

December 12, 2022 — Feast of Our Lady of Guadalupe

To the Members of the United States Association of Consecrated Virgins,

We are all now in the midst of the Eucharistic Revival. It occurred to me that this is a wonderful time for Consecrated Virgins to reconsider how they, as spouses of Jesus Christ, renew their own commitment to their encounter with their spouse at the Mass.

A few points might be helpful for such a reminder. First of all, since the priest is “in persona Christi,” it would be good to hear his ritual words as directly coming from Christ, your spouse. How do you respond to him as he greets you or blesses you?

Secondly, as the Word is proclaimed, it is always a word of the Word. Can you hear his voice speaking to you through the Scriptures? Do you hear his rapping at the door of your heart as those readings are proclaimed?

Thirdly, your spouse is offering himself up for you and for the whole world. Are you caught up in that incredible love, not just for you but for that whole world?

Fourth, the Sacrifice of the Mass is the furthest sign of such a deep love and commitment. What sacrifice today have you offered or are you willing to offer as a mere token of a returned love?

Finally, he comes to you in Body and Blood. He wishes to be one with you in the Sacrament of Communion. This side of the grave there is no closer intimacy with the spouse that is possible. Are you willing actually to become what you eat, to be in such total communion?

My sisters, these are just a few reflections on the Mass that can deepen or renew our devotion to the Divine Spouse. It is he whose birth we soon will celebrate.

A Most Blessed Christmas and New Year to all of you.

Sincerely yours in Christ,

*+ Earl Boyea*

Most Reverend Earl Boyea  
Bishop of Lansing

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By Dr. Magalis Aguilera, Psy.D.  
edited by Dr. Judith M. Stegman, JCD

Mary of Nazareth is the Queen of Virgins. The *Ordo virginum* in the Catholic Church has its stronghold in the virginity of Mary of Nazareth. This truth is established in the ancient Church in the virginal life of Mary of Nazareth, who was well-educated in the Holy Scriptures from her childhood and early adolescence and was thus expecting the coming of the Messiah. Her virginal life was transparent, and as she discovered the will of the Eternal Father about the Messiah, Mary of Nazareth discovered that the Time was near. She had to follow the rules of her time and so she acceded to being betrothed to Joseph, “a just man of the house of David.” At the same time, she didn’t give up her own formal decision to live in perpetual virginity in the Eternal Father’s love. She is the one who has the complete wisdom to be able to teach us how to expect the coming of her Son, as she expected the coming of the Messiah, the Redeemer. She is the one who knows that to follow the will of the Eternal Father is to serve his children and to be attentive to his words. “Sinless Virgin, let us follow joyfully in your footsteps; draw us after you in the fragrance of your holiness” (Antiphon for the Solemnity of the Immaculate Conception).

Mary of Nazareth said “yes” to the will of the Lord and with her acceptance she opened the way for women after her to be called by the Eternal Father to live the virginal life. With her promise to be a virgin she gave all her being; her body and soul received the gift of virginity from the Eternal Father. There are two elements in virginity, “the material element, that is to say, the absence, in the past and in the present, of all complete and voluntary delectation, whether from lust or from the lawful use of marriage and the formal element, that is the firm resolution to abstain forever from sexual pleasure” (Catholic Encyclopedia).

Saint John Paul II presented the teaching of our Divine Lord Jesus Christ about marriage in light of his analysis of the texts of Genesis: since the beginning, the meaning of the body is nuptial—man is created male and female in the whole reality and truth of his body and sex. “The nakedness of our progenitors, interiorly free from shame . . . created by Love, endowed in their being with masculinity and femininity, they are both ‘naked’ because they are free with the freedom of the gift. This freedom lies at the basis of the nuptial meaning of the body. The human body, with its sex, and its masculinity and femininity seen in the very mystery of creation, is not only a source of fruitfulness and procreation, as in the whole natural order. It includes right from the beginning the nuptial attribute, that is, the capacity of expressing love, that love in which the person becomes a gift and—by means of this gift—fulfils the meaning of his being and existence” (John Paul II, *The Theology of the Body* (United States: Daughters of St. Paul, 1997, 63).

The “yes” of Mary of Nazareth rests in the freedom of her decision to accept the nuptial meaning of her body at the moment the Angel Gabriel told her this conception is possible because “the Holy Spirit will come upon you, and the power of the Most High will overshadow you; and therefore the child to be born will be called holy, the Son of God” (Lk. 1:35). Her “yes” was an answer of love that opened the fountain of eternal love bestowed by the Holy Spirit upon her body, soul and spirituality. In the teaching of Saint John Paul II, we understand that Mary of Nazareth returned her soul and her free will to God in complete freedom, as was the freedom of the nuptial body that was present at the beginning of creation. God is love,

and man and woman interact immersed in a gift of each one to the other. By means of this gift, they fulfil the meaning of their being and existence.

What Saint John Paul said is based in the intact free will of the Queen of Virgins; he analyzed free will at the time man, in his masculinity and femininity, was created in freedom: “especially as mastery of oneself (self-control). From this aspect, it is indispensable that man may be able to ‘give himself’ that he may become a gift, that he will be able to ‘fully discover his true self’ in ‘a sincere giving of himself’” (John Paul II, *The Theology of the Body*, 64). Our Blessed Mother has no stain of the original sin of disobedience, and she therefore has her free will intact, and thus gave herself in what she was, that is, a woman who gave her integral virginity to the Eternal Father.

In light of Saint John Paul II’s teaching, Mary of Nazareth accepted in free will the donation of all of her being, because she was created to give herself. By giving herself, she returned to the original creation, when woman was illuminated by the grace of God and gave herself beyond the purely physical dimension of her sexuality. Her “yes” permitted that the plan of the Eternal Father revealed by the Angel would show His power to those who freely accepted his will and were not opposed to God’s plan of creation for Adam and Eve. She knew that the fruit of her womb would be called Son of God and she knew that her son who is both God and man would be the redeemer and give up his life for His Church. In Mary of Nazareth’s “yes,” the Son of God makes us free in our femininity to follow Him while on this earth and into the eternal nuptial wedding feast, when the nuptial body of man will be transformed to become once again as it was in Paradise, as God the Father created us.

Mary of Nazareth accepted being given to Saint Joseph in matrimony because she had discovered in the temple the eternal love of the Eternal Father. She was created without the stain of the original sin, with freedom to do the will of the Eternal Father, and in her decision to obey the law of the Jewish people she accepted Joseph even as she offered herself to the Eternal Father in complete donation of the totality of her being. Her body kept the freedom of its nuptial meaning; she was free to donate herself in love. In the eternal love she discovered in the temple, she was prepared to make an answer of free acceptance in love of the Eternal Father’s will. Love without freedom is not love. Love’s stronghold is in the freedom of decision.

Mary of Nazareth was the virgin of freedom and when the eternal meaning of her nuptial body was clarified for her, she accepted the will of the Eternal Father upon her. Mary of Nazareth was firm in her decision and she understood that Joseph, the just man of the Holy Scriptures, would not be her husband but would instead be her spouse. Saint John Paul II says in his interpretation of the first man and woman in Paradise that at the time of creation their love and relationship were built by the Eternal Father in “spousal love”—a love that constituted them both as being in union and in retaining their own unique self being. Mary of Nazareth knows that man, in his femininity and his masculinity, was created with free will. The unique meaning of the body and her union with Saint Joseph was based in the profound innocence of her creation by God. God’s Son was conceived in the womb of a virginal mother and was given Saint Joseph as a virgin stepfather to model for His Son and prepare Him in His being true God and true man. God’s Son would be the Spouse of His Church and at

the end of time would transform His Church to live in eternity in the virginal family of the Most Holy Trinity.

Before the original sin, the union of man in his masculinity and femininity was a “spousal union of love”. . . in the union and uniqueness of each of them and: “in which man and women participated in the state of original innocence . . . “In this vast context, when we speak of lust as a limitation, infraction or even distortion of the nuptial meaning of the body, we are referring above all to the preceding analyses regarding the state of original innocence, that is, the theological prehistory of man.” Saint Pope John Paul II analyzed lust as “the fruit of the breach of the Covenant with God” in the triple dimension of lust, using the words of our Lord Jesus Christ: “The words of Christ, taken from Mathew 5:27–28 direct us toward this truth about historical man, of universal importance. It seems to be expressed in the biblical doctrine on the three forms of lust. We are referring here to the concise statement in 1 John 2:16-17: ‘For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father but is of the world. And the world passes away, and the lust of it, but he who does the will of God abides forever.’ . . . The lust of the flesh and together with it, the lust of the eyes and the pride of life, is ‘in the world.’ At the same time it ‘is of the world’ not as the fruit of the mystery of creation, but as the fruit of the tree of knowledge of good and evil in man’s heart (cf. Gn. 2:17). What fructifies in the three forms of lust is not the ‘world’ God created for man, the fundamental ‘goodness’ of which we have read several times in Genesis 1: ‘God saw that it was good. . . it was very good’ (John Paul II, *The Theology of the Body*, 108-109). But the man as a consequence of the original sin in his masculinity becomes the ‘husband’ of the woman because the union and unity was lost. The loss as Saint John Paul II reflects is “the communion in the innocence of love” and he explained, “‘Your desire shall be for your husband, and he shall rule over you.’ Upon a careful analysis, these words seem to reveal in what way the relationship of mutual giving, which existed between them in the state of original innocence, changed after original sin to a relationship of mutual appropriation” (John Paul II, *The Theology of the Body*, 128).

Virginity is in the context of the Holy Family of Nazareth and in the context of the Holy Trinity as the essence of God. The Ancient Church is rich with the gift of virginity, in several places as the news of the revelation of eternal life and after the last revelation of Saint John the Apostle about the wedding of the Lamb. Virginity is for the sake of Jesus Christ the Lord, when he will come again in glory to take His Spouse, the Church, to heaven, where the human body will be transformed again in the resurrection as it was first created in freedom, in union, unity, and eternal communion with the Divine Spouse.

The virgin martyrs and consecrated virgins of the early Church showed the world the mystery of Spousal Love—that love given to Adam and Eve in their innocence—a love given by the Eternal Father as a seal of His eternal love for all. This was a love that came from the inexhaustible fountain of the Holy Trinity, a love that has the power to convert even those who might intend to appropriate our “nuptial body,” as occurred with Saint Cecilia. The Acts of Saint Cecilia describe her addressing Valeriano, the alleged husband imposed by the family, with these words: “You must know that I have an Angel of God by my side, jealous guardian of my Body.” Saint Cecilia had prayed constantly when she was informed by her father of her matrimony to Valerio, a powerful man in Rome.

She received assistance from the Divine Spouse Jesus Christ and was given the special grace to see the angel who was the protector of her virginal body.

There is no clear evidence of the date of Cecilia’s birth nor the date of martyrdom. Her body was discovered intact and it was noted that she died talking about the Holy Trinity, evidenced by the three fingers of her hand graphically pointing out the mystery. In 822 her body was transferred to the church that bears her name in Trastevere in Rome. It is legend which recounts Saint Cecilia’s martyrdom, the conversion to Christ of the husband imposed on her by her parents, and after baptism his vision of the angel who protected the saint in her *propositum* of perpetual virginity. St. Valerian and his brother, St. Tiburtius, place her martyrdom in the pontificate of Urban I (222-230), but the authenticity of this account cannot be established, nor can we be sure of the persons who suffered with her. What is completely exact is that Cecilia’s parents were not Christian but she found the Roman descendants of the apostles and after baptism, the grace of the sacrament illuminated her life to discover Jesus Christ as her Bridegroom.

Saint Cecilia is a vivid example of what Saint John Paul II presented in his teaching about the nuptial body and living innocence in her life. When she was baptized, she discovered the spousal love of Jesus Christ for His Church and for the virgins. In union and communion with her divine Lord and Spouse, she defended with prayer the decision of her father to not permit her to live her life of virginity. When she had to follow her dad’s decision she trusted in the Eternal Father’s love for her and received the gift of fortitude and the capacity to resist firmly, trusting in the power of God who had called her for His Son.

The virgins and martyrs of the early Church and the six thousand or so consecrated virgins living in this century are called to follow the Queen of Virgins, Mary of Nazareth, who lived to do the will of the Eternal Father. In the ancient Church they did not belong to the world and in this current time they do not belong to the world. They were witnesses, and they are witnesses, of the Eternal Kingdom to come in which there will be no giving in marriage. Jesus Christ himself revealed this mystery of the eternal wedding of the Lamb with His Church. The consecrated virgin has in her being the certainty of her life as an icon of the Church, affirmed by words addressed to her by the Bishop on the day of her consecration: “The Church is the Bride of Christ. This title of the Church was given by the Fathers of the Church to those like you who speak to us of the world to come, when there is not marrying or giving in marriage” (homily in the Rite of Consecration to a Life of Virginity). Our Blessed Mother opened once again, for generations to come, the mystery of the Eternal Father’s will for the freedom of the nuptial body in the innocence of his creation. The universal call is based in the Church and the consecrated virgin is called to be holy as He is holy. The consecrated virgin is an Icon of the Church: “You are a sign of the great mystery of salvation, proclaimed at the beginning of human history and fulfilled in the marriage covenant between Christ and His Church . . . Imitate the Mother of God; desire to be called and to be handmaids of the Lord . . . Make your whole life reflect your vocation and your dignity. . . Be prudent and watch: keep the glory of your virginity uncorrupted by pride . . . Let your thoughts be on the things of God. . . Let your light then shine before men and women . . . Your joy and your crown, even here on earth, will be Christ, the Son of the Virgin and the Bridegroom of virgins” (homily in the Mass of Consecration to a Life of Virginity).



By Dr. Judith M. Stegman, JCD  
Archdiocese of Miami (FL)

Since the earliest days of the Church, it is the diocesan Bishop himself who consecrates a virgin, assesses a woman's eligibility for consecration, takes concern for her formation, and assures that the virgins in his diocese have the spiritual helps needed to fruitfully live out their lives as brides of our Lord Jesus Christ. The *Ordo virginum* is inherently linked to the diocesan Bishop, who is the successor to the apostles entrusted with the pastoral care of the local Church. The Bishop has the duty, as well as the joy, to welcome the presence of the *Ordo virginum* as a sign of the Church's love for Christ. (See John Paul II, post-synodal apostolic exhortation *Vita Consecrata*, March 25, 1996, 7).

What if a consecrated virgin discerns a need to transfer to another diocese? The question is raised frequently by consecrated virgins and by those working in diocesan chanceries. Is such a transfer permitted, and, if so, is there a protocol to be followed? *Ecclesiae sponsae imago (ESI)*, the 2018 instruction on the *Ordo virginum* promulgated by the Congregation [Dicastery] for Consecrated Life and Societies of Apostolic Life, addresses these questions. Dioceses and consecrated virgins should be aware of the communications and approvals established by *ESI* for the transfer process—a process designed to guard the *Ordo* by respecting both the rightful autonomy of the consecrated virgin and the legitimate authority and spiritual fatherhood of the diocesan Bishop.

Before considering the transfer process, it is informative to take a brief look at *ESI* 46–51, which address the responsibilities of the diocesan Bishop towards the *Ordo virginum*. *ESI* 46 establishes that the Bishop has the duty to welcome vocations to consecration in the *Ordo virginum* as a gift of the Spirit, as a part of his ordinary ministry of sanctification, teaching and governing. *ESI* 47 notes that he is responsible for the celebration of consecration for those in his diocese who he admits to the *Ordo*. *ESI* 48 considers that the Bishop

exercises ongoing pastoral care for consecrated virgins in his diocese and supports communion among them. *ESI* 49 further states that the Bishop is attentive to those who are going through serious suffering or hardships, and ensures prayers for deceased virgins. *ESI* 50 specifies that acts of major importance remain the competence of the Bishop, including “inscription of a consecrated woman from another Diocese into the diocesan *Ordo virginum*.” *ESI* 51 addresses recordkeeping for the *Ordo virginum*, to be safeguarded in a suitable book in the diocesan curia: “In particular, the following must be recorded: the deaths of consecrated women; the ascription or temporary acceptance into the diocesan *Ordo virginum* of consecrated women from other Dioceses; the temporary or definitive transfer of consecrated women to other Dioceses; transfer to an Institute of consecrated life; the granting of dispensations from the obligations of consecration; and dismissal from the *Ordo virginum*. Documentation will also be kept about the formative program of each separate aspirant and candidate for consecration.”

*ESI* 60–63 address residence in another diocese and transfer. To begin, *ESI* 60 foresees the circumstances that may necessitate a consecrated virgin's move: “Although consecration establishes a special insertion in the particular Church [diocese] in which it is celebrated, it does not prevent consecrated women from transferring to another particular Church, if necessary, either permanently or on a temporary basis, for example for employment, family or pastoral purposes or for other reasonable and proportionate motives.” *ESI* 61 discusses the case in which a consecrated virgin intends to remain for a long period in a diocese other than the one to which she belongs, but is not requesting a temporary or permanent transfer to that diocese. In such a case, the consecrated virgin discusses the matter with her own Bishop and, with his agreement, can ask the Bishop of the new diocese if she may participate in activities of the

local diocese. If favorable, her Bishop would introduce her to the Bishop of the new diocese, who would then arrange her manner of participation in the local *Ordo virginum*.

*ESI* 62–63 address the consecrated virgin's permanent or temporary transfer from her diocese (the diocese *a quo*) to a new diocese (the diocese *ad quem*). Stated in a step-by-step format, the process would be as follows:

1. The virgin “will explain her reasons to her own Bishop, who will give her his opinion on the proposal.”
2. “She can then ask the Bishop of the Diocese *ad quem* for acceptance into the local *Ordo virginum*.” This involves two steps: She would first speak to the Bishop *ad quem* personally and informally. Based upon his response and input, she would then ask the Bishop *a quo* to write a letter introducing her to the Bishop *a quem*, giving the reason for the transfer and his own opinion.
3. The Bishop of the Diocese *ad quem* “having received an introduction of the consecrated woman from the Bishop of the Diocese *a quo*, giving the reasons for the transfer and his own opinion, will make his decision and communicate his response to the applicant.”
4. “He will also inform the Bishop of the Diocese *a quo*.”
5. “If the response is positive, the Bishop of the Diocese *ad quem* will accept the consecrated woman, present her to his particular Church, and if there are consecrated women in his Diocese, he will include her among them. He will arrange with her what will be necessary and useful for her personal situation.” The Bishops of the dioceses *a quem* and *a quo* will inform the consecrated virgins of their dioceses about the temporary or definitive transfer of a virgin into or from the diocese.
6. “Based on an evaluation, the Bishop of the Diocese *ad quem* can also refuse to accept her or, with the agreement of the Bishop of the

Diocese *a quo*, can fix a time of probation. In this case, while maintaining her link with the Diocese *a quo*, the consecrated woman can nevertheless transfer her canonical domicile to the Diocese *ad quem*, abiding by the guidelines agreed with both Bishops concerning her personal situation.”

The steps presented in *ESI* underline the ongoing relationship of spiritual fatherhood of the diocesan Bishop to the consecrated virgins in his diocese, and likewise the special bond of love the virgin has for her particular Church, expressed in accepting responsibly the pastoral decisions of her Bishop as she follows the Lamb, her Bridegroom, wherever He leads.



By Marion Biestek

### 2022 USACV Membership Drive

Last call for 2022 memberships! Please register by December 19, if you haven't already done so, in order to receive the 2022 year-end mailing and continue to receive *Monday Morning Mail*. Please note, too, that if you are not able to pay dues in a given year, you are invited to register anyway.

Our 2023 Membership Drive will begin in January. Thank you, once again, to all who have registered for 2022. The generosity of our members is truly inspiring and we thank you for your support. Those of you who were able to give a little or a lot more than the base dues, please know that others are being helped through your generosity.

Francesca Riddick, USACV Membership Chair

By Florence Sundberg  
Archdiocese of Hartford (CT)

For nine months Mary bore in her womb the Savior of the world, the Lord of all time past and present. She felt Him moving and kicking as does every mother who is with child. She waited in joyful longing for the promise of the Angel to be fulfilled: A Son would be born to her and she would name Him Jesus, Emmanuel. And Joseph would stay with her and care for her and the Infant who was his by adoption. Not every woman receives such tender care and protection so let us pray for those women who are alone and afraid and may choose to terminate the lives of their infants although they have already begun to love the child within but feel that they have no other option. Surely Our Lady's expectation is the expectation of every pregnant woman to love and care for the baby to be born. Let us pray for these women and, when possible, help them through prayer and personal contact and assistance. Prayer first - all else will follow as God so desires.

"Like the dawning of the morning  
On the mountains' golden heights,  
Like the breaking of the moon-beams  
On the gloom of cloudy nights;  
Like a secret told by Angels,  
Getting known upon the earth,  
Is the Mother's Expectation  
Of Messiah's speedy birth.

And what wonders have been in thee  
All the day and all the night,  
While the angels fell before thee,  
To adore the Light of Light.



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While the glory of the Father  
Hath been in thee as a home,  
And the sceptre of creation  
Hath been wielded in thy womb.

Thou hast waited, Child of David,  
And thy waiting now is o'er;  
Thou hast seen Him, Blessed Mother,  
And wilt see Him evermore!  
O His Human Face and Features,

They were passing sweet to see;  
Thou beholdest them this moment,  
Mother, show them now to me."

**USACV and International Resource Center  
for the *Ordo Virginum*  
Leadership Team Members and Officers**

USACV Leadership Team

**Emily Byers** 2021-2023; Diocese of Lafayette (LA).  
(*Secretary of the USACV-IRC and USACV Online Presence*).

**Francesca Riddick** 2022-2024; Diocese of Joliet (IL).  
(*USACV Membership and eTapestry*).

**Joani McCann** 2022-2024; Archdiocese of Boston  
(MA). (*Convocation Liaison*).

**Elizabeth Lam** 2020-2022; Diocese of Oakland (CA).  
(*USACV Website*).

**Jenna Cooper** 2022-2024; Archdiocese of New York  
(NY).

IRC Leadership Team

**Magalis Aguilera**; USA, Archdiocese of Miami (FL).  
(*Chairperson IRC*).

**Judith Stegman**, President of the USACV-IRC 2019-  
2025; USA, Archdiocese of Miami (FL).

**Maria Luisa Meza**; EL SALVADOR, Diocese of Santa  
Ana/San Miguel.

**Renu Rita Silvano**; INDIA, Archdiocese of Bombay.  
**Two Unfilled Positions**

Other USACV-IRC Services, among others

**Karen Webb** 2021-2023; Treasurer of the USACV-IRC,  
Diocese of Rochester (NY)

**Mary Kay Lacke**; Coordinator of the Information  
Conference in English, Diocese of Steubenville  
(OH).

**Anne Gishpert**; Archivist, Diocese of Pueblo (CO).

**Florence Sundberg**; Prayer Chain Coordinator,  
Archdiocese of Hartford (CT).

**Amanda Schrauth**; Publication of *The Lamp*, Diocese  
of Rapid City (SD).



**United States:**

September 15, 2022—**Elma Espinoza**, Diocese of Fresno (CA), at the hands of The Most Reverend Joseph V. Brennan, Bishop of Fresno. A recording of the Mass of Consecration is available at: <https://bit.ly/Elmacv>.

October 5, 2022—**Catherine May Webb**, Diocese of Wilmington (DE), at the hands of The Most Reverend William E. Koenig, Bishop of Wilmington. A recording of the Mass of Consecration is available at: <https://bit.ly/Catherinecv>.

**Canada:**

**Holly Garnett's** October 1, 2022 consecration was announced in the last issue of *The Lamp*. See photos to right. A recording of the Mass is available at: <https://bit.ly/Hollycv>.

June 16, 2023, consecration of **Mary Rose Rynda**, 3pm at the Church of the Immaculate Conception in Lonsdale, Minnesota, Archdiocese of Saint Paul and Minneapolis (MN) at the hands of the Most Reverend Bernard A. Hebda. All are warmly invited to attend.



Elma Espinoza



Catherine Webb



Holly Garnett

*Upcoming Consecrations*

December 17, 2022, **Tara Doyle**, 11am at the Cathedral of the Immaculate Conception in the Diocese of Memphis (TN) at the hands of the Most Reverend David P. Talley, Bishop of Memphis. All are warmly invited to attend.

March 25, 2023, morning consecration of **several candidates** at the Basilica of Saint Mary, in Minneapolis (MN) at the hands of the Most Reverend Bernard A. Hebda, Archbishop of St. Paul and Minneapolis. All are warmly invited. More details to be announced in the February 2 issue of *The Lamp*.

April 16, 2023, **Lorraine Manlolo**, 12pm at the Cathedral Basilica of Our Lady of Peace in Honolulu (HI) at the hands of The Most Reverend Clarence Silva. All are warmly invited to attend. Bentos will be provided after the Mass. RSVP by April 7, 2023 to [Lorraine.manlolo@gmail.com](mailto:Lorraine.manlolo@gmail.com).



By Diane Christine Farr  
Diocese of Rochester (NY)

Let us ponder some aspects of the Joyful Mysteries of the Holy Rosary. We will pair them with some beautiful verses from the Song of Songs in order to highlight different themes. At the end of each section, we will have questions for reflection, especially suitable for consecrated virgins.

The Annunciation which is the first mystery we meditate on in the Rosary may also be referred to as the Incarnation of the Eternal Word.

In St. Luke's Gospel we read that the angel greeted Holy Mary with "Hail, Full of Grace, the Lord is with you" (Lk 1:28). These familiar words that we pray in our Rosary reveal to us that God's highest wisdom and the fullness of His grace were already at work in the life of the Blessed Virgin Mary. We read in the Song of Songs "A garden enclosed is my sister, my bride; a garden enclosed, a fountain sealed" (Song, 4:12). Our Blessed Mother's whole being was immersed in the praise and love of God. The most Holy and Divine Will of the Eternal Father formed the life of her soul.

From this harmony of Wills flowed all of her beautiful prerogatives, including her Immaculate Conception, her Divine Maternity, and her Perpetual Virginity. Our Holy Mother lived an ordinary life doing ordinary things; nevertheless, her response to God's call illustrates the reality that we were made for the Infinite. Her soul was like a beautiful garden whose various flowers reflected the many qualities of her Creator. She became the true paradise where He was pleased to walk and dwell.

So, we see that the enclosed garden images our Lady's freedom from sin, her holy virginity, and the total gift of herself to God. In the Gospel of Luke we read, "The Holy Spirit will come upon you and the Power of the Most High will overshadow you; therefore, the child to be born will be called the Son of God" (Luke 1:35). Here we see Mary's espousal to the Holy Spirit and her

virginity being consecrated and being made fruitful in a most glorious manner. We read in the Song of Songs "as a lily among brambles, so is my love among maidens. As an apple tree among the trees of the wood, so is my Beloved among young men. With delight I sat in his shadow and his fruit was sweet to my taste. He brought me to the banqueting house and his banner over me was love" (Song: 2:2-4).

The Blessed Virgin Mary is God's pure lily overshadowed by the glory and power of the Most High, she bore in her womb, Jesus Christ, the sweet fruit of our salvation. Her love for Jesus excels that of all the saints put together. The banner of God's love was brought to perfection in her life and finally brought her into the banquet of heavenly beatitude.

As consecrated virgins are we careful to unclutter the garden of our heart striving to cultivate the flowers of virtue? Do we know how to be still receiving with welcoming joy the presence of our Bridegroom as He comes to walk in His garden? Do we show reverence for the work of the Holy Spirit as He reveals to us the holiness, goodness, and beauty of our Bridegroom?

In the second Joyful Mystery, the Visitation, we contemplate the eagerness with which Jesus comes to us in the wonder of His Incarnation. In the days leading up to Christmas, the Church pairs together the reading of the Visitation and a few verses from the Song of Songs. We read in the Gospel of Luke, "Mary arose and went with haste into the hill country to a city of Juda and entered the house of Zachariah and greeted Elizabeth" (Luke 1:39-40). We read in the Song of Songs, "The voice of my beloved, behold he comes leaping upon the mountains bounding over the hills" (Song 2:8). The Blessed Virgin Mary recognized the sovereignty of God's Will in every aspect of her life. So, her first response after conceiving our Lord was to bring Him to others and share her profound joy. Her first mission is to bring Jesus to us. Indeed, we will hear Elizabeth



exclaim “And why is this granted to me that the Mother of my Lord should come to me? For behold when the voice of your greeting came to my ears, the babe in my womb leaped for joy” (Lk, 1:43-44). We also should consider it a great grace that our Holy Mother comes to us revealing the treasure of her Divine Son. She is all too eager to assist us in living out our vocation as a bride of Christ with greater love. She imparts to us her spirit of joy as we seek to embrace a deeper communion with our beloved Jesus.

The words of her Magnificat should take on a more significant meaning in our lives, “My soul magnifies the Lord, and my spirit rejoices in God my Savior” (Lk 1:46-47). As we move through Advent into the Christmas season, how will we encounter Jesus as He seeks to come to us in various ways? Have we come to see that this holy encounter and all it will achieve, is our most important goal for Christmas? Do we truly imitate our Lady and allow Jesus to touch other people’s lives through us?

We now come to the third Joyful Mystery, the Nativity of our Lord. Referring to the shepherds we read in the Gospel of Luke, “And the angel said to them—be not afraid, for behold, I bring you good news of a great joy, which will come to all peoples; for to you is born this day in the City of David a Savior which is Christ the Lord.” In the Song of Songs, we read “I am a rose of Sharon, a Lily of the Valley” (Song 2:1). In a lovely Advent song, we sing “People look East and sing today, love the Rose is on the way.” And also, we sing in a well-known carol, “Lo, How A Rose E’er Blooming from tender stem hath sprung.” In another carol we sing in honor of the Blessed Virgin, “There is no rose of such virtue as is the rose that bore Jesu.” As a symbol of perfect love, the rose is an ideal image of our Blessed Lord as well as His Holy Mother.

White roses symbolize the Joyful Mysteries of the Rosary. Here is a line from one of my own musical compositions, “O Divine Flower coming

forth from the Virgin’s womb, from a lily most pure arose the splendor of all virginal hearts.” What follows is a quote from the private revelation of Luisa Piccarreta—Jesus tells Luisa, “I am the flower of the celestial Eden and the fragrance that I spread is such that at my perfume the whole of Heaven remains captivated. And since I am the Lamp that sends light to all, so much so, as to keep them immersed in it, all of my saints draw their little lamps from me.” We see in the First Eucharistic preface for the Blessed Virgin Mary, the beauty of Mary’s Virginal Motherhood linked to Christ’s coming as the light of the world, “by the overshadowing of the Holy Spirit, she conceived your Only Begotten Son without losing the glory of virginity brought forth into the world the Eternal Light, Jesus Christ our Lord.”

As consecrated virgins, have we truly entered into the Immaculate Heart of our Holy Mother in order to acquire her way of welcoming Jesus in joyful adoration? Have we considered the humility of our Savior in lowering Himself and talking on the lowliness of our human nature? Do we make a conscious effort to welcome Jesus as we try to make a concrete difference in the lives of others, especially the lonely?

The fourth Joyful Mystery is the Presentation of Jesus in the temple. Let us listen to the words of Simeon as he receives the child Jesus into his arms, “Lord now lettest thou thy servant depart in peace, according to Thy Word, for mine eyes have Thy salvation which Thou hast prepared I the presence of all people. A light for revelation to the gentiles and a glory for Thy people Israel. And His father and mother marveled at what was said about Him. And Simeon blessed them and said to Mary His mother, behold, this child is set for the fall and rising of many in Israel and for a sign which is spoken against, and a sword will pierce through your own soul that thoughts out of many hearts may be revealed” (Luke 2:29-35).

We see from Simeon’s prophetic words that Jesus’ coming was meant for all peoples, but all

would not accept Him. We share the sorrow of our Blessed Mother at the rejection of her Divine Son by so many of His own people.

As we consider our own call to consecrated virginity, we ponder these words from the Song of Songs, “Your anointing oils are fragrant. Your name is oil poured out; therefore, the maidens love You. Draw me after You. Let us make haste. The King has brought me into his chambers. We will exalt and rejoice in you. We will extol your love more than wine” (Song 1:3-4).

The Feast of the Presentation has become associated with those whose entire lives have been consecrated to God. As consecrated virgins we may reflect that God has been preparing us for the grace of our consecration since childhood. The consecration is like a sweet anointing of the presence of our Holy Bridegroom in our lives. We reverence and cherish the most Holy Name of Jesus and it becomes a continuous prayer in our hearts and on our lips. It is with great happiness that we rejoice in seeing other virgins drawn like us by the bond of infinite love into the everlasting wedding feast with the Eternal Son of God. The King of Kings has brought us into the chamber of a deeper union with Himself and throughout our lives we grow in knowledge and participation in this mystery of Divine Love. The treasures contained within this Mystery of Divine Love go beyond anything we can experience.

Have we expressed our gratitude to God for all the graces leading up to our consecration? Are we entirely forgetful of ourselves, remembering that we belong completely to God? Have we made a total surrender to Him and His Will for us?

The fifth Joyful Mystery is the Finding of the Child Jesus in the Temple. The Gospel of Luke tells us that Joseph and Mary realized that Jesus was not with them. It states, “And they sought him among their kinsfolk and acquaintances and when they did not find him, they returned to Jerusalem, seeking Him. After three days they found Him in the temple sitting among the teachers, listening to

them, and asking them questions, and all who heard Him were amazed at His understanding and at His answers” (Lk 2:44-47).

We read in the Song of Songs, “I will rise now and go about the city, in the streets and in the squares, I will seek Him whom my soul loves. I sought Him but found Him not. The watchmen found me as they went about in the city. Have you seen Him whom my soul loves? Scarcely had I passed them when I found him whom my soul loves. I held Him and would not let Him go” (Song 3:2-4).

We can’t imagine the agony our Blessed Mother and St. Joseph suffered while searching for Jesus. This time of Jesus’ absence foreshadowed the time of waiting before the Resurrection. We have all had times when we felt that we had lost Jesus. This is a common experience shared by all of the saints. It is with sincere and pure hearts that we seek Jesus, the Beloved of our souls, until we finally discover Him in the temple of our own heart. The more attentive we are in listening to the voice of our Beloved, the more fruitful we will be in impacting the lives of others. The sanctity of consecrated virginity has its origin in the holy humanity of our Lord Jesus, the Bridegroom of the Church. He has chosen us for Himself, and He alone has rights over us.

Are we grateful for all that Jesus has taught us even in difficult times when He seemed to be absent? Do we praise Him for allowing us to be called His Brides and adorning us with the precious jewel of virginity that makes us more closely resemble His mother? Do we desire to acquire His own temperament and dispositions, and do we faithfully seek to serve Him in the needs of others? Do we thank Him for His Mercy towards us? Do we make our hearts a prayerful temple where we lovingly seek Jesus, our greatest treasure, and our supreme joy?

All glory, praise and honor be to Jesus Christ, our Life, our Peace, our Light and our Love!

Consecrated virgins who celebrate significant anniversaries during 2022 are invited to submit an anniversary reflection for *The Lamp*. These anniversary reflections are popular among our readers as they convey a personal look at life lived as a bride of Christ in the *Ordo virginum*.

If you would like to submit an anniversary reflection, please email it to [info@consecratedvirgins.org](mailto:info@consecratedvirgins.org).

### 30 Years

Louise Paré  
consecrated May 1, 1992  
Diocese of Lansing (MI)

“Your joy and your crown, even here on earth, will be Christ, the Son of the Virgin and the bridegroom of virgins. He will call you to his presence and into his kingdom, where you will sing a new song as you follow the Lamb of God wherever he leads you.” (from the Rite of Consecration to a Life of Virginity)

Thirty years ago I heard these words as I was consecrated to a life of virginity lived in the world. Little did I know back then on May 1, 1992, what would be involved in following the Lamb wherever he would lead me. Little did I know what it would mean that Christ was my bridegroom. He has revealed this day by day and in the past year even in a deeper way than ever. Christ is truly my joy and my crown. Let me share a bit of how God has worked in my life.

For forty-two years I had the privilege of working for Servant Publications. This was both my job and a large part of my ministry in life. It always brought me great joy to know that in the course of going to work I was able to spread the name of Jesus all over the world. And my love for Him grew ever deeper and poured out through this amazing work God had given me to do.

Things changed a lot for me in 2016 when the company who then owned Servant Publications decided to get out of the book business. In the



space of a ten-minute phone call I was suddenly unemployed. I really grieved the loss of my job that had meant so much to me. I wondered what I would do with myself every day. I was 64 years old and it seemed too late in life for a new career, yet I knew I needed to keep busy and to be involved in service. This is when “following the Lamb of God wherever he led me” began to take on a whole new meaning. I had always sought to love and serve Christ no matter what. In every phase of these years the Holy Spirit had led me deeper and more

surrendered to Christ’s life within me. As I sought God’s will for the future, I made an appointment with my pastor to see if he had any ideas of what I should do. He told me that as he prayed for our meeting two words kept revolving in his mind. Those words were “spiritual direction.” I had received spiritual direction since sometime in the 1980’s and I deeply appreciated the spiritual growth it had brought to me. But I never thought of becoming a spiritual director myself. I was too busy with my job to even consider it. Now I had nothing but time and my pastor heard the words spiritual direction from the Lord. Was he telling me something? The more I sought him the more an eagerness to study spiritual direction grew in my heart.

I did my homework to check out options of where I could study and I started classes the following year and then the real homework began. It had been years since I had been in school but I found I really enjoyed the process. As I progressed I was also surprised to find that I seemed to have a gift from God to do this kind of work. And even more exciting to see how hungry people are to grow in their relationship with the Lord. I was now reaching them through God’s word and through a deepening life of prayer. For the last six years I have focused on giving spiritual direction and I love it. I love the contact with individuals and helping them sink their roots into a closer union with God. What could be better?



That brings me to the year 2022. I have always been taught that God uses suffering to purify us and I have found that to be so true. In early spring I developed some very strong pains in both of my legs. Walking became impossible without a walker and the pain in my legs was excruciating. Worse than that, God suddenly became very quiet. What was wrong with me? I went deeper into my life as a consecrated virgin. All that mattered was to remain faithful to Him and to love Him no matter what. I wound up in the hospital and due to a lot of unusual circumstances they kept me there for six weeks. Where was God? How could I connect to Him? On top of everything else I caught Covid while in the hospital and was kept for weeks in isolation.

In all this time my only thought was to exercise faith, to offer Jesus all my love, no matter how dry I felt. I thought of all the years of His mercy and faithful love. How could I offer him any less? It has been a struggle but one thing I am learning in a deeper way is that faith is a decision, not based on my feelings, but on God's promises. Every day I choose to love him and I know that an authentic love is growing in my heart. I still don't feel as close to him as I would like, but I know that I am learning to live by faith, not by my feelings. After five months of physical therapy the excruciating pain is largely gone. I am able to return to my normal schedule of spiritual direction and some semblance of my new normal, which still includes the walker. But it also includes a deeper love, a stronger commitment, and a much more active faith. I will always hold on to Jesus, my love.

I look forward to my next 30 years of union, leading to an eternity of union with the Trinity.

Mary Kay Lacke  
consecrated December 31, 1992  
Diocese of Steubenville (OH)

I rejoice as I approach December 31, 2022, the day I was consecrated as a virgin living in the world, thirty years ago. I will pray through the Rite as I do every year on my anniversary. . . and at other times of the year as well. And I will bless the Lord



for His mercy, manifested through this vocation in every dimension of my life.

My being a consecrated virgin living in the world has impacted everything I do. The bond of love that the Lord Jesus has formed with me has transformed my prayer life, my relationships with my family and with others, my worldview, my professional occupations, and those I am involved in since my retirement. It has connected me with other consecrated virgins all over the world. It has given me a worldview that connects me with so many women who have given themselves entirely to the Lord who has poured out His love in a spousal relationship with them.

It has also connected me with other disciples of Christ whose lives are daily being transformed by His mercy. My neighbors, my fellow parishioners, the members of the charismatic community I am in, the local organizations I participate in, the outreaches of mercy that I share in are all impacted by the grace of this vocation.

Thank you, Lord Jesus, Beloved Spouse, for your mercy endures forever!

Karen Hund  
consecrated March 26, 2007,  
Diocese of Erie (PA)



It is amazing to think that I am now celebrating my 15th year as a consecrated virgin, oh, where did the time go? The years have been filled with faith, grace and joy, and sometimes challenges and difficulties.

But, in honesty, looking back, I certainly would not change any part of the journey.

My journey started long before my day of consecration, as I am sure is true for so many. When I was 20, a man proposed to me. I realized then that God was not calling me to marriage, I knew that this was clearly not his will for my life. But I also clearly remember saying to God, "OK, you are not calling me to marriage, but I do feel that I could raise children and care for them.

Dear Lord, I do not know how these will work together, but you are the God of the impossible." I knew that I was not to have my own children, but somehow, children were to be part of my life.

Well, God certainly filled that longing of my heart! I was the youth minister for 17 years at St. Peter Cathedral in the Erie Diocese and I taught for so many years. When I was planning my consecration liturgy, so many of the students wanted to be in the ceremony, not just attend it. That was definitely a challenge, but with creative minds working together, over 70 youth participated in the liturgy. A few years after my consecration, I was asked to raise two young cousins of mine. That is not usual for a consecrated virgin to do, but after much discernment with my spiritual director and Bishop Trautman, it seemed that God was leading me to raise two children who had lived unspeakable abuse and trauma. Throughout these years, I have felt such a close bond with our Blessed Mother, who really did guide me through many of the joys and struggles. The boys are 19 and 23 now, and are doing so great! They have given me such example of rising above any obstacles and overcoming any difficulty.

I have been able to give time and have had

the grace to walk with many people as they journeyed home to our Good God. My heart has been so touched by each person and each journey. By being a consecrated virgin, I have the time to be with people, pray with the person, just "be present" with the person and their family, to assist in meeting their needs, and listen to the concerns on their hearts. I have seen and witnessed each the person walking the Way of the Cross with our good Jesus, our Spouse, and to place their trust in the mercy of God and to trust in the Resurrection.

I have had the opportunity to minister and serve those on the margins of society, the elderly, children and adults with disabilities, and the poor and abandoned. We are told, "What you do to the least, you do to me." There are times that I so clearly see this truth of our faith, but often my eyes are veiled to this reality that Christ has taught us. But in time, and with prayer and reflection, God helps my heart and soul see through his eyes.

But, the greatest treasure of all is just being with our Spouse in silence and prayer. To be at the feet of our Spouse just like Mary was. It is such a challenge in this society to just "BE" with an open heart. Our world and society tells us that our worth comes in what we do, what we produce, and what we have in terms of education, wealth, and prestige. But Jesus invites me to be with Him, to be with those I minister to and to tell people and show people thru action, words, and prayer, that they are made in the image and likeness of God. I do not know if I could do that, as imperfect as it is, without being rooted in prayer. Trying to help people to see and know their goodness, to help people know that they are made in the image and likeness of God—I really feel called to share that truth with people.

Oh, how my life has changed since that day of consecration! Our Spouse has filled my heart, has transformed my heart, has challenged my heart and called me to growth. I am so grateful for this life he has called me to live. What a beautiful gift He has given me.

Virginia (Ginnie) Meyer,  
consecrated December 29, 2012,  
Archdiocese of Chicago (IL)



My consecration on Dec 29, 2012 was during the Octave of Christmas. It was a time in my life when money was very tight. But everything fell into place, and I was blessed with a beautiful ceremony with family, friends including other consecrated virgins.

I have received many graces during these past 10 years. I have a yearning to be closer and closer to my Divine Spouse. I prefer to spend my time in prayer and reflection rather than on a smart phone. I have had the opportunity to travel to the Guadalupe Shrine in Mexico, the Holy Land, Rome and our Convocations. I feel a stronger love for people and reach out to make them feel welcome, wherever I am.

Covid was a hard time for me. I lost 4 of my 5 part time jobs, and my family. I stayed close to the Lord and prayed even harder and with his love and support, I made it through the hard time and once again am spending the holidays with my family!

## 2023 Information Conference

The USACV is pleased to announce the 2023 Information Conference on the *Ordo Virginum*, which will be held in a virtual format once again. The conference includes prayer together, personal testimonials from consecrated virgins, and times for questions and answers in addition to core presentations on the life of consecrated virginity lived *in saeculo*.

As hostess of this event, I encourage anyone with a serious interest in finding out more about the vocation of consecrated virginity, or who is pursuing the consecration as an applicant or candidate, to attend this conference. Also invited are diocesan delegates for consecrated life or other diocesan personnel involved in the preparation of virgins for consecration. --Mary Kay Lacke

## Virtual Information Conference on the Vocation of Consecrated Virginity

**Dates:** Friday to Sunday, **March 10-12, 2023**

**Time:** 1:00-6:00pm EST each day

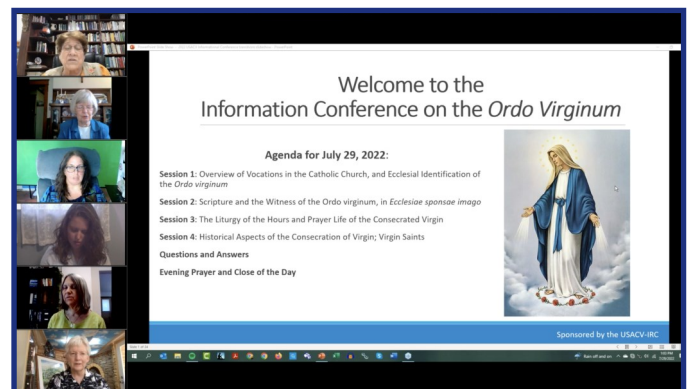
**Format:** Webinar

**Coordinators:** Mary Kay Lacke and Judith Stegman

### Presentation topics:

- † Overview of Vocations in the Catholic Church, and the Ecclesial Identification of the *Ordo virginum*
- † The Liturgical Rite of Consecration and the Marian Dimension of the Vocation
- † The Liturgy of the hours and Prayer Life of the Consecrated Virgin
- † Historical Aspects of the Consecration of Virgins; Virgin Saints
- † Sacred Scripture and the Witness of the *Ordo Virginum*, in *Ecclesiae sponsae imago*
- † Mystical Espoused to Christ, the Son of God
- † Living *in saeculo* and in the Local Church
- † Personal Testimonies of the Consecrated Virgins Serving on the Team
- † Psychological Maturity for Living the Virginal Vocation
- † Prerequisites for Admission to the Virginal Consecration
- † Stages of Preparation for Admission to the *Ordo virginum*
- † About Associations, the *Ordo virginum*, and Next Steps

Registration information to be posted soon on the [consecratedvirgins.org](https://consecratedvirgins.org) website. To pre-register or express interest in attending, please contact [info@consecratedvirgins.org](mailto:info@consecratedvirgins.org). Resources available in the online store at [consecratedvirgins.org](https://consecratedvirgins.org).





### *A Note from the Archivist*

Anne Gishpert, USACV-IRC archivist, reminds consecrated virgins who have not done so to please send her a copy of your consecration certificate (providing this copy also enables United States virgins to be full voting members of the USACV). Anne also keeps the USACV "family" albums, which include mementos from consecrations. You are warmly invited to send Anne the program, invitation, holy cards, photos, or other items from your consecration. Anne especially asks those consecrated in recent years to send these so that she can update our albums. The "family" albums travel each year to our convocation and information conference, and always bring smiles and memories. You can email Anne at [anne.gishpert@gmail.com](mailto:anne.gishpert@gmail.com).

### *Upcoming Issues of the Lamp*

**February 2, 2023** Feast of the Presentation and World Day for Consecrated Life  
**May 31, 2023** Visitation of the Blessed Virgin  
**September 8, 2023** Nativity of the Blessed Virgin  
**December 12, 2023** Our Lady of Guadalupe

### *Submissions Accepted*

If you would like to submit an article, artwork, or a reflection for consideration in a future edition of The Lamp, please email it to [info@consecratedvirgins.org](mailto:info@consecratedvirgins.org). We accept articles and artwork from consecrated virgins related to our vocation or related to Our Lady and the virgin saints. If you would like to write and submit a remembrance or memorial for a deceased consecrated virgin to be published in a future edition of The Lamp, please email it to [info@consecratedvirgins.org](mailto:info@consecratedvirgins.org).

### *2022 USACV Leadership Team Elections*

USACV members – please see today's issue of *Monday Morning Mail* for details in regard to the fall 2022 election. Also, please note that our nomination committee, led by Francesca Riddick, will be active again in 2023. We welcome leadership team nominations, of yourself or others, to serve in these important leadership team positions. Please consider offering your own name, or the names of other consecrated virgins! Thank you.

### *Volume III of the Ordo Virginum series*

Shalina Stilley, Diocese of San Diego Volume III, about virgin saints, is coming along nicely. Many thanks to those who have already submitted their work. If you have volunteered to write about a Saint but are unable to submit your work by May, please contact me at [catherinestilley@gmail.com](mailto:catherinestilley@gmail.com). If you are an artist, would like to submit a piece, and have not yet contacted me, feel free to do so. We are aiming to finish this project this summer.

### *2022 Recordings Available!*

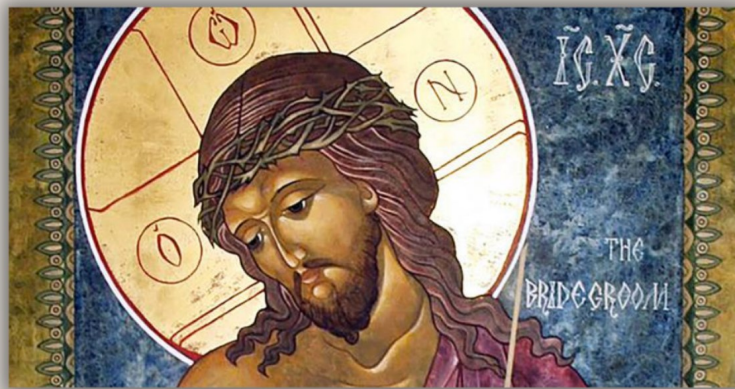
Great news! Links to recordings from the virtual sessions of the 2022 United States Convocation of Consecrated Virgins (held in La Crosse) and the 2022 Virtual Information Conference on the Ordo virginum, are now available. If you attended a particular conference in person or virtually, and would like to receive a link to the conference you attended, at no charge, please email [info@consecratedvirgins.org](mailto:info@consecratedvirgins.org) with your request. If you did not attend the conference, links to the recordings are available for purchase through our online store at [consecratedvirgins.org](http://consecratedvirgins.org).

### *Pray with Us! — Virtual Vespers*

Claire Halbur, Archdiocese of Phoenix (AZ)  
During the past year, virgins and candidates from across the states and beyond have had the joy of gathering once every month or two, via video call, for shared prayer times. Our last virtual chanted Vespers was held on November 22 for the Memorial of St. Cecilia, Virgin and Martyr. Mark your calendars for the next two Virtual Vespers.

**Pray with us tomorrow, December 13, 2022, at 9:00pm EST for the Memorial of St. Lucy, Virgin and Martyr, and again on January 21, 2023, at 9pm EST in honor of St. Agnes, Virgin and Martyr.** (January 21 is a Saturday, so the prayer will be Sunday Evening Prayer I). Contact Joani McCann ([joani.mccann@gmail.com](mailto:joani.mccann@gmail.com)) for links.





# Convocation 2023

FLAGSTAFF, ARIZONA

FRIDAY, JUNE 23 - TUESDAY, JUNE 27

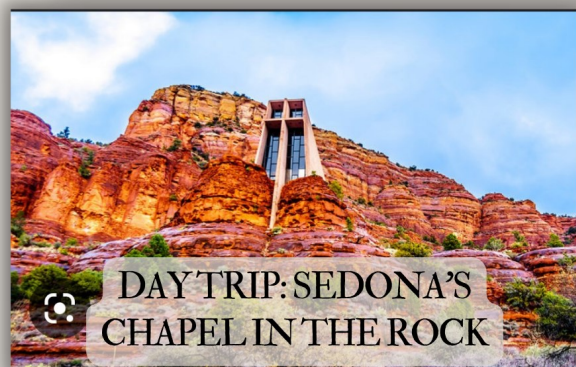
*Theme: The Voice of the Bridegroom*

Consecrated Virgins and Candidates\* are invited to come together for prayer and fellowship on the picturesque campus of Northern Arizona University, nestled in the high country mountains, 90 minutes from the Grand Canyon and less than an hour from the red rocks of Sedona.

*\*who have attended an information conference*



NEAR CAMPUS:  
HISTORIC NATIVITY CHAPEL



DAY TRIP: SEDONA'S  
CHAPEL IN THE ROCK



OPTIONAL EXTENSION TRIP  
TO THE GRAND CANYON

## Flight booking info:

Flagstaff has its own airport minutes from NAU.  
Another major airport is 3 hours away in Phoenix.

**Registration available early 2023!**

Questions: Joani McCann (joani.mccann@gmail.com)