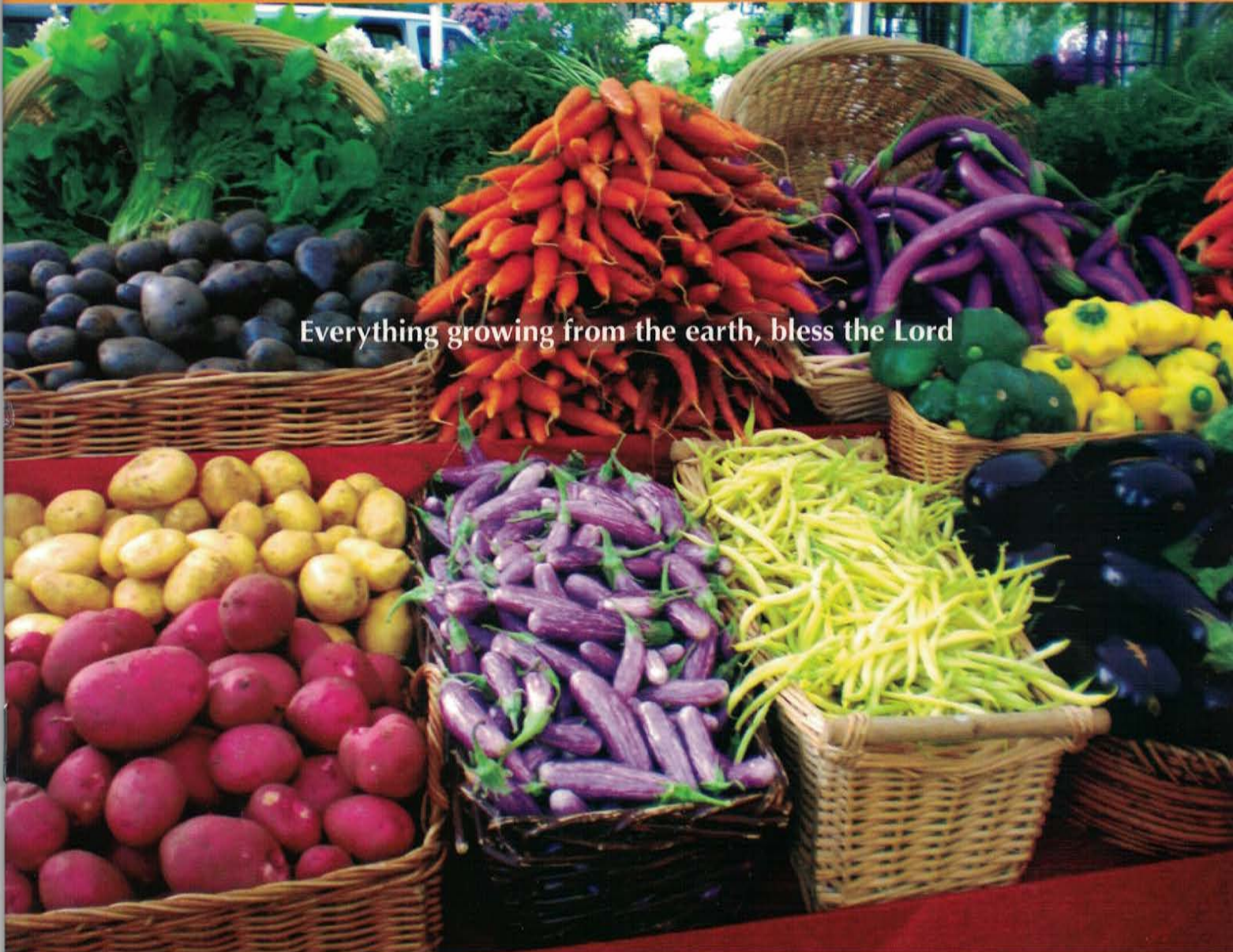




Carmel Clarion

Everything growing from the earth, bless the Lord



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Carmel Clarion

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From the Provincial Delegate



Our Carmelite family rejoices that Elizabeth of the Trinity is at last canonized. She was born Elizabeth Catez in France in 1880 into a military family. She was a determined, strong willed individual with extraordinary musical talents. She was a gifted pianist who won her share of awards. Her desire, however, was for Carmel. At her mother's request she waited until she was 21 years old to enter the Carmel of Dijon where she was give the name Elizabeth of the Trinity. Her name means "House of God."

From early on it was clear that Elizabeth had a gift for prayer. Remarkable too was her awareness of the presence of the Holy Trinity within her soul. Elizabeth had a real appreciation of the mystery of the Indwelling. God was not distant. Heaven was not a faraway place. God and heaven were present in her heart. She said that she had found her heaven on earth, since heaven is God and God was in her soul.

The words of Jesus, "if you love me and keep my words, the Father and I will dwell in you," were well understood by Elizabeth. Elizabeth recognized that God abided in her and she in God. She had a real insight into the writings of St. Paul. She described her life, her vocation as the "praise of his glory."

Elizabeth was influenced by another young Carmelite, namely Thérèse of the Child Jesus, and both were given a mission to be accomplished. While Thérèse wanted to make God loved as she loved him and spend her heaven doing good on earth, Elizabeth wanted to lead souls to find God in prayer. "My mission in heaven will be to draw souls, helping them to go out of themselves to cling to God with a spontaneous, love-filled action, to keep them in that great interior silence which will enable God to make his mark on them, to transform them into himself."

One of Elizabeth's greatest writings is her prayer: "O my God, Trinity whom I adore." Here she so beautifully states: "O consuming fire, Spirit of Love, come upon me, and create in my soul a kind of incarnation of the Word—that I may be another humanity for him in which he can renew his mystery."

Even before her entrance into Carmel, she wanted to offer Jesus the cell of her heart as his little Bethany where he could find comfort. She died at the age of twenty-six. Her last words were "I am going to Light, to Life, to Love."

Fr. Salvatore, O.C.D.

The Superior General's Letter to The Order

On the occasion of the canonization of Blessed Elizabeth of the Trinity

Dear Brothers and Sisters in Carmel,

At a distance of one year from the canonization of the Martin husband and wife, we are getting ready to celebrate another grace-filled happening filling us with joy. On the 16th October, one hundred and ten years after her death, our sister Elizabeth Catez was written into the canon of saints of the Church, entering this way, with full rights, to form part of the great and glorious family of the saints of Carmel.

Many are the motives for thanking the Lord and reflecting upon the significance that this event can have in the journey our Order has embarked upon. The rich and stimulating teaching that Pope Francis proposes with his words and initiatives—I am thinking of the encyclical *Laudato Si'* and the jubilee year of Mercy—can help us to gather various aspects of the relevance of the witness and spiritual teaching of this our famous sister, so loved and appreciated in spiritual circles, but still little known to the greater part of the faithful. And yet, what ought to render her interesting is her life as a vivacious young girl, sensitive, attractive, talented, generously committed to the life of the Church, tied to her family, exuberant in affection and capable of friendship, a lover of beauty and in all this conquered and focused upon the mystery of the Trinity which Jesus Christ revealed to us!

Elizabeth can help us to reach the abundant and ever fresh source of the Trinity, which gives vitality,



significance, joyful perseverance in our consecration and mission. She offers to everyone a stimulating example of how immersion in the mystery of divine life allows us to find total fulfillment.

In this letter I wish to propose to you keys for rereading the writings of Elizabeth for the purpose of gathering from them their relevance, keeping in mind contradictory phenomena of the present age, always less capable of being characterized by good relationships because it is confused and discouraged; the anxiety of making oneself present to feel alive,

by means of media visibility, that however does not manage to make us present to ourselves; the frenetic and noisy filling of time with activities that preoccupy and disturb us, which take away from us the time to listen, to talk and reflect in depth; the use of beauty and the selective aestheticism of reality for the purpose of consumption, which rejects gratuitousness by impeding the reception of the beauty inherent in things, as well as disfiguring nature; the widespread feeling of being on the edge of a precipice, in the power of unknown and uncontrollable forces, which renders vain every effort for good, in a world always marked more and more by violence, misery and uncertainty, without the possibility of getting near peace; suffering and death seen as a disgrace, emphasized or vainly fled from in our culture, which does not manage to realize the value of them.

How to consolidate our life?

A main line of thought unites the experience of Elizabeth from when she was a small child until, still young but more mature, she was to die: the intuition that the one important thing is "to live for love." The God who is capable of overcoming her fiery and choleric temperament and to captivate her sensitive heart thirsting for beauty, she found in Jesus crucified for love (cfr. *Letter 133*). In Him she saw and touched a love that was passionate and thrilling, which overcame her and, at a tender age, made her decide to be totally His. It is the contact that would happen on the most beautiful day of her life, the day of her first communion.

"in which Jesus placed his dwelling place in me/ in which God took possession of my heart/ so much and so well that from that hour/ from that mysterious conversation/ from that delightful, divine encounter/ my only desire was to give my life/ to give back a little of his great love/ to the Beloved in the Eucharist/ who reposes in my weak heart/inundating it with all his favours" (Poetry 47).

The difficulties she had to face in the process of becoming mature—such as the contrast between the desire to enter Carmel and the opposition of her most loved mother; the desire to remain recollected in intimacy with Jesus and to take part in the feasts by dancing, where young men fascinated by her beauty paid attention to her; the feeling of being called to solitude, which required detachment and separation, and being involved in so many artistic and social activities; giving her whole heart to God and at the same time being ready to help and be affectionate with her friends—they found their solution in the attraction exerted on her by "the too great love" of Christ, which shines forth from the cross, the wood that is capable "of lighting the flame of love" (*Letters 138*).

Among the passages most loved by Elizabeth is the beginning of the hymn in the letter to the Ephesians, where Saint Paul announces the glorious destiny of man by saying that we have been thought of, blessed and predestined from eternity "to be holy and faultless before him in love" (*Ep 1:4*). Because of this "souls who chat about their own self, who are preoccupied about their sensitivity, dally with a useless thought or whatever desire, scatter their strength," "as it is not ordered towards God" (*Last retreat, 3*). All that is not done for God is worthless (cfr. *Letters 340*), It empties instead of filling, it scatters instead of gathering together. It is not activity that disperses, but not believing "that a Being called Love dwells in us" (*Letters 330*), not being united to the Being who loves us, to the Father who in Christ awaits us in his house and with his Spirit who sustains us on our journey.

The great act of faith—Elizabeth reminds us, echoing the evangelist John—is to believe in this immense love God has for us (cfr. *Heaven in Faith, 20*). The unification of the person comes about then through the potency of the act of faith and reverberates in the feelings. Therefore to grow harmoniously, to be healed from the wounds of life

and mature as a person, our objective ought not to be the cure of ones own self or the overcoming of our own weakness but, rather, to come out of ourselves, to leave aside our own self (cfr. *Last retreat*, 26) in an advantageous exchange with the self of Christ who "wants to consume our life to change it into his own: our own full of vice and his full of grace and glory, prepared exactly for us, if only we renounce our selves" (*Heaven in Faith*, 18).

The secret then is to recognize how much we are loved, fixing our eyes on the Master who came to light the fire of love and wants to see it burn in his disciples, so that it might spread visibly throughout the whole world. Divine love is so excessive and without measure, that it carries away the soul that permits him to do so, making it constant, no longer subject to the unforeseeable and inevitable disturbances of life, "because it sees the Invisible" and so then "it is no longer stopped by tastes or feelings"; it actually happens "that the more it is tried the more its faith grows, because it knows, so to say, how to overcome all obstacles so as to go to rest itself on the breast of infinite love, who does only works of love" (*Heaven in Faith*: 20). On the other hand, this is the human experience of the Son sent by the Father upon the earth and accepted by the humble Mother, this is the longing written into the being of every person, this is the grace of baptism which therefore constitutes a new birth, a permanent enlightenment for those who keep it in mind, the beginning of life eternal (cfr. *Heaven in Faith*, 2).

At the base of her immaturity lay indecision with respect to union with God, remaining centered upon herself and not choosing love. The action with which God transforms and unites us is a quasi physical phenomenon, a consummation of self love, of the fear of suffering, of vices, of aversion towards God, all of this requires us to let go our will in order to be grafted into love, the "double current

between the One who is and the one who is not" (*Letter* 131).

Wretchedness, a place blessed by mercy

If we want to become – with our consecration and our work—an efficient sign of the Father's action "we are called to keep our gaze fixed on mercy" (*Misericordiae vultus*, 3). Often, in fact, whether we formulate it, or it remains implicit, a question hovers in our mind which renders us sterile weakening our thrust and taking enthusiasm from us: what do I get out of my weakness? How much better it would be if it were not there, if only I were much stronger; if I were unassailable, how many problems less... and the ideal becomes unreachable! Thus the life of discomfort and frustration is set up before us.

Elizabeth reasons in a completely different manner, as also Pope Francis does, when contemplating the mystery of Jesus' passion, she say that the strength of tenderness is known only by accepting to enter into contact with the real life of others, without standing back at a distance from the human drama, by touching the suffering flesh of ourselves and others (cfr. *Evangelii gaudium*, 269-70). Speaking to her sister Guite, our saint suggests to her to cancel the word discouragement from her vocabulary: the more weakness is felt and the Lord seems hidden, the more it is necessary to rejoice, reminding yourself that "the abyss of your misery attracts the abyss of his mercy" (*Letter* 298). The interior life is fathomless because in it is the God who loves us without any shadow of change, an abyss of love that we posses within us (cfr. *Letter* 292).

If we use the light of faith we find trust and love, which permit us to descend into our depths, instead of remaining rigid on the rippling surface of the sea of life. In this way we experience the abyss that is God, inseparably tied to our being and, reaching the bottom, "the divine impact will take place; it is down there that the abyss of our nothingness, of

our destitution will encounter the abyss of mercy, the immensity of all of God" (*Heaven in Faith*: 4).

Only by recognizing this truth, which is the heart of the Gospel message, is it possible to recognize "God under the veil of humanity" (*Last retreat*: 4) and to hear from him the word in the present. If we want to find peace, we have to prostrate ourselves and throw ourselves "into the abyss of our nothingness": from this will be born adoration, "from the ecstasy of love" (*Last retreat*: 21). From this derives trust: fear of our own weakness disappears, because "the Strong One is in me and his virtue is all-powerful; it operates, says the Apostle, far beyond what we could hope for" (*Letter* 333).

Therefore, how much hope is it possible to have if it is true that "the weakest soul, even the most guilty is the one that has more reasons to hope," given that "it possesses in itself a Saviour who wants to purify her in every moment" (*Letter* 249), since "his mission is that of pardoning" (*Letter* 145). We must see our nothingness, our poverty and powerlessness, recognizing calmly that we are not capable of progress and perseverance and place them before the mercy of the Master (cfr. *Heaven in Faith*: 12). In this way we can find freedom and peace which are the expression of reconciliation with ourselves in Christ—"He is in me, I am his sanctuary/ Oh, is it not the "vision of peace"? (*Poetry* 88)—desiring that He grows in us and, through this growth, becomes known to mankind. Therefore sanctity is truly within reach because it is found in a movement of descent, not of elevation:

"The All-powerful needs to descend/ to pour out the torrents of his love./ He is searching for a heart that wants to understand him/ and in this one he makes his abode,/ [...] "Look at me, you can better understand/ the gift of yourself, the annihilation/ To exalt myself I must always descend,/ that your repose might be in abasement!/ It is always here that meeting happens" (Poetry 91).

The Eucharist is the All of the Trinity who invades us

The mystery of the Holy Trinity is the abyss into which Elizabeth, losing herself, finds herself (cfr. *Letter* 62). He is "an Immensity of love overflowing" (*Letter* 199), which soaks into and gives life to every fibre of being; that is poured into the soul in the measure that the person draws with faith on baptismal grace and is progressively conformed to Christ. The horizon of reality continues always to expand (cfr. *Letter* 89) and light is shed on everything, because Christ enters into the depths of the soul, "into those abysses in which only He lives" (*Letter* 125), making us participate in his way of looking at things, in his feelings, in his heart: "He fascinates, carries us away; under his gaze the horizon becomes so beautiful, so vast, so luminous..." (*Letter* 128). The Trinity is not an abstract and complicated truth but it is the life of the Three—as they are called—who in their happy communion create the world and humanity involving them in the splendour of Love, Light and Life. God is the Father, his Son and their Spirit: our home, our intimacy, the paternal home from which we ought never leave" (*Heaven in Faith*: 2).

In the logic of faith, the existential roots and consequences of being Christian are strictly connected: to live in faith, to know the love of Christ crucified for us, to live in a light which renders beautiful even the most painful moments of life, to be transformed by the Spirit as happened in Mary, to live inhabited by the Trinity, to find the peace of heaven upon earth, for Elizabeth were synonymous.

The Eucharist is the key to this luminous and prophetic vision of life. In the experience of Elizabeth, from the day of her first Communion, sacramental Communion with Jesus and prolonged adoration of his constant giving of self to us were the experimental source, the door of communication, the place where flowed together

all the illuminations and graces she received in her brief and most intense life. Entering the chapel while the Blessed Sacrament was exposed seemed to her "like glimpsing heaven, as it truly was, since the One whom I adore in faith is the same that those in glory contemplate face to face" (*Letter* 137). "Nothing tells us more about the love that is in God's heart than the Eucharist: it is union, consummation, it is he in us and us in him, is this not heaven upon earth? Heaven in Faith, in expectation of the vision face to face so desired." The wait for this encounter really makes "everything disappear and it seems you are already penetrating into the Mystery of God" (*Letter* 165). In the Eucharist the reality of heaven is made present, communicated and made personal for every soul by the Spirit, because heaven is "that which the Spirit creates in you" (*Letter* 239). The Eucharist is a reality so essential that Elizabeth committed herself to reach the goal of being worthy to receive the Eucharist daily (in a time when it was not the habitual practice): "Well then my God I have realized all my desires: to receive You every day and, between one Communion and the next, to live in union with You, in intimacy with You. Oh! This is Paradise on earth!" (*Diary*, 150). Like St. Francis, Elizabeth considered the Eucharist strictly connected to Christmas, from which emanates the splendid light which makes visible to our eyes the disturbing Mystery of the Incarnation, the beginning of the fulfillment of salvation and the glorification of humanity through the outpouring of charity and intimate union with God, which by means of faith is accomplished in the human heart (cfr. *Poetry* 75, 86, 88, 91).

In this intimate transfusion of love, human experience changes radically. What can we discover and "touch with the hand"—of ourselves, of God, of others, of reality—by

communicating with full confidence in the mystery of faith?

1) *In reality, we are another humanity.* If we think for a moment of the increasing burden there is—in our relationships, in complying with public opinion, in the growing up of young people—the visibility of our own image and making oneself "available" through snapshots of our own daily life showing our wish to be "for others," all this makes us aware of how different is what Elizabeth has to tell us and her own personal experience. For her it was not possible to be truly oneself and make oneself present to the other in a real and not transient manner, except by placing oneself in the depths in which we find our human image in the divine person of Christ—the visible image of the Father.

When a person does not know herself or does not become known as a space of personal communication, she does not represent and is not worth anything. Instead, by opening herself to the splendors of faith, the person "discovers her God present, living in her; she in turn remains present in him, in holy simplicity, and He guards her with jealous care" (*Last retreat*: 5). Everything becomes precious if we discover this invisible intimacy and seek to join our human experience with his, fixing our gaze on the mysteries of his life, seeking to intuit his feelings, which stand out in the Gospels, in order to make them our own: "it seems to me that it is necessary to come so close to the Master, to communicate with your soul, to make yourself aware of all of his movements and then depart like him into the Father's will" (*Letter* 158). The worth of our quotations would shoot up to the stars becoming through interior identification "the sacrament of Christ"; in every expression of our existence—joyful or sad, strength or weakness—we can "give to our all-holy God, the all—loving God crucified." This entails "allowing oneself to transform into the one same image with him" by means of "faith, which gazes and prays without

ceasing; the will, imprisoned and which no longer turns back; a true heart, pure, which beats under the blessing of the Master" (*Intimate notes* 14). This Pauline-Carmelite mystic overcomes the vain attempt to find oneself in the recognition of others, by which we expose our superficiality and our inability; we find ourselves and the other by searching for the Other, keeping ourselves aware that we are—all of us—made in the image of Christ:

"That I may be for him another humanity in which he renews all his Mystery. And you, O Father bend down upon your poor little creature, 'cover her with your shadow' (cfr Mt 17:5) and see in her nothing but the 'Beloved in whom you have placed all your delight' (cfr. ivi)"(Intimate notes 15).

2) *To become persons of communication, who radiate him.* Every person carries within himself those who have played an important part in his life: the persons who generate him, those who have contributed to his formation, those who have been at his side in the crucial moments of life. On meeting together, we encounter and communicate also something of the persons we carry in our being.

The sublime mystery of the "new incarnation," that is accomplished in the soul, allowing oneself to love from the Crucified one, right down to one's own wretchedness, loving him in our turn out of gratitude "until we are drained," is the "no longer I, it is He who lives in me" (*Poetry* 75), which allows Love incarnate in Christ to radiate out (Cfr. *Intimate notes* 15). The communion, which people of good will are searching to build and which in our epoch continues to be wounded and offended, can be realized only in the measure the divine will of "restoring all things in Christ" is realized. The road is marked out and Elizabeth describes it in this manner: "Let us contemplate this adored image, holding ourselves without ceasing under the light which emanate from it so that it becomes imprinted in us; then we will face up to everything with the

same attitude our holy Master would use" (*Heaven in faith: 27*).

Love of Christ, the Church and people go hand in hand and support each other in turn. Unifying ourselves with Christ in order to have "the soul full of his soul, full of his prayer, all the being captured and given" and "enter into all his joys, share all his sadness," makes us "to be fruitful, co-redeemers, generating souls to grace, multiplying the adopted children of the Father, Christ's redeemed, coheirs to his glory" (*Intimate notes* 13). To render glory to God is to render Christ visible—his life—in our existence. Here is revealed that inconstancy and listlessness in prayer are proportional to how much we are not aware of this vocation which is our identity: "I will be in communion by it with the One who is a consuming fire, so that by this he transforms me continually into himself, so that she may render him glory" (*Letter* 328). But the soul, touched by the Holy Spirit, "will become like a flame of love that spreads out into all the members of the Body of Christ which is the Church" (*Letter* 250). Only thus "by our generosity/ will we help holy Church/ and love will be seen to reign/ a prelude of divine dwelling" (*Poetry* 94); "to live by love, to live by his life/ is what makes us his apostles./ So great is the power of a captive soul/ I believe that she obtains everything" (*Poetry* 77).

3) *Living suffering as a blessing.* It is true that we are not created to suffer but to be joyful, not to die but to live, and we should add: not to possess ourselves egoistically but to give ourselves generously. At the basis of fear and refusal of suffering can be found a closing off, a deep solitude, the idol of physical beauty and efficiency, arrogance, in the last analysis the lack of an unfathomable experience—to put it as Elizabeth would—of divine-human love. Elizabeth had lived this, she was immersed in it and it overwhelmed her so much as to request it insistently for herself and persons dear to her, in her intimate conversations with the Three.

Terms which—just to hear them said—evoke sentiments of sadness, make us suspicious and do not please us, such as victim, sacrifice, immolation, renunciation, forgetfulness of self are the only ones which set out, in Scripture and spiritual experience, that necessity of Easter and the truth of love for someone. Elizabeth understood this well and so she said: "Let us ask him to make us true in our love, that is to transform us into victims of sacrifice, since it seems to me that sacrifice is no other than to translate love into action" (*Letter 250*). For this, it is a source of happiness to think "that the Father has predestined me to be conformed to his crucified Son" (*Letter 324*).

The Eucharist is a sacrament of communion, a banquet of heaven, a joyful feast because someone has been immolated, sacrificed, annihilated for us. We can then perceive the theological–spiritual centering of expressions such as the following and the beauty of the Eucharistic perspective that opens: "Adored Master, you search for a host/ and in your charity want/ because you dream that there rise up to the Father/ sacrifice and adoration" (*Poetry 91*).

Peace and repose are not born from the absence of problems and sufferings, but when you "know how to appreciate the happiness of suffering and see in it the revelation of 'immense love' (*Ep 2:4*) of which St Paul speaks" (*Letter 323 bis*); if "pain is the revelation of love" it becomes precious and blessed and can become "my favourite dwelling place, it is there that I find peace and repose, there where I am sure to meet my Master and to live with him" (*Letter 323*). Because of this, a Christian should not have any other ideal than that of "being transformed into Jesus crucified" (*Letter 324*): by discovering that Christ dwells in pain, she will receive strength in the painful and frustrating happenings in life. So in the light of eternity, sacrifices, struggles, troubles are reasons for joy, not for sadness (cfr. *Heaven in faith: 30*); the secret is to learn to take refuge always "in the prayer of the Master; on the cross he saw

you, prayed for you and that prayer and this prayer is eternally alive and present before the Father and this will save you from your suffering" (*Letter 324*).

Suffering, from being a "proof" of the lack of love, becomes an "echo" of divine life which knocks to enter into the heart and shed light on humanity. In the most painful sickness he becomes signs of hope for those who stand beside us and the one who suffers without hoping, if we live the sickness as the mystery of Christ dead and risen from the dead, who celebrates his Mass with his disciple (cfr. *Letter 309*).

4) *Time is redeemed*. The light of eternity gives the correct perspective on reality because, giving to life the sense of a good origin and end, it places them within a process in which the single happenings are made relative and redeemed by a process of receiving absolution that would make them break open, overloading them with expectations. At the same time, the fulness of personal being is being prepared by all the choices we make, the actions we commit, the words we utter: "life is such a serious thing: every minute is given to us to 'take root' even more in God" (*Letter 333*) and to arrive at resembling in life the divine model, in a union always more intimate with Him.

The Trinity "desires to have us with itself, not only in eternity, but now in time, which is eternity commenced and yet always in becoming" (*Heaven in faith: 1*). What should we do so that this process happens in us? The secret is "to forget about yourself, to abandon yourself, not to rely on yourself, to look only at the Master, look only to him, to receive in the same way that joy or pain come directly from his love" (*Letter 333*).

In this contemplative dimension it becomes possible to read happenings, from the smallest to the greatest, as an expression of the Father's will—as Christ did—so that for those who believe "every circumstance, every happening, every suffering as every joy is a sacrament" (*Heaven in faith: 10*). In everything it is possible to communicate with him, reality becomes meaningful,

events become connected, points come together allowing us to see into a beautiful texture, wise, suitable for our own human growth. If the eternal Word has entered into reality and is united in some manner to every person, then "through everything I can, right from this earth, / contemplate him in the light of faith/ [...] unite myself to him, touch him with faith" (*Poetry* 91).

Elisabeth had learnt this in the long wait to enter the monastery, which favored an interiorization of the place of contemplation and of union with God, so as to live it in mundane circumstances, being concentrated on what was essential in the vocation and Christian witness: the realities of faith, the realism of the divine will, the presence of God in the midst of daily events.

It is no longer possible to experience that "there is not enough time," or have experience that what we are doing is draining our life away, because we do not find any meaning or because it represents an escape from ourselves. Faith, if we have not tamed it, keeps us awake, attentive to gather God's graces which cross our path every day, gathered "in the light of his creative word, in that faith "in the excess of his love" (*Ep* 2:4) which enables God to fill the soul "according to its capacity" (*Ep* 3:19) (*Heaven in faith*: 34).

5) *To live "from within," grateful and connected to true life.* Sanctity is to live "in contact with him in the depths of an unfathomable abyss, from within" (*Heaven in faith*: 32). "From within" is the expression which sums up the charism and eternal mission of Elisabeth of the Trinity: to live in relationship with God, the mystery of the Church, friendships, activities, the worries of existence, the events or ones own era, deliberately and tenaciously within the most strict union with the Word incarnate, crucified and risen, who is being given constantly to every creature. Dwelling within the Mystery of faith corresponds to passing from ones own ego to the shore of the

divine ego and the consequent opening out of life's horizon and view; to be consolidated in faith is the only thing necessary for our life, since it allows us to "not act except under the great light of God, never according to impressions and imagination" (*The greatness of our vocation*: 11). It is the experience of heaven upon earth, of the realism of divine life in the communion of saints, of perceptible realization—already present, even if not yet in fulness—of the words of truth and life that revelation hands over to us as our luminous inheritance as children of God.

Praying to be entirely present in the adored Trinity, awake in faith and abandoned to its creative action, Elisabeth desired that "ever instant carry me deeper into the depth of your Mystery" (*Intimate notes*: 15); to live "from within" means to rest your being totally in the Trinity, "God wholly love": this intimacy "has been the beautiful sun shining on my life, making it an anticipated heaven; it is what sustains me today in suffering" (*Letter* 333). If we permit infinite beauty to imprint itself on us it is possible, even in a world where "everything is contaminated," to be persons "beautiful with his beauty, luminous with his light" (*Letter* 331), who grow in gratitude and always share in the joy of God's children (cfr. *The greatness of our vocation*: 12), capable of catching a reflection of his beauty and love in nature and persons.

A healthy relationship with creation entails "the recognition of our errors, sins, faults and failures, and leads to heartfelt repentance and desire to change" (*Laudato si'*: 218), by recognizing gratefully that the world is a gift received from the Father's hands. This recognition propels us to act with spontaneity and respect, without surprise towards whatever actuality, aware that all beings form together a wonderful universal communion. The world "is not contemplated from without but from within, conscious of the bonds with which the Father has united us to all beings" (*ivi*, 220), secure

that "Christ has taken unto himself this material world and now, risen, is intimately present to each being, surrounding it with his affection and penetrating it with his light" (*ivi*, 221). Thanks to the sacraments – particularly in the Eucharist – in which nature is assumed into God and transformed into mediation, "we are invited to embrace the world on a different plane" (*ivi*, 235) than that of profit and exploitation. It is extraordinary the agreement between Elizabeth and Pope Francis, who aims at laying the foundation of an integral ecology:

"The Lord, in the culmination of the mystery of the Incarnation, chose to reach our intimate depths through a fragment of matter. He comes not from above, but from within, he comes that we might find him in this world of ours. In the Eucharist fullness is already achieved; it is the living centre of the universe, the overflowing core of love and of inexhaustible life. [...] The Eucharist joins heaven and earth; it embraces and penetrates all creation. The world which came forth from God's hands returns to him in blessed and undivided adoration" (ivi, 236).

Mary, a model of listening which is fruitful

"Recollect yourself, within your soul/ the mystery is fulfilled./ Jesus, Splendour of the Father,/ has taken flesh in you./ With the Virgin Mother/ clasp your Beloved/ he is in you" (*Poetry* 86). Mary is the creature who cannot be related but only contemplated, because she has penetrated in a unique way the mystery of Christ; her help can be invoked, we can learn from her how to guard the gift, by placing oneself in her maternal hands: "This Mother of grace will form my soul so that her tiny daughter may be a 'radiant', living image of her first born, the Son of the Eternal one, he who was the perfect praise of glory of his Father" (*Last retreat*: 2).

In her everything happens within and for this reason she is the model of the disciple who allows himself to be reached and transformed by the living Word of the Father, remaining docile to the creative action

of the Spirit; Mary, that disciple of her Son, teaches us to adore in silence, to suffer and stand beneath the cross, to contribute to the work of redemption; humble, free from oneself, forgetful of self, full of charity and ready to hasten to help, always recollected "within herself with the Word of God" (*Last retreat*: 40). Elizabeth had a deep admiration for the Virgin Mother, displayed wonderment at her humble greatness, which had made heaven open, the one in whose womb the Three were able to find in their creature a dwelling place (cfr. *Poetry*: 79):

"Think what ought to be in the soul of the Virgin when, after the Incarnation, she possessed in herself the Word incarnate, the Gift of God. . . In what silence, in what recollection, in what adoration she must have buried herself in the depth of her soul to clasp that God whose Mother she was" (Letter: 183).

Mary is the intrepid witness to an enormous event; which took place in the strength of silence which made her capable of listening deeply, who consented to the Spirit imprinting in her the eternal Son: she teaches us how to prepare "a very calm dwelling place in our soul, in which always resounds the canticle of love, of thanksgiving" (*Letter* 165); she tells us how to listen: "Make it so that I listen to you always,/ unchangeable in my faith,/ that in everything I adore you/ and live only for you" (*Poetry* 88). The passion to listen to him is a taste for harmony, a capacity to be in tune with the soul of Christ, aware that He "has so many things to tell us" (*Letter* 164). In fact, like Mary we too are "at One" with the Lord, who gives himself to us and dwells in our soul. From this arises the need for silence, which is so difficult to reach, "in order to listen to him always and to penetrate deeper and deeper into his infinite being; identified with Him who loves, she found him everywhere, she saw him shining in everything" (*Letter* 133). In the person is born a praise without end, an adoration of the gift of God that increases charity and the passion

to make Christ known, to the point that "praise of glory" becomes the new identity:

"A praise of glory is a soul who dwells in God, who loves him with a pure and disinterested love, without looking for herself in the sweetness of this love; who loves him beyond all his gifts and also when none have been received; [...] she is a soul of silence which is held like a lyre under the mysterious touch of the Holy Spirit, so that he makes divine harmonies come out of it; she is a soul who gazes at God in faith and simplicity, she is a mirror that reflects in everything that which he is; she is like a fathomless abyss in which he can run, expand himself; [...] in the end a praise of glory is always occupied in thanksgiving. All her actions, her movements, her thoughts, her aspirations, while they make her take root more deeply in love, are like an echo of the eternal Sanctus" (Heaven in faith 43).

Conclusion

Elisabeth of the Trinity is a precious gift for us and for the Church in this age marked by crises of identity, depression, indifference, unrestrained yearnings, defacement of nature and manipulation of what is human. She gives in a strong, beautiful and convincing manner witness to the realism of the truths in which we believe and she helps us to grasp that, if we do not recover the eschatological dimension of our faith, this loses effectiveness and becomes useless, without biting and transforming strength.

We know what is her mission, what she is doing, in what she requests us to collaborate, with ardent and thankful love to the Trinity:

"In heaven my mission will be to attract souls, helping them to come out of themselves to cling to God in a wholly simple and loving manner and to keep them in this great interior silence, which

allows God to imprint himself in them, to transform them into himself" (Letter 335).

Let us thank her for the words written in her last letter that, knowing her heart, we know are also directed to us:

"Dear little brother, before going to heaven, your Elisabeth wants to tell you yet another time of all her affection and her desire to assist you, day by day, until you reach heaven [...] You will have to put up with struggles, you will meet obstacles along the road of life, but do not become discouraged, call me! Yes call your little sister, in this way you will increase the happiness of her heaven: she will be so happy to help you to win, to remain worthy of God.... When I will be close to God, recollect yourself in prayer, we will find one another even better" (Letter 342).



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IN REMEMBRANCE of Our Beloved Deceased

Grace Ales

"Grace Ales of the Blessed Mother
and St. Michael, Archangel"

Definitive Promise: 1/23/94

Began Eternal Life: 12/8/2015

St. Joseph Protector

Harrison Township, MI

Abbe Antolik

Definitive Promise: 2/14/2009

Began Eternal Life: 12/10/2015

Regina Pacis

Ocala, FL

Florence Bablak

"Florence Ann of the Sacred Heart
of Jesus, Mary, Joseph,
and the Holy Face"

Definitive Promise: 10/10/87

Began Eternal Life: 2/28/2016

St. Joseph

Erie, PA



Teresa Badzian

"Teresa of the Word"

Definitive Promise: 11/13/2004

Began Eternal Life: 11/1/2016

Jesus, Mary, and Joseph

Latrobe, PA

Francis Baiarrio

"Francis Xavier
of the Blessed Sacrament"

Vows: 11/16/2008

Began Eternal Life: 6/10/2016

Our Lady of Mount Carmel

and St. Teresa of Jesus

Roxbury, MA



Mary Eileen Banks

"Dolores Mary of Jesus Crucified"

Definitive Promise: 1/27/1963

Began Eternal Life: 1/23/2016

Our Lady of Mount Carmel

and St. Teresa of Jesus

Grand Rapids, MI

Patricia Belyea

"Patricia Mary of the Nativity"

Definitive Promise: 11/13/1993

Began Eternal Life: 11/11/2016

Mary and Joseph

Danvers, MA

Marie L. Bocko

"Mary Magdalene
of the Resurrection"

Vows: 7/24/2001

Began Eternal Life: 3/22/2016

St. Joseph the Protector

New Hartford, NY

Patty Brennan

Definitive Promise: 1/17/1993

Began Eternal Life: 1/13/2014

St. Joseph Protector

Harrison Twp., MI

Tara Ann Brodeur

Began Eternal Life: 4/13/2011

Blessed Virgin Mary and St. Joseph

Concord, NH



The Lord, Our Shepherd

I had everything I needed. He let me rest in fields of green grass and led me to quiet pools of fresh water. He gave me new strength and guided me in the right paths, as He promised.

Even though I went through the deepest darkness, I was not afraid because the Lord was with me. The Shepherd's rod and staff protected me.

You have prepared a banquet for me, where all can see me; you welcome me as an honored guest and fill my cup to the brim.

I know that your goodness and love are mine eternally; and your house is my home forever.

Adapted from Psalm 23



Ana Maria Brown

"Magdalene Therese
of the Visitation"

Vows: 7/16/1995

Began Eternal Life: 4/19/2015

Our Lady of Divine Providence

New Brighton, MN

Dominic Bucolo

"Brother Cyril
of the Infant of Prague"

Definitive Promise: 1/7/1962

Began Eternal Life: 3/23/2016

Our Lady of Mt. Carmel and

St. Therese of the Child Jesus

Barrington, RI



Nicetas Bugais
 "Sr. Mary of St. Therese
 of the Child Jesus"
 Definitive Promise: 8/9/2014
 Began Eternal Life: 1/10/2016
 Our Lady of the Paraclete,
 Mother of the Eucharist
 Ann Arbor, MI

Anne Bullinger
 "Mary of the Trinity"
 Vows: 4/14/2013
 Began Eternal Life: 6/2/2016
 Mary Queen of Carmel
 Towson, MD

Stella Campbell
 "John Paul of the Holy Spirit"
 Definitive Promise: 5/8/2009
 Began Eternal Life: 1/16/2016
 Our Lady of Mt. Carmel
 Hamburg, MI

Eileen Cassidy
 "Sr. Mary of the Agony"
 Vows: 11/1/1957
 Began Eternal Life: 7/20/2016
 Our Lady of Mercy
 Schenectady, NY

Gladys Castro
 "Mary Veronica
 of the Sacred Heart"
 Definitive Promise: 4/13/97
 Began Eternal Life: 5/29/2016
 Stella Maris
 Dix Hills, NY

Stephen Cherup
 Temporary Promise: 6/6/2015
 Began Eternal Life: 10/28/2016
 Blessed Virgin Mary and St. Joseph
 Concord, NH

Jay Conde
 "Mary of the Blessed Sacrament"
 Definitive Promise: 2/18/2001
 Began Eternal Life: 7/19/2015
 Compassionate Spirit
 Louisville, KY

Pauline Conley
 Definitive Promise: 1/9/1993
 Began Eternal Life: 9/20/2012
 Blessed Virgin Mary and St. Joseph
 Concord, NH

Anita Cote
 "Anna Maria"
 Definitive Promise: 5/17/2008
 Began Eternal Life: 7/12/2016
 Mary, Queen of Carmel
 Lakeland, FL

Patricia Coughlin
 "Ann of the Holy Spirit"
 Definitive Promise: 3/1/2005
 Began Eternal Life: 2012
 Sacred Heart
 Morristown, NJ



Judy Cutcher
 Began Eternal Life: 1/8/
 Assumption Grotto
 Detroit, MI

Paula Davey
 "Teresa Paula of the Trinity"
 Definitive Promise: 7/16/2012
 Began Eternal Life: 11/22/2016
 St John of the Cross
 Ann Arbor, MI

Mary A. De Angelis
 "Maria Albina of the Holy Trinity"
 Definitive Promise: 6/24/2001
 Began Eternal Life: 11/28/2015
 Our Lady of Mt. Carmel
 and St. Therese of the Child Jesus
 Barrington, RI

George DePillo
 "St. Pius X"
 Definitive Promise: 4/2008
 Began Eternal Life: 11/26/2016
 Sacred Heart of Jesus
 Clarkston, MI

Rina De Vita
 Definitive Promise: 7/23/1977
 Began Eternal Life: 6/2/2015
 Our Lady of Mt. Carmel
 Washington, DC

Ronald Dewane
 Vows: 10/11/1993
 Began Eternal Life: 2/17/2014
 Our Lady Star of the Sea Group
 Janesville, WI

Louise Dicerbo
 "Teresa of Jesus"
 Definitive Promise: 5/17/2008
 Began Eternal Life: 2/2/2015
 Our Lady of Mercy
 Schenectady, NY

Linda Di Gregario
 "Mary Catherine"
 Definitive Promise: 11/14/1993
 Began Eternal Life: 9/17/2009
 Assumption of the
 Blessed Virgin Mary
 Detroit, MI

Dorothy Duffy
 "The Little Flower
 St. Therese of Lisieux"
 Vows: 12/9/1997
 Began Eternal Life: 5/7/2015
 St Joseph
 Hampton, VA

Dr. Richard Dumont
 Definitive Promise: 2/28/1993
 Began Eternal Life: 7/13/2016
 Our Lady of Mt. Carmel
 and St. Teresa of Jesus
 Cincinnati, OH



Edith M. Duncan
Definitive Promise: 6/14/2008
Began Eternal Life: 7/18/2015
Our Lady of Mt Carmel & St. Joseph
Dauphin, PA

Margaret Evans
"Theresa of the Sacred Heart
of Jesus and Mary"
Vows: 2/21/1960
Began Eternal Life: 2/3/2016
Our Lady of Mount Carmel
and St. Teresa of Jesus
Roxbury, MA

Janet Fairbank
"Joan of the Sacred Heart"
Definitive Promise: 6/12/2011
Began Eternal Life: 12/14/2013
Joseph and Mary
Winchester, VA

E. Lucille Fauteux
"Therese of the Most
Blessed Sacrament"
Vows: 8/21/1992
Began Eternal Life: 10/20/2016
St. Joseph
Palm Bay, FL

Connie Fears
"Connie Louise of the Divine Mercy"
Began Eternal Life: 4/20/2016
St. Joseph
Palm Bay, FL

Pilar Felix
Definitive Promise: 1/19/1969
Began Eternal Life: 12/28/2014
Mary, Queen of Carmel
Lakeland, FL

Judith Ann Ferragamo
"Judith of the Holy Side Wound
Sacred Heart of Jesus"
Definitive Promise: 10/11/2014
Began Eternal Life: 7/16/2015
Our Lady of Mt. Carmel
and St. Teresa of Jesus
Essex, MD

Marilyn Fix
Vows: 12/11/1994
Began Eternal Life: 9/29/1999
Assumption Grotto
Detroit, MI

Thomas Fursman
"Raphael Mary of the Visitation"
Definitive Promise: 5/19/1996
Began Eternal Life: 9/28/2016
Our Lady of Mt. Carmel
Crystal, MN

Maria Gavino
"Maria Teresa of the Trinity"
Vows: 5/13/1990
Began Eternal Life: 12/6/2016
Our Lady of Mt. Carmel
and St. Teresa of Jesus
Essex, MD



Lawrence Joseph Gerior
"Lawrence of the Resurrection"
Vows: 4/1/2001
Began Eternal Life: 6/6/2016
St. John of the Cross
Vero Beach, FL

Mary Jane Gordon
Definitive Promise: 5/16/2004
Began Eternal Life: 5/3/2016
Our Lady of Mount Carmel
and St. Therese of the Child Jesus
Barrington, RI

Eileen Gorzocoski
Definitive Promise: 4/27/1996
Began Eternal Life: 12/1/2015
St. Joseph
Turner Falls, MA

Gerald Hand
Definitive Promise: 6/1/2002
Began Eternal Life: 9/23/2016
Our Lady Mother of Mercy
Sterling Heights, OH

Bernard Hanley
Vows: 5/16/1953
Began Eternal Life: 3/31/2015
The Espousal of Mary and Joseph
Brighton, MA

Mary [Zora Lee] Harper
"Mary Joseph of the Sacred Heart"
Definitive Promise: 7/18/1999
Began Eternal Life: 3/6/2016
Holy Spirit
Louisville, KY

Karen Harris
"Sr. Karen of the Most Precious
Wounds of Jesus"
Vows: 9/22/2002
Began Eternal Life: 10/24/2016
Blessed Virgin of Mount Carmel
and St. Joseph
Elysburg, PA

Roseanne F. Hirsch
"Rose Therese of the Resurrection"
Definitive Promise: 11/19/2006
Began Eternal Life: 11/4/2016
Our Lady of Mt. Carmel
Washington, DC

Sally Byrnes Houser
"St. Therese of the Little Flower"
Vows: 1/1996
Began Eternal Life: 7/7/2015
St. Joseph
Palm Bay, FL

Robert William Ingram Jr.
Scapular: 4/12/2014
Began Eternal Life: 6/27/2015
Regina Pacis
Ocala, FL

Constance Johnson
Definitive Promise: 10/15/2002
Began Eternal Life: 10/8/2016
Carmel of the Holy Cross
Iron Mountain, MI

Jean Johnson
Definitive Promise: 11/13/1993
Began Eternal Life: 8/6/2006
St. Teresa of Jesus of the Andes
Danvers, MA

Alfred A Jozwicki
"Peter Anthony of the Cross"
Vows: 1/17/1989
Began Eternal Life: 12/31/2016
Espousal of Mary and Joseph
Brighton, MA

Peter Kapitan
Temporary Promises: 11/16/2011
Began Eternal Life: 10/19/2014
St. Joseph - Port Tobacco
La Plata, MD

Maryjo Kobold
"Joseph Mary
of the Blessed Sacrament"
Definitive Promise: 6/12/1999
Began Eternal Life: 4/4/2016
Our Lady of Divine Providence
New Brighton, MN



Aimee Kotecki
"Sr. Mary Michael"
Definitive Promise: 10/14/1985
Began Eternal Life: 9/22/2016
Our Lady of the Rosary
Toledo, OH

Ann Kotecki
"Therese of the Holy Face"
Vows: 1/14/1963
Began Eternal Life: 10/6/2008
Our Lady of the Rosary
Toledo, OH

Mary Ann Lettieri
Definitive Promise: 5/4/1991
Began Eternal Life: 12/8/2016
Our Lady of Guadalupe
Old Bridge, NJ

Dorothy Litzner
"Mary Joseph of the Holy Family"
Definitive Promise: 10/18/2014
Began Eternal Life: 6/2016
Elijah Fire of Carmel
Sanford, FL

Benny Lopez
Vows: 12/8/1991
Began Eternal Life: 11/1/2015
Our Lady of the Paraclete
Ann Arbor, MI

Katherine Lopez
"Katherine Monica of the Eucharist"
Definitive Promise: 6/12/2010
Began Eternal Life: 9/20/2011
Our Lady of Divine Providence
New Brighton, MN

Harriet Madara
"Harriet of the Holy Face"
Definitive Promise: 11/21/2004
Began Eternal Life: 8/4/2016
Our Lady of the Rosary
and Saint Joseph
West Reading, PA

Joan M Maglio
"Joan of the Immaculate
Heart of Mary"
Definitive Promise: 10/12/2002
Began Eternal Life: 12/9/2016
St. Teresa of Jesus of the Andes
Danvers, MA

Claire Mastromarino
"Maria Therese of the Child Jesus
and the Holy Face"
Definitive Promise: 11/8/2003
Began Eternal Life: 7/21/2015
Mary & Joseph
Danvers, MA

Rita Maxwell
Vows: 2005
Began Eternal Life: 10/12/2016
Our Lady of Mt. Carmel
Columbus, OH

Helen McKale
"Sister Therese Martin
of the Blessed Mother"
Definitive Promise: 9/27/1970
Began Eternal Life: 4/19/2015
Our Lady of Mt. Carmel
and St. Therese of the Child Jesus
Barrington, RI

Barb McLean
"Grace Marita of the Trinity"
Vows: 10/21/2002
Began Eternal Life: 4/14/2009
Our Lady of Victory
Tampa, FL

Beverly McGinley
Vows: 2009
Began Eternal Life: 2/25/2016
St. Therese
Hudson, NH

Sabina McManamon
Definitive Promise: 4/3/2005
Began Eternal Life: 8/22/2015
Our Lady of Mt. Carmel
and St. Teresa of Avila
Des Plaines, IL

Bernice Messing
"Sister Margaret Mary of the Sacred
Heart & Therese of the Child Jesus"
Definitive Promise: 4/30/2005
Began Eternal Life: 8/24/2016
St. John of the Cross
Lexington, MI

Leslie Ann Miller
Definitive Promise
Began Eternal Life: Summer 2016
Blessed Virgin Mary and St. Joseph
Concord, NH

Norma Mitrano
"Norma of the Breath of God"
Definitive Promise: 11/15/2005
Began Eternal Life: 6/20/2015
The Espousal of Mary and Joseph
Brighton, MA

Rosemary Mistretta
Began Eternal Life: 11/10/2014
Assumption Grotto
Detroit MI

Theresa M. Motyka
"Theresa of Our Lady of Light"
Definitive Promise: 9/26/2016
Began Eternal Life: 9/29/2016
Our Lady of Mt. Carmel
and St. Joseph
Kenmore, NY

Connie Murphy
"Mary Magdalene
of the Word Incarnate"
Definitive Promise: 10/19/2014
Began Eternal Life: 9/24/2015
Mary, Queen of Carmel
Largo, FL

George Nadeau
Definitive Promise: 1/18/1989
Began Eternal Life: 7/2/2016
Carmelites of the Holy Family
Akron/Cleveland, OH

Maria Neddersen
"Maria of the Holy Name of Mary"
Definitive Promise: 2/17/2016
Began Eternal Life: 6/9/2016
Mary Help of Christians
Hubertus, WI

Eleanor B. Nelson
Definitive Promise: 11/17/1996
Began Eternal Life: 11/19/2016
Our Lady of Mount Carmel
and St. Teresa of Jesus
Essex, MD

Vi Obey
"Vivian of St. Jude"
Definitive Promise: 10/24/2005
Began Eternal Life: 6/26/2015
Saint Joseph
Green Bay, WI

Jose Peña Sosa
"Luis Marie John of the Cross"
Definitive Promise: 11/20/2005
Began Eternal Life: 11/27/2016
Our Lady of Mt. Carmel
Washington, DC

Grace Perrone
"Joseph Mary"
Definitive Promise: 1/22/1989
Began Eternal Life: 10/15/13
Assumption Grotto
Detroit, MI



Ethel Pipoly
Definitive Promise: 11/5/2005
Began Eternal Life: 6/1/2016
Assumption of the
Blessed Virgin
Detroit, MI

Mary Gene Plante
"Sr. Mary Therese
of the Infant of Prague"
Definitive Promise: 4/17/1970
Began Eternal Life: 4/3/2016
Our Lady of Mt. Carmel
and St. Therese of the Child Jesus
Barrington, RI

Cherylyn Polakowski
"Prisca-Joseph & John the Apostle"
Definitive Promise: 10/1/2000
Began Eternal Life: 10/4/2000
Assumption of the
Blessed Virgin Mary
Detroit, MI

Josephine Pulaski
"Theresa"
Vows: 2/01/1956
Began Eternal Life: 3/2/2010
Assumption Grotto
Detroit, MI

Virginia Richards
Definitive Promise: 9/19/1992
Began Eternal Life: 12/20/2011
Blessed Virgin Mary and St. Joseph
Concord, NH

Annemarie Rogers
"Annemarie of the Holy Cross"
Definitive Promise: 5/10/1987
Began Eternal Life: 8/8/2013
St. Teresa Benedicta of the Cross
Washington, DC

Ethel Quinkert
Definitive Promise: 12/11/1994
Began Eternal Life: 07/1998
Assumption Grotto
Detroit, MI



Sophia Rabine
"Sophia of Jesus in the Most Holy
Eucharist"
Vows: 06/14/1992
Began Eternal Life: 2/10/2016
St. Joseph Protector
Harrison Township, MI

Margaret Racine
"Margaret Theresa
of the Sacred Heart of Jesus"
Vows: 1/19/1992
Began Eternal Life: 11/23/2016
Mary Queen of Carmel
Lakeland, FL

A. Elaine Richards
Definitive Promise: 12/1996
Began Eternal Life: 5/28/2016
St. Joseph - Port Tobacco
La Plata, MD

Lucy Roach
"Lucy of Mary Queen of Peace"
Definitive Promise: 6/2/1996
Began Eternal Life: 7/10/2015
St. Teresa Benedicta of the Cross
Salem, VA

Margaret Helen Robertson
"Margaret Mary of Sacred Heart"
Definitive Promise: 9/7/1996
Began Eternal Life: 1/20/2016
Sacred Heart of Jesus
Clarkston, MI

Francis Robinson
"Paul of the Sacred Heart"
Definitive Promise: 4/15/1989
Began Eternal Life: 4/7/2015
Our Lady of Mercy
Schenectady, NY

Louise Rondano
"Ann of the Child Jesus"
Definitive Promise: 7/1/2015
Began Eternal Life: 1/23/2016
Our Lady of the Most Sacred Heart
Excelsior, MN

Doris Rondeau
"Elizabeth of the Trinity"
Definitive Promise: 1/27/2008
Began Eternal Life: 12/23/2016
Mary, Queen of Carmel
Lakeland, FL

Feri Rosario
"Feri of Teresa Mary
of the Sacred Heart"
Began Eternal Life: 3/19/2016
Flos Carmeli
Jacksonville, FL

Helen L. Russell
"Therese of the Sacred Heart"
Vows: 5/1953
Began Eternal Life: 1/2013
Our Lady Queen of Peace
Sun City Center, FL

Marlene Sullivan Ryan
"Therese of the Holy Shroud"
Definitive Promise: 10/11/2003
Began Eternal Life: 8/28/2016
Holy Spirit
Louisville, KY

Carol Ryder
"Therese of the
Sacred Heart of Jesus"
Definitive Promise: 10/23/2011
Began Eternal Life: 5/12/2016
Mary Queen of Carmel
Clearwater, FL

Lucy Ann Marie Salamony
"Maria Teresa"
of the Most Holy Cross of God"
Vows: 5/13/2008
Began Eternal Life: 7/19/2016
Our Lady, Mother of Divine Grace
Worthington, OH

Diane Scheeler-Ross
Began Eternal Life: 11/25/2016
Carmel of the Holy Cross
Iron Mountain, MI



Violet Schuster
Vows: 10/15/1990
Began Eternal Life: 8/29/2014
Our Lady Star of the Sea
Janesville, WI

Elizabeth Sedwick
"Elizabeth of the Trinity
and the Holy Face"
Began Eternal Life: 7/23/2015
Our Lady of Mt. Carmel
Mother of the Eucharist
Syracuse, NY

Regina Noell Service
"James of Sacred Heart of Jesus"
Definitive Promise: 1/10/1954
Began Eternal Life: 10/7/2016
Our Lady of Mt. Carmel
and St. Teresa of Jesus
Essex, MD

Doris Siegel
"Marie Therese of the Holy Face"
Definitive Promise: 7/16/1985
Began Eternal Life: 11/17/2016
Our Lady of Mt. Carmel
and St. Teresa of Jesus
Grand Rapids, MI

Irene Smith
Vows: 4/9/1995
Began Eternal Life: 2008
Assumption Grotto
Detroit, MI

Margaret Spurrell
"Margaret Therese
of the Child Jesus"
Definitive Promise: 11/8/1997
Began Eternal Life: 10/4/2016
St. Teresa of Avila
Danvers, MA

Louise Stutzman
"Louise of the Cross
and Resurrection"
Definitive Promise: 4/21/1995
Began Eterenal Life: 2/19/2016
Saint Therese of the Child Jesus
Annandale, VA



Dolores Treglowne
"St. Therese the Little Flower"
Definitive Promise: 10/21/2013
Began Eternal Life: 12/17/2014
St. Joseph
Green Bay, WI

Phyllis Tucker
Definitive Promise: 4/27/1996
Began Eternal Life: 8/25/2016
St. Joseph
Turner Falls, MA

Marilyn Tubin
Definitive Promise: 12/6/2009
Began Eternal Life: 1/11/2010
Assumption Grotto
Detroit, MI

Nori Uchida
Definitive Promise: 5/3/2009
Began Eternal Life: 10/20/2015
St. Joseph
Washington, DC

Rev. Gennaro Ventura
Definitive Promise: 11/11/2002
Began Eternal Life: 1/22/2016
Our Lady of Grace
Cuba, NY

Barbara J. Walker
"Mary Josepha of the Cross of Jesus"
Vows: 8/9/2001
Began Eternal Life: 12/11/2015
Our Lady of the Annunciation
Virginia Beach, VA



In Loving Memory



Fr. Michael D. Griffin, O.C.D.

Fr. Michael D. Griffin, O.C.D. was born to Eternal Life on May 24, 2016 at St. Anne's Providence Court in Milwaukee, WI at the age of 91. He was born in Philadelphia, PA on August 22, 1924, the son of the late Herman and Mary (Griffin) Seifred.

He was professed as a Discalced Carmelite Friar on September 8, 1943 and was ordained to the priesthood at St. Teresa's Church in Rome, Italy on April 23, 1950.

Fr. Michael was founder and publisher of Teresian Charism Press. He was a popular speaker and author especially among the Secular Order of Discalced Carmelites. His biography of St. Teresa of the Andes has been published in many languages including Chinese. Fr. Michael was also a professor of Moral Theology and a chaplain at the National Institutes of Health in Washington, DC. An authority on St. Teresa of Avila he gave countless classes to generations of Carmelite students.

Fr. Michael was preceded in death by his parents and his sister Veronica Waltz. He is survived by his nieces Margaret Woods, Elayne Burrill and nephews Michael and Thomas Waltz, other great and great-great nieces and nephews, friends and the Discalced Carmelite Friars with whom he lived for more than 60 years.

(obit posted by Berndt-Ledesma Funeral Home, Hartford, WI)

Fr. William A. Healy, O.C.D.

Fr. William A. Healy, OCD, 96, senior-most member of the Washington Province of Discalced Carmelite Friars, died October 12 at St Anne's Home in Milwaukee. Fr. Bill was preceded in death by his parents William and Ida (Meyer) Healy and sisters Irene Whelan and Marie O'Gara. He is survived by his sister Elaine Straw, 30 nieces and nephews, and the Discalced Carmelite Friars with whom he lived and served for more than 76 years.

Fr. Bill entered the order at Holy Hill, WI in 1939. He made his first profession of vows September 27, 1940 and was ordained to the priesthood on June 11, 1946. He served for many years as promoter of the missions and as spiritual assistant to the Secular Order. He was renowned for his preaching and his numerous retreats across the country. Since 1972, for nearly 40 years, Fr. Bill had been a member of the Discalced Carmelite community at St. Florian Parish in West Milwaukee generously serving the parishioners there.

www.berndt-ledesma.com

Donna Jean Walker
"Madonna Therese"
Definitive Promise: 7/11/2010
Began Eternal Life: 10/20/2016
Our Lady of Mt. Carmel
and St. Teresa of Jesus
Essex, MD

Carol Wojewodski
Definitive Promise: 9/16/2007
Began Eternal Life: 12/28/2015
Holy Annunciation
Sugarloaf, PA

Cynthia Yanik
"Margaret Mary Costello
of the Most Holy Trinity"
Definitive Promise: 6/04/2005
Began Eternal Life: 9/9/2006
Assumption Grotto
Detroit, MI

Suzanne Zimmerman
"Magdalena of Jesus"
Definitive Promise: 4/2/2006
Began Eternal Life: 10/2/2016
Our Lady of Mt. Carmel
and St. Teresa of Avila
Desplaines, IL



Washington Province

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Polaris Hilton

Columbus, Ohio

October 18 - 21, 2018

We gather at the 2018
Congress to walk with

***The Carmelite Saints
and with Our Holy Mother
St. Teresa of Jesus***

so we may continue her
mission for the Church and
grow in love, detachment,
and humility –

For It is Time to Walk



REGISTRATION begins in January, 2018

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Discalced Carmelite Secular Order
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