of the child and the servant. You must become like little children to enter the kingdom where greatness is expressed by service. Spiritual childhood becomes the way of entering the kingdom, and service the means of extending it.

This notion of humility is comparable to the experience of Saint Paul who said that power was perfected in weakness. When he was weak, he was truly strong. He learned the hard way that God's grace was enough for him.

Mary, the mother of Jesus, is someone whose humility attracted the gaze of the almighty One. God looked at her in her lowliness and exalted her. Now touched by God, Mary would proclaim the greatness of the Lord. Henceforth she would rejoice in God, her Savior.

The gospel passage of the Samaritan woman greatly appealed to our holy Mother, Saint Teresa. The Samaritan woman was an outcast. Besides being a foreigner, she had had five husbands. No respectable rabbi would give her the time of day. Jesus nonetheless befriended her.

Teresa, though her life was vastly different, identified with her in some way. She too knew what it was to suffer discrimination at the hands of men. Teresa too was aware of her sinfulness, that she had resisted God's grace in the past. She would now proclaim the mercies of the Lord who gives us living water, grace, to quench our thirst and satisfy our deepest longings.

The Samaritan woman found her dignity in her relationship with the Lord who knew and accepted her. Teresa found herself known and loved by Christ in prayer. Prayer was her way of fostering her friendship with Jesus. Prayer intensifies our relationship with God in Christ. We find in prayer the authentic meaning of our lives, not outside

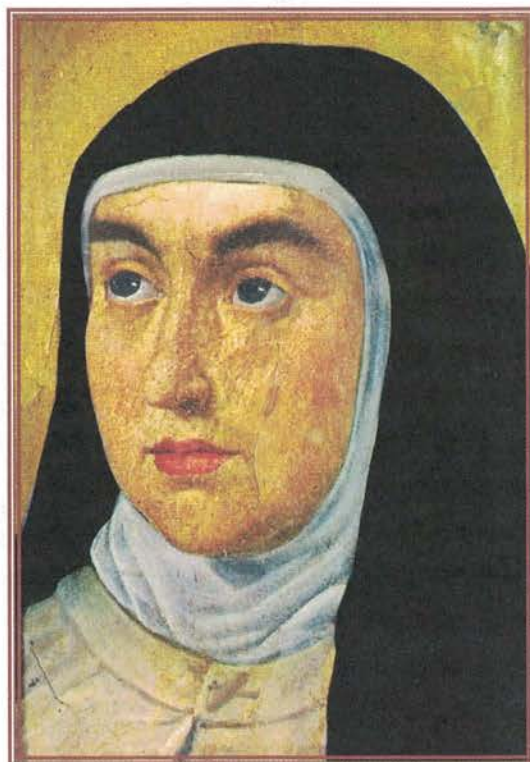
ourselves, but within, as Teresa teaches, where God dwells as in an interior castle.

Teresa of Avila is our teacher and guide. She tells us that prayer consists not in thinking much but in loving much. She teaches us to look at Jesus. She reminds us that He is not waiting for anything else, than that we look at him. In spite of our sinfulness He never ceases to look at us. She informs her readers that if you grow accustomed to having Him present at your side, you will not be able to get away from him. He will never fail you. He will help you in all your trials; you will find him everywhere. You should remain with so good a friend as long as you can, for in the measure you desire Him, you will find Him (WP, 26).

The Spirit given to us is one of confidence empowering us to cry out with Jesus: "Abba, Father." The Spirit aids us in our weakness when we don't know how to pray. May the Spirit, who taught Teresa to pray, teach us through her words. May the Spirit who transformed Teresa so completely, transform us likewise into the image of the Beloved Son.

Salvatore Sciorba, O.C.D.

This article appeared in the Spring, 2005 issue of *Spiritual Life* and was revised by the author in November, 2020.



Saint Teresa Benedicta (Edith) Stein Serves the Church

Upon completing two terms as provincial I started a sabbatical year in 2014 and began translating a book containing the Vatican analysis of the writings of Saint Teresa Benedicta of the Cross/Edith Stein preparatory to her beatification. The first part of the book gave an assessment of her philosophical thought, the second showed what her spiritual writings contained. From it the chapter called "In Carmel for the Church" will easily be welcomed as good spiritual reading by the readers of *The Clarion*. The author who did the assessment for the Vatican was Juan Lozano, noted spiritual theologian who taught at the Chicago Theological Union.

Here is his text (rich in correspondence of the saint):

In Carmel for the Church

During the period that followed her conversion Edith had an inaccurate notion of the relationship between the contemplative life and the world. She admitted this once:

[I]mmediately before, and for a good while after my conversion, I felt that to lead a devout life meant one had to give up all that was secular and live totally immersed in thoughts of the Divine. But gradually I realized that something else is asked of us in this world and that, even in the contemplative life, one may not sever the connection with the world. I even believe that the deeper one is drawn into God, the more one must "go out of oneself"; that is, one must go to the world in order to carry the divine life into it. (Letter 45, February 12, 1928; ICS edition, CWES 5, p. 54 -- slightly amended)

With this discovery she had surpassed the Greek idea of theory-praxis and reached the Christian notion of contemplation. From the *contemplatio philosophorum* [philosophers' contemplation] she shifted to the *contemplatio Sanctorum* [saints' contemplation]. The above cited letter dates from the beginning of 1928. It allows us to conclude that she already made this discovery some years before her entrance into Carmel and during the period following upon her conversion when she made progress in assimilating the spirit. Writing a biographical note about Mother Francisca of the Infinite Merits of Jesus Christ, Edith quotes from her where she depicted "Saint Teresa, a zealous daughter of the Church" ("*Eine deutsche Frau*," pp. 152-53). The spirit of Carmel thus is vividly ecclesial and its contemplative life produces apostolic fruitfulness.

It was with this firm conviction that she entered Carmel: "I hope to be of better help to you than heretofore. Carmelite nuns are here only to pray. . ." (Letter 146b, Summer 1933; CWES 5, p. 149)

To someone who had asked soon after her entrance into Carmel if they would be able to continue writing each other she replied that "I am convinced the permission will always be given to me when a labor of love for a [needy] soul is involved. After all, for us '*major horum caritas*' [1 Cor 13:13, 'the greatest of these is charity'] supersedes all other rules." (Letter 153, August 27, 1933; CWES 5, p. 155)

We even noticed how her superiors ordered her to continue her philosophical reflections in Carmel, but the exchange of letters of the Servant of God shows how she continued, by spiritual correspondence, to “bring to God those who came to her” and to help them with her advice. Nevertheless, Edith well knew that her contribution to the Church was of a higher order and that her fundamental ministry lay elsewhere. Writing to Sister Adelgundis Jaegerschmidt she said:

[I] always remembered your request that I write often, but surely you did not expect anything during Advent and I am able only now to gradually send out Christmas greetings. Actual acts of kindness must now be carried out in a different quiet way. I believe, also, that I will be able to help you more by them than with words. Of course, it is hardly possible to think individually of every intention that is recommended to me from so many sides. All one can do is try to live the life one has chosen with ever greater fidelity and purity in order to offer it up as an acceptable sacrifice for all one is connected with. The confidence placed in us, the almost frightening importance placed on our life by so many, outside, is a constant stimulus [to do better]. Letter 164, January 11, 1934; CWES 5, p. 166)

It seems that the Servant of God had touched the heart of the matter with these words, in line with tradition in religious life. The contemplative person has a higher and more effective ministry than someone from the rest of the Church who can do so only sporadically. This service lies in prayer for the Church, but not precisely to the extent it recalls separate needs. The contemplative helps the

Church precisely because this person lives a life of prayer. We know that religious life in and of itself is service to the Church in virtue of being lived out. Help brought to others was not something extra-added to her own vocation: “No, I am merely convinced that God calls no one for one’s own sake alone. Also, that he is prodigal in demonstrating His love when He accepts a soul.” (Letter 262, May 15, 1938; CWES 5, p. 275)

God calls everyone for others, that is, for the Church. Inherent in this is the typically Christian concept of *servitium Dei* [service of God], that characterizes religious life. The gift of self to Christ includes a gift

to humanity redeemed by Him. Edith was particularly persuaded that the Lord had called her to help everyone belonging to her: “And [I also trust] in the Lord’s having accepted my life for all of them.” (Letter 281, October 31, 1938; CWES 5, p. 291)

Thus Edith was not so surprised, though she certainly was consoled to learn, that her mother died at exactly the moment in which she was renewing her vows, and that her dear Master, Husserl, died when she was professing her solemn vows.

(Letter 239, May 18, 1937; Letter 262, May 15, 1938) [Juan Lozano miscalculated the day, as Edmund Husserl actually died on April 27, 1938 six days after Saint Teresa Benedicta’s solemn profession of vows. Trans.]

The basis for this conviction that by her very vocation she was completely given over to benefit others was the deep certainty she had been called for expiation within her vision of membership in the Church as the Mystical Body of Christ. We

have already seen how, in her explanation of the number and variety of religious institutes, she used St. Paul's passage about one Body with many members (Letter 104, August 30, 1931; CWES 5, p. 104). Great value derives from personal suffering through an individual's union with Christ and with others. At Christmas of 1932 she wrote to Anneliese Lichtenberger:

[T]here is a vocation to suffer with Christ and thereby to cooperate with Him in His work of salvation. When we are united with the Lord, we are members of the Mystical Body of Christ: Christ lives on in His members and continues to suffer in them. And the suffering borne in union with the Lord is His suffering, incorporated in the great work of salvation and fruitful therein. That is a fundamental premise of all religious life, above all the life of Carmel, to stand proxy for sinners through voluntary and joyous suffering, and to cooperate in the salvation of humankind. (Letter 129, December 26, 1932; CWES 5, p. 128)

But it was not just because of the variety of gifts in unity, nor due to suffering [for others] that she lived the mystery of the Church as the Mystical Body of Christ. She perceived it continuously in liturgical prayer. The Archabbot of Beuron, her spiritual director, wrote about it in these words: "As Edith saw in Christ the Divine Head of the Mystical Body uninterrupted prayer before the Father, so for her the supernatural life consisted first and foremost in the official prayer of the Church, in the realization of the apostolic injunction, 'Pray without ceasing.'"

Translation, Fr. John Sullivan, O.C.D.



Edith Stein
St. Teresa Benedicta of the Cross, O.C.D.

In the Spirit and Strength of Elijah

A Life Steeped In Prayer

We may truly say that the life of high contemplation of the Prophet was not only founded on the practice of all virtues, but that this practice and exercise of prayer and virtue accompany his visions and mystical graces. These mystical graces are a free gift of God, but God did not grant them without asking great and heroic virtue as a human disposition and preparation.

But after all, prayer is the chief characteristic of the great Prophet. His life is steeped in it. And we see in the prayer of Elijah a providential union of oral and liturgical prayer with the prayer of meditation and contemplation – contemplation in its double sense, active and passive.

We may see in him an example of liturgical prayer, for the singing of God's praises was an important item in the school of Prophets. The word, "Prophet," in the ancient law had a wider meaning than we attach to it now. It was used to describe not only the one who prophesied, but also one who sang the praise of God together with others, usually seven times a day. Elijah was the Prophet in all the meanings of the term. He had a school and disciples; not in one place but in many; and most probably led them in prayer at fixed times. So we may say that liturgical prayer comes to us from a very ancient tradition, even though it is secondary to the deeper prayer of meditation and contemplation.

Our Order is not an Order of liturgical prayer, like the old Eastern Order of the Basilians or the Western Order of the Benedictines, but liturgical prayer has



Blessed Titus Brandsma, O.Carm.

a special confirmation for us, and must always hold a high place in our living with God. The Rule calls us together to say the Office in community, liturgically.

St Teresa in her love for liturgical prayer would so impregnate it with holy thoughts, that it, too, in a sense, would become contemplative prayer, prayer of active contemplation. The influence and attraction of simple and devout Carmelite liturgical life has always been great. More than one Carmel on the continent has been founded because of it.

Eucharist – Our Spiritual Food

Very characteristic of Carmelite spirituality is its concept of spiritual life as a growing thing; and here the life of the Prophet gives another remarkable lesson. Like the natural, our spiritual life demands food. Holy Scripture tells us how Elijah, on the strength of the mystical food administered to him by the Angel, walked forty days and forty nights to Mount Horeb. Here he was allowed to see God. Our

spiritual life, and our mystical life desire the holy Food given to us by God in the Holy Sacrament of the Altar.

In the school of Carmel the mystical contemplative life is the fruit of Eucharistic life. For the Blessed Sacrament of the Altar, the fountain of our life of prayer, the life of Elijah provides us with a most striking type. The miraculous bread ministered to him is a perfect image of that Eucharistic food, in the strength of which we walk in life's journey here below.

The special cult of the Holy Sacrament has not been confined to Carmel, but we can say that it has always been a constant and important part of our Carmelite tradition. Our Carmelite Convents have in many instances been centres of Eucharistic worship. St Mary Magdalene de Pazzi was attracted to the Carmel of Florence by the fact that the Sisters received Holy Communion every day, a custom not usual in those days. To St Teresa there was no greater joy than the opening of a new church or chapel as a dwelling for the Lord. It is prescribed by the Rule that all members of a Carmelite Community attend the Holy Sacrifice daily and that the chapel be in the centre of the cloister, easy of access at all times, and that the Canonical Hours be recited in the presence of the Blessed Sacrament. Being a mendicant Order, its churches and cloisters are plain and simple in their architecture, but in the adornment of their churches and altars poverty is not prescribed. This is a notable departure from the custom of other mendicant Orders – from that of the Capuchins, for instance, whose rule of poverty extends even to the sanctuary.

Such in brief outline is the Eucharistic tradition of Carmel; with Elijah we walk in the strength of that divine bread and since we would draw near to

the life of God in prayer, we must be ever mindful of the saviour's command, "unless you eat the Flesh of the Son of Man and drink His Blood, you cannot have life in you." Just as the communion of Elijah in the miraculous bread of the desert led him in his journey to the contemplation of God on Horeb, so too, the Holy Eucharist must lead us to the contemplation of His Holy Face. In the caves of Horeb, God spoke to the Prophet by the voice of the gentle, whispering wind. The Lord was not in the storm nor in the earthquake, but in the gentle wind. So after Communion we must contemplate under the Eucharistic species and in the depths of our spirit, for now God passes.

Double Spirit of Carmel

Carmelite life must follow the lines indicated by Elijah's life and experience. It must reflect his double spirit, the life of activity and the exercise of virtue in individual or social activity.

The double spirit has a three-fold sense. The first is the double portion of the inheritance of the Father, the portion of the first born son, the portion of the privileged children. The Carmelites are the privileged children of the great prophet and ask from him the portion of the first born. But only he who has the intention of maintaining the noble traditions of the house may ask this privileged portion. If we ask his double spirit in this sense, we have to be his first children and to follow him as well as possible.

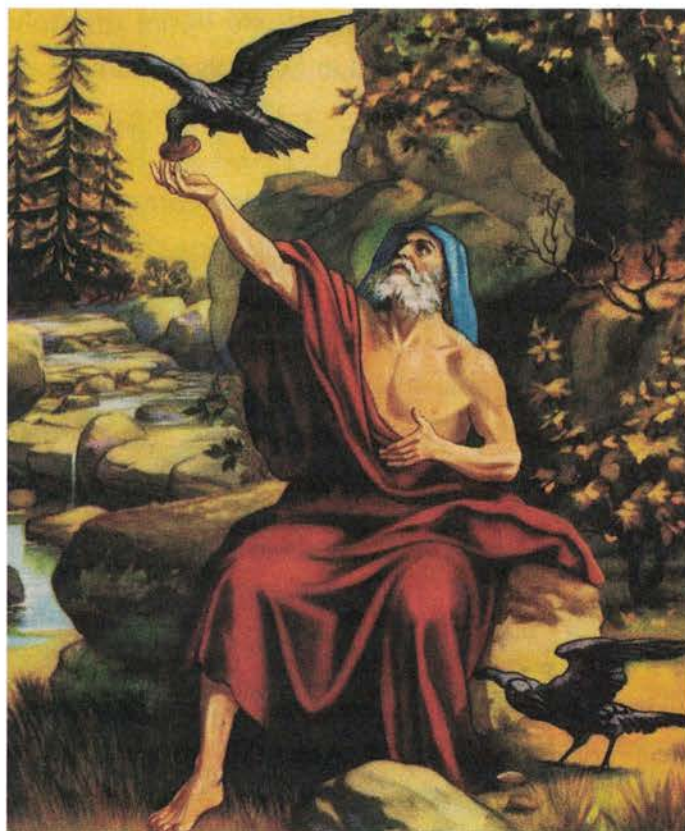
Another sense is given to this double spirit: namely, the marvellous mixture of contemplative and active life in the great prophet. He was above all the great contemplative, but God called him many times from his contemplation to the active life and his place in the history of Israel is as one of its most untiring labourers. He always returned to the solitude of the

life of contemplation. So the Carmelites must be contemplatives, who from their active life always return to the contemplative as to the higher and better part of their vocation.

However, the double spirit of the prophet is spoken of in a third sense as the harmonious union of the human exercise of virtue and the divine infusion of mystical life, It is in this third sense that the old institution of the Carmelite Order has taken the double spirit of Elijah and this double spirit we must ask from Heaven. Our institution must reflect his double spirit, the life of the exercise of virtue in individual or social activity, founded on a life of prayer, and the life of continual practice of meditation, crowned by active contemplation or prayer of simplicity and that other spirit unspeakably more exalted: the mystical, real experience of God, even in this life. It must be the union of active and passive contemplation, the union of human endeavour and the infusion of the mystical life of God. Our sufferings and sacrifices, our labours and exercises in prayer and virtue will be rewarded by God with the beatifying vision of His love and greatness. So we may truly say that "the life of Elijah is the shortest summary of the Order's life." But then we immediately have to ask: What are the characteristics of this prophetic life?

Walking in the Spirit and Strength of Elijah.

When Elijah was being taken away from the earth in a fiery chariot, Elisha, his faithful disciple, begged of him the inheritance of his double spirit. In the mantle which he received and with which he covered his shoulders, Elisha received the inheritance he had asked for. The Prophet's mantle was to him a symbol of an assurance, and through the miracles worked by the mantle his disciples understood that the spirit of Elijah had descended on Elisha. And just as Elisha walked in the spirit and strength of Elijah



The Prophet Elijah

so his disciples followed him. It is the same spirit the Carmelite Order has ever striven to continue in its members. It even sets before them the ideal of the double spirit and gives the promise of a double crown.

Living in the Presence of God.

To what degree of contemplation Elijah was raised on Horeb is an academic question. There are some who say he saw the Lord face to face as we hope to see Him in heaven. All spiritual writers number Elijah among the most favoured mystics. His experience on Horeb was a reflection of what he was to witness on Thabor when the Saviour was transfigured and Moses and Elijah were seen associated in His blinding glory. The Holy Scriptures say of Moses that when he descended from Sinai after his conversation with God, on his face shown the brightness and glory of divine light, so that the Jews dared not look at his face. The same is not said of Elijah, but we see

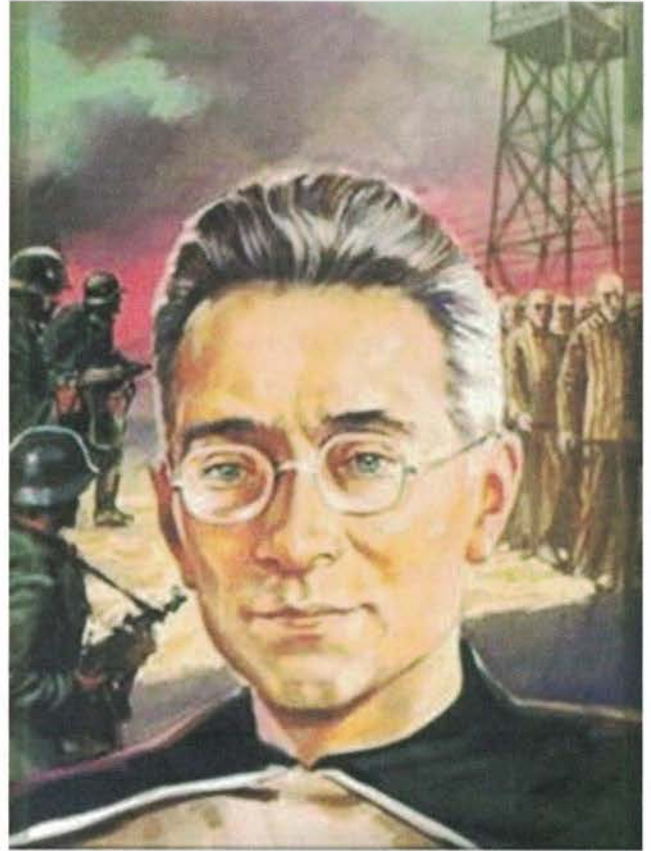
him coming to the Jews, as if from another world, from the courts of heaven, and declaring at his appearance: "God lives in whose sight I stand." This is the foundation of his life of prayer.

This living in the presence of God, this placing himself before the face of God is a characteristic, which the children of Carmel have inherited from the great Prophet. "Our conversation is in heaven". Elijah was not taken up to heaven, but while on earth he lived in heaven and stood with a pious heart before God's throne: "God lives, in whose sight I stand." This realisation of the presence of God is of the very greatest significance in the spiritual life.

Conclusion

We need not say that this practice of the presence of God is not confined entirely to the Order of Carmel. It is at the root of all spiritual life and though methods may differ, all spiritual writers lay it down as an essential element in religious development. But in Carmel it takes a special place. It is significant that one of the most widely known works on the practice of the presence of God was written by a lay brother of the Paris Carmel. He was born in 1666 and died at the age of twenty-five. The book is a slight work containing four dialogues and sixteen letters of great importance. It was published a year after his death and soon afterwards translated into English. It has since been translated into many languages.

In our own time little Thérèse of the Child Jesus and the Holy Face is the great example of this exercise of the presence of God, expressing itself in her devotion to the Holy Face. This devotion was also characteristic of her sister, St. Teresa of Avila. In many of our old churches we may yet see



**"He who wants to win the world
for Christ
must have the courage
to come in conflict with it."**

- Blessed Titus Brandsma

traces of this Carmelite devotion to the Holy Face. The picture is painted on the big keystone of the gable of the sanctuary of the church at Mainz and Frankfort-in-the-Mainz, looking down on the choir and surrounded by appropriate texts, reminding those in prayer that the eyes of God are always upon them and that they must look upwards to the Holy Face.

Extract from the lecture of
Blessed Titus Brandsma, O.Carm.,
given on the U.S. Tour, 1935.

Prayer and the Holy Spirit

The way we live and the way we pray are closely related. We might even say that the way we pray is the way we live and the way we live is the way we pray. In prayer we engage our own thoughts and desires and feelings. There is so much of ourselves that we put into prayer and the more of ourselves that we put into prayer, the more complete and life-giving our prayer turns out to be. The Commandment to love God with our whole heart, our whole soul and our whole mind is fulfilled in the way we pray (Luke 18:9-14).

Prayer can never be simply a routine appointment that we make with God. It is ever so much more because it is the action of the Holy Spirit in our lives – “The Spirit Himself and our spirit bear united witness that we are children of God” (Romans 8:16). The Spirit of God who knows the depths of God, and our depths too, speaks in the heart of each one of us, giving us knowledge of God. We respond through an ever-growing sense of the presence of God and an increasing acceptance of the action of God in our own lives, and in the whole of creation (Luke 1:34-37).

If all of this is true, why does so much of what we see in ourselves, and around us, seem to be so ungodly. The only answer we can give is the answer of the Scriptures gives -that we are slow to learn and that we are being taught gradually by the Holy Spirit (Luke 1:35). Our best prayer, therefore, is to ask God to continue His work in us and in our creation. In fact, this prayer can be so deep that it engages our whole being and even creation itself — “From the beginning to now, the entire creation has been growing in one great act of giving birth, and not only creation but all of us who possess the first fruits of the Spirit we, too, groan inwardly as we wait for our bodies to be set free” (Romans 8:22, 23).

What is this groan? Because the human person is created by God and is created for God, the life of the human person is marked by a longing to be at one with God. The human person can feel lost or in pain and not know why, until the moment when we realise that our fundamental longing is a longing for God and that we will not rest until we rest in Him (St Augustine). The Holy Spirit keeps this longing alive in us and provides the answer to that longing in those moments when we are most open to what the Holy Spirit reveals to us about ourselves and about God.

This one spirit speaking in the heart of every believer creates a unity of desire, a unity of understanding and a unity of love. This community of believers is what we call the Church. The Church, therefore, as the community of believers, lives by the Spirit. In the Spirit the believers come to know God, not as an item of information but much more in loving intimacy. Perhaps we have to search our own experience to find those moments when we were at one with God. To deny that we have had those moments would be to say that the Holy Spirit does not know us, or that we were not created by God. To accept that we are created by God means to expect the encounter with God and to long for that encounter brought about by the Holy Spirit.

In that encounter we come to know God in the way that God reveals His own Self, and the fullest revelation of God is in Jesus Christ. Our prayer, therefore, gives us that knowledge of Jesus Christ that satisfies the human heart. The promise of Jesus Christ made to his Apostles comes true in prayer: "From now on the Helper, the Holy Spirit, whom the Father will send in my name will teach you all things and remind you of all that I have told you" (John 14:25-26).

Miceal O'Neill, O.Carm.



Poverty ~ A Gospel Value

Poverty is a way of living, a way of relating, especially to the goods of the earth, that allows us to be free and creative, accepting all that God has created as gift for us and for others. It thus allows everything God has created to lead us to closer union with God. Poverty can also describe our way of relating to God, especially when the model of our poverty is the poverty of Jesus Christ. It can also remind us and the transient world in which we exist that there is a world to come in which we will possess all because Christ will be all in all.

Different Ways of Being Poor

It is hard to imagine that anyone would want to be poor. The real poor have to struggle each day just to survive. If they get sick they may not be able to pay for medical care. They will leave school early, or perhaps never get to school at all. Their limbs will be smaller and their skin pale and dry. Born into deprivation some people have always been poor.

Despite efforts to help, they have lived so long in poverty it is almost impossible to see how they will ever be free of it. Other people might not have been poor in the beginning, but circumstances changed and they found themselves with nothing.

Some people become poor by choice, in order to follow a religious ideal, or in order to share the lot of the poor and work with them until they rise above their poverty. Some people live by the Gospel virtue of the poor in spirit. These are the people who recognise their total dependence on God, who welcome the gifts of God, and seek ways

to share the gifts of God they have received, rather than holding them for themselves.

There are those who feel they are lost, despite having many of the gifts of the earth. People may have all that they could ever want in terms of position and possessions and choices but they are not happy. This is the lot of those who are spiritually poor rather than poor in spirit as the Gospel recommends.

Finally, there is the poverty of those who are very conscious of their fragility and inadequacies: poor in personality, poor in intelligence, poor in their ability to relate to others, poor in skills and poor in health. St. Paul recognised some of this poverty in himself. It led him to the statement that he accepted this poverty because when he was weak it was then that the power of God shone out in him. It was then that he was strong.

All of this tells us that there is a kind of poverty that is desired by God, and another kind of poverty that is an offense to God and his creation. The life of evangelical poverty, taken on by consecrated people in the Church, looks in both directions. Those who take on this life accept it as a gift and a calling, they seek to live a life of poverty and simplicity, doing what they can to help overcome the poverty that makes the poor suffer, or holds them back.

The Evangelical Counsel of Poverty

An evangelical counsel is a value that the Gospel puts before us and recommends for our life as followers of Jesus Christ. The evangelical counsel of poverty is for all the baptised. As we read the Gospel we can sense the call to some kind of poverty, a constant urging not to place our trust in riches, and to be close to the poor. The poverty recommended by the Gospel is the poverty that helps us to be sensitive to God, to the goods of the earth, and to others, particularly the poor, in a way that is more human, more freeing and more salvific.

Jesus, The Poor Man

The model for the life of evangelical poverty is Jesus. Born in Bethlehem, the child of Mary and Joseph from Nazareth, He grew up in Galilee, walked among the poor and lowly (fishermen, shepherds, farmers, prostitutes, publicans), pointed out the errors of the rich, and defended the powerless. After a life of serving others He died, stripped of everything, on the cross. The Gospels show us His powerlessness before the Father and in the face of the authorities that condemned Him. They tell of the time He spent walking among the poor. If we do not come close to the poor, we will never love them in the way Jesus did.

The Believers Shared their Goods

A further model for our life of poverty is the early Christian community. Those who followed Jesus shared their goods, so that no one was left in need. The life of poverty is very practical. Inspired by the description of the first Christian community in the Acts of the Apostles, the followers of Christ see themselves as belonging to a community, in which the members share all their goods so that no one is left in need. The idea of sharing goods offers a

great challenge to the world of today. It is said that the system of taxes in modern society is an attempt to put this idea into practice. Yet how many of us relish the idea of paying these taxes? All that we have is gift, to be put at the service of others.

The mentality of this kind of poverty is the mentality of wanting to use all the good things of the earth in order to make life better for everybody and to honour the Creator and giver of all of these gifts. This poverty also helps us to recognise the gifts that God has given us. If we hold these gifts for ourselves, if we do our best to accumulate more and more of them so that others are left short, it is very clear that we have distorted God's plan of providing for the needs of everyone on the earth.

A Sign of the World that is to Come

This mentality of poverty is an expression of our acceptance that this world is a passing world and that we are destined for a world in which Christ will be all in all and we will not have to look any longer for possessions, honours, privileges or security. Because we believe that this world that is to come is already present, the person who lives by the evangelical counsel of poverty lives already in that security and confidence that is offered by the kingdom. Their lives in poverty, simplicity and solidarity is a way of reminding others that the kingdom of God is already present and that there is in each one of us a desire to see the fulfilment of that kingdom in the life to come.

Patrick Burke, O.Carm.

A Reflection on Obedience

God's will and my will

Thoughts of surrendering our will do not rest easy with us. If the one to whom we surrender our will gives it back to us in better condition than we might be prepared to think about it. We would rightly reject the idea of handing our will over to anyone who would make a slave of us or take away our freedom. However, the idea of someone who is capable of enhancing our will and our ability to make the right choices and decisions has much more appeal. This is what we find in the obedience we give to God, following the example of Jesus.

When seeking to do God's will, we rely on the fact that God's will is for our freedom and for our growth as people. We do not become lesser human beings by surrendering our will to God. That would happen if we surrendered to anyone less than God unless that person was the voice of God at that particular moment or in those particular circumstances.

We rely also on the fact that God is the Creator. He brought his creation into being out of love and his will is that everyone should be saved and that all of creation should come to unity and perfection in him. Allowing our will to be taken over by God, or desiring that this should happen, puts us in a position to learn what God wants for the world in which we live. With our mind and will so educated, we are able to think and to act in a way that is true to ourselves and to God. This is the fundamental understanding of Christian obedience. Jesus allowed his will to be taken over by the will of the Father. As the Second Person of the Blessed Trinity,

his will was totally united with the will of the Father. As the Word Made Flesh he had to learn. The Letter to the Hebrews tells us that he learned obedience through what he suffered. He suffered to bring about what was good for his brothers and sisters. He suffered to bring about the Kingdom of God.

How do I surrender my will?

We learn to accept the truth of what is told to us. We pause, listen to and reflect upon what the Church says to us, the Scriptures say to us, the events of the day say to us, other people say to us. In our listening we become aware of the truth that is being spoken and the direction that we are being asked to follow. We learn to accept the truth that is being put before us, a truth that we have come to understand.

The more we do this, the more we grow as believers. We are transformed by coming into a closer relationship with God. In this growing, God's will comes to be less foreign to us, and something that we will seek more and more. Our deepening belief in the truth that is told to us enables us to seek that truth with greater commitment as time goes on.

Who will tell us what to do?

We cannot do this on our own. We do it with others: an "anam cara", a soul friend, a spiritual director, a community, a family, a Church. Here we find people who pray, listen and discern together. There are many decisions that we have to make: decisions about our future, our state of life, the use of our resources and talents, our reaction to difficult situations, commitment to other people. We can

choose what seems handy and expedient. We can choose what will give us the greatest pleasure. We can choose what we believe to be right. We can open ourselves to the inspiration of God and chose what is the will of God. Sometimes all of these go together and there is no conflict between them. Sometimes it is difficult to accept the will of God over what we hold to be right and good, according to our own judgement.

Obedience to God through obedience to others
Will I obey another person? Should I obey another person? The answer could be yes, if I have made a commitment and that person has legitimate authority in relation to that commitment. I can come to an acceptance of the wisdom of following the decisions of another person, who has authority over me. In the work situation we often have to take orders which we would not take if we did not trust the organisation for which we work. In the marriage setting, obedience is mutual between the partners. In a community the role of the prior is enhanced by the willingness of the members to select the one who is best suited for the position and by co-operation with that person for the building up of the community and the fulfilment of its mission.

Freedom in the Spirit

In our search for truth in what we do, we are entirely free, once we have learned to seek the knowledge of the Spirit, and once we are guided by love. In this sense we are no longer under the law, where that law is one that is made by humans. In the freedom that comes from the Spirit we know that we can act

in the knowledge that if we are guided by love in the Spirit of God, we cannot do anything other than good (Galatians 4).

That is the great obedience that we want to achieve. We have to accept that the lesser obediences of our daily lives are intended to lead us there, to train us gradually for that ultimate obedience and ultimate freedom.

Patrick Burke, O.Carm.

Chastity ~ Blessed are the Pure in Heart

Chastity is closely associated with concepts like celibacy, purity, continence. Chastity is a gift and a virtue that is to be practised by every human being if justice is to be maintained and human growth is to be fostered. Chastity is also an evangelical counsel that binds us to Jesus Christ in our commitment to live in accordance with the Gospel, following the example of Christ himself.

A Way of Relating to Others

Chastity is a matter of relationship. It points to the way we relate to other people, with some emphasis on how we relate to people of the other sex. It is associated with continence, understood as refraining from sexual genital behaviour, and with celibacy, understood as the gift and the choice whereby a person is enabled to live a full life without having a marriage partner. Chastity is also associated with purity, understood as the virtue by which people succeed in being transparent, and fully focused in allowing love and the actions of the Holy Spirit to be the guiding factors in their lives.

In a chaste relationship people relate to one another in freedom and mutual upbuilding, without anyone claiming rights over another, or using another in any way as an instrument to serve selfish ends. People who profess chastity as an Evangelical Counsel will go further by not engaging in sexual activity with another person, simply because of the choice to live out their chastity as celibates for the sake of the Kingdom.

To reflect on chastity enables us to become aware of our fragility in the area of our affective needs. Affection and chaste love do not always go hand in hand. Experience shows that when we love, our love is partly for ourselves. We have needs that we want to satisfy and the other person is the answer. Chaste love is a love of total self-giving. If I love someone, even in part, because of what the person will do for me then my love is not fully chaste. If I love and my love is entirely for the other person, then my love is fully chaste. We can see that only God loves in this way, but the more we are drawn into God and God's way of loving, the more chaste we become. We might say that we are being transformed into the image and likeness of God.

A Way of Imitating Jesus Christ

The people who profess chastity as an evangelical counsel will find in Jesus the model for their way of life. Jesus appears as the chaste person in the way that he speaks about his being one with the Father. In the many encounters he has with people, we see no sign of him holding on to them, but rather setting them free to be fully themselves. He defended the prostitutes and the woman taken in adultery because he was more concerned about the sinner that the sin and reached out to them in ways that allowed them to see and love him in a way that would make them free. He gathered his disciples around him at the supper table and celebrated with them the banquet of chaste love, a love given to everyone, in intimacy of heart. On the Cross he died as a sign of the greatest love

possible in which he did nothing to defend his own pleasure or comfort but accepted totally the loving will of the Father.

A Way of Witnessing to the Kingdom of God

When Jesus says that his mother and sisters and brothers are all those who hear the word of God and keep it, he indicates the kind of relationships that are a mark of the Kingdom of God. There is a relationship that goes beyond the natural bonds of family, one that will reach its fulfilment in the world to come. Chastity is a foretaste of the life to come. Christ's teaching may seem strange in this regard, when on different occasions he places the relationship with his word on a higher plane to the relationship with mother and father and family. In the Kingdom relationship, no one will be bound except by the bonds of love and no one will be used as an instrument of any other person because all will enjoy the fullness of life.

Signs of Maturity

Chastity of this kind may seem to be opposed to intimacy. If we understand intimacy as the ability to allow another person to know us deeply and to become part of our own life, then chastity will allow that to happen even more because of the love it fosters. Jesus knew this kind of intimacy with the Father and shared it with his disciples when he called them friends and not servants. Intimacy is a sign of the maturity of our relationships. Far from limiting freedom, it enhances it, by taking away the selfish and manipulative aspects of unredeemed love.

A further sign of the genuineness of chastity is our love for the poor. Chastity enables us to love everyone especially the poor, understood as those who may not make us more comfortable in material and affective terms, and who can only reveal their wisdom and giftedness the closer we come to them. We cannot take chastity for granted, as if it was natural for us to love in this way. Our fallen nature means that we need help and teaching in order to understand how easy it is to fall short of chastity and what we need to do to be truly chaste.

Patrick Burke, O.Carm.

In Remembrance of Our Beloved Deceased

2019

Lois Amicarelle
Definitive Promise: 2/10/2002
Began Eternal Life: 8/30/2019
Our Lady of Mount Carmel
Panama City, FL

Helen Bierwirth
"Teresa of the Infant Jesus of Prague"
Definitive Promise: 5/8/1993
Began Eternal Life: 12/14/2019
Our Lady of Mount Carmel
Swartz Creek, MI

Mabel Chambers
"Margaret Mary
of the Blessed Sacrament"
Definitive Promise: 2/14/1996
Began Eternal Life: 9/25/2019
Our Lady of Mount Carmel
and St. Teresa of Jesus
Orchard Park, NY

Joanne Conroy
"Ann of the Ascension"
Definitive Promise: 11/3/2001
Began Eternal Life: 12/15/2019
Our Lady of Mount Carmel
and St. Teresa of Jesus
Orchard Park, NY

Mary Goward
Definitive Promise: 5/26/2018
Began Eternal Life: 9/24/2019
Sacred Heart of Jesus
Clarkston, MI

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



*Eternal rest grant unto them,
O Lord, and let perpetual light
shine upon them. May their souls
and the souls of all the faithful
departed, through the mercy of
God, rest in peace. Amen.*

Verna Mattimore
"Mary of St. Michael"
Definitive Promise: 11/14/2001
Began Eternal Life: 12/30/2019
Our Lady of Mount Carmel
and St. Teresa of Jesus
Orchard Park, NY

Ann G. Thompson
"Miriam Joseph of the Child Jesus"
Definitive Promise: 4/12/2010
Began Eternal Life: 8/22/2019
Our Lady of the Rosary
Toledo, OH

Mildred M. Turcotte
"Mary Joseph of the Blessed Trinity"
Definitive Promise: 5/19/2001
Began Eternal Life: 9/19/2019
Our Lady of Mercy
Schenectady, NY

2020

Rev. Mitchell Abdallah
Began Eternal Life: 2/24/2020
Elijah
Miami, FL

Teresita Abola
"Teresita of the Most Blessed
Blessed Sacrament and St. Josemaria"
Definitive Promises: 5/10/96
Began Eternal Life: 8/16/2020
Our Lady of Mount Carmel
Washington, DC

Eleanor Amicucci
"Christina Eleanor of the Immaculate
Heart of Mary of Mount Carmel"
Definitive Promise: 12/3/2016
Began Eternal Life: 3/8/2020
St. Joseph
Palm Bay, FL

Frances Atkinson
Definitive Promise: 12/8/1991
Began Eternal Life: 1/7/2020
Our Lady of the Paraclete
Royal Oak, MI

Mary Ann Bablitz
"Mary Ann Therese of the Divine
Face of Jesus"
Definitive Promise: 10/2/2010
Began Eternal Life: 4/1/2020
Queen of the Holy Rosary
North Port, FL

Olga Marie Burgess
"Therese of the Face of Jesus"
Definitive Promise: 6/13/2009
Began Eternal Life: 2/28/2020
St. Joseph
Rudyard, MI

Marian Burns
"Faustina"
Definitive Promise: 11/3/2001
Began Eternal Life: 4/29/2020
Our Lady of Mount Carmel
and St. Joseph
Kenmore, NY

Patrick Byrne
Definitive Promise: 3/9/2008
Began Eternal Life: 3/5/2020
Body of Christ
Lehigh Acres, FL

Lucy Carpenella
"St. Lucy of the Infant Jesus"
Definitive Promise: 10/12/1996
Began Eternal Life: 10/18/2020
Mary and Joseph
Danvers, MA

Bernice Cerankowski
Definitive Promise: 10/21/2020
Began Eternal Life: 8/1/2020
Immaculate Heart of Mary
Willow Grove, PA

Denise Chapman
"Mary Denise of the Holy Spirit"
Definitive Promise: 6/11/2000
Began Eternal Life: 3/2/2020
Our Lady of Divine Providence
New Brighton, MN

Vera Elizabeth Hayes Chapman
Definitive Promise: 10/14/2006
Began Eternal Life: 4/21/2020
Rose of Carmel
Fort Walton Beach, FL

Agnes Corrine Childress
"Elizabeth of the Trinity"
Definitive Promise: 10/6/2002
Began Eternal Life: 5/28/2020
Our Lady of Mount Carmel
and St. Teresa of Avila
Des Plaines, IL

Charles Coenen
"Charles of Jesus' Mercy"
Definitive Promise: 6/6/1998
Began Eternal Life: 2/26/2020
Our Lady of Divine Providence
New Brighton, MN

Ann Bombard Cordick
"Mary of the Rosary"
Definitive Promise: 11/28/1999
Began Eternal Life: 8/29/2020
Our Lady of Mount Carmel
Essex Junction, VT

James Davidson
"James of the Holy Face
and Our Lady of Guadalupe"
Definitive Promise: 6/3/2007
Began Eternal Life: 2/8/2020
Holy Family
Akron, OH

Dolores DiOrio
"Thérèse of the Child Jesus"
Definitive Promise: 11/17/2002
Began Eternal Life: 6/26/2020
Jesus, Mary, and Joseph
Latrobe, PA

Theresa Rita DoBosh
Definitive Promise: 1/8/2006
Began Eternal Life: 3/22/2020
Our Lady of the Paraclete
Royal Oak, MI

Joan English
"St. Therese of the Little Flower"
Definitive Promise: 10/27/2013
Began Eternal Life: 1/8/2020
St. Joseph Protector
Harrison Township, MI

Alice Goettler
"Regina Ann of the Holy Eucharist"
Definitive Promise: 1/14/1990
Began Eternal Life: 2/8/2020
Body of Christ
Lehigh Acres, FL

Jeanne Hadley
"Elizabeth Jeanne of the Ascension"
Definitive Promise: 11/13/94
Began Eternal Life: 8/11/2020
Jesus, Mary, and Joseph
Latrobe, PA

Joanne Halada
Began Eternal Life: 4/16/2020
Mary, Help of Christians
Hubertus, WI

Aurora Johnson
"Mary Carmen Benedicta of the
United Hearts of Jesus and Mary"
Began Eternal Life: 9/15/2020
Community of St. Joseph
and the Prophet Elijah
Hampton, IL

Mary G. Kennedy
Definitive Promise: 11/17/2002
Began Eternal Life: 6/6/2020
Our Lady of Mount Carmel
and St. Thérèse of the Child Jesus
Barrington, RI

Rosemary Knorr
"Rose Mary Patrick of Divine Mercy"
Definitive Promise 6/2/2007
Began Eternal Life: 8/13/2020
Our Lady of Mercy
Schenectady, NY

Mary Ann Kolasa
"Mary Teresa of the Mystical Rose"
Definitive Promise: 4/23/2005
Began Eternal Life: 2/16/2020
Mary, Queen of Carmel
Safety Harbor, FL

Louise Lista
Definitive Promise: 11/1/2010
Began Eternal Life: 1/4/2020
St. Therese of the Child Jesus,
the Little Flower
Cherry Hill, NJ

May you see your Redeemer face to face, and enjoy the vision of God, forever.

Anna Lo Monaco
"Anna of the Infant Jesus"
Definitive Promise: 1/23/1993
Began Eternal Life: 3/9/2020
St. Joseph
Palm Bay, FL

Rosalie McCarthy
"Rose of the Divine Providence"
Definitive Promise: 12/7/2002
Began Eternal Life: 1/27/2020
Our Lady of Mount Carmel
Swartz Creek, MI

Anne McKay
"Anne of St. Thérèse of the
Child Jesus"
Definitive Promise: 11/13/2005
Began Eternal Life: 8/8/2020
Our Lady of Mount Carmel
and St. Teresa of Jesus
Essex, MD

Mildred Meersman
"Marie Therese of the Holy Face"
Definitive Promise: 3/13/2005
Began Eternal Life: 1/13/2020
St. Joseph and the Prophet Elijah
Moline, IL

Evee Marie Miguel
Definitive Promise: January 20, 1990
Began Eternal Life: 5/22/2020
Elijah
Miami, FL

Christina Mitchell
"Christina Mary Elizabeth, Daughter
of Eternal Love, the Holy Trinity,
and the Holy Family"
Definitive Promise: 7/21/2002
Began Eternal Life: 1/10/2020
St. Joseph
Erie, PA

Josephine Morse
Definitive Promise: 1/6/2002
Began Eternal Life: 3/8/2020
St. John of the Cross
Vero Beach, FL

Julia Nagao
"Mary Therese"
Definitive Promise: 4/7/1977
Began Eternal Life: 3/1/2020
St. Teresa Benedicta of the Cross
Washington, DC

Virginia Oliver
Definitive Promise: 12/1/2002
Began Eternal Life: 7/12/2020
St. Joseph
Port Tobacco, MD

Laurelle Parrotta
"Laurelle of the Divine Presence"
Definitive Promise: 10/8/2005
Began Eternal Life: 8/3/2020
Mary and Joseph
Danvers, MA

Warren Payne
Began Eternal Life: 7/4/2020
Our Lady of Mount Carmel
and St. Joseph
Dauphin, PA

Renalda Reaume
"Mary Joseph"
Definitive Promise: 5/15/2000
Began Eternal Life: 4/12/2020
Our Lady of the Rosary
Toledo, OH

Helen Rice
"Mary of the Love of God"
Definitive Promise: 1/2/1972
Began Eternal Life: 10/5/2020
Holy Spirit
Richmond, VA

Margaret Stacy
"Margarita Rose of the Sacred Heart"
Definitive Promise: 5/11/2013
Began Eternal Life: 1/16/2020
Holy Spirit
Richmond, VA

Mary L. Sullivan
"Eliabeth of the Trinity"
Definitive Promise: 10/12/1996
Began Eternal Life: 2/17/2020
Mary and Joseph
Danvers, MA

Virginia Tariello
"Mary of the Rosary"
Definitive Promise: 6/16/1972
Began Eternal Life: 1/15/2020
Our Lady of Mercy
Schenectady, NY

Elaine Tuthill
"Theresa of the Child Jesus
and of the Holy Eucharist"
Definitive Promise: 6/3/1995
Began Eternal Life: 9/28/2020
Our Lady of the Sacred Heart of Jesus
South Plainfield, NJ

Mary Walsh
Definitive Promise: 6/23/1993
Began Eternal Life: 5/24/2020
St. Joseph
Palm Bay, FL

Elizabeth Waters
"Elizabeth Ann of the
Precious Blood of Jesus"
Definitive Promise: 12/12/2015
Began Eternal Life: 8/17/2020
Holy Spirit
Richmond, VA

Marleen W. Wiersum
"Regina of the Holy Family"
Definitive Promise: 2/26/2000
Began Eternal Life: 3/22/2020
Regina Pacis
Ocala, FL

Carol Wills
"Carol of St. Joseph"
Definitive Promise: 8/24/2006
Began Eternal Life: 1/18/2020
St. John of the Cross
Vero Beach, FL

Teresa Young
Definitive Promise: 7/9/2006
Began Eternal Life: 09/01/2020
St Therese of the Child Jesus,
the Little Flower
Cherry Hill, NJ

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Washington, DC 20002-1101