

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

St. Joseph is called a “just man” in the Gospel according to St. Matthew. What exactly does this mean? To answer this question, I would like to make a couple of assumptions. First, I presume that Joseph found out about Mary’s pregnancy because she told him and that she told him the truth, that this was God’s doing, that this was God’s Son. Secondly, I presume that Joseph’s justice is not a function of his selfishness, but rather of his goodness. Therefore, to call Joseph a just man means that Joseph, knowing that Mary was pregnant and that the child was the Son of the Most High God, also knew that he could not wed Mary and claim that child as his own—for it was God’s child, and he, Joseph, was unworthy to claim to be his father. Joseph’s justice meant that he had to drop all claims to Mary and to any future progeny with Mary.



When the angel then speaks to Joseph, the angel tells Joseph that God needs Joseph: God needs Joseph to bring this child into the House of David and God needs Joseph to name this child, Jesus.

Joseph then was given a wife, a child, a family that was not his own and Joseph was told to be the father of this family. Is this not how it is with all of us? We all like to think that our families are ours, that our vocations and jobs are ours, that our lives are ours, but really these are all gifts to us. We were gifts from God to others and others are gifts of God to us. And as for me, a priest, and all of you as Consecrated Virgins, we all may have or have had a strong desire to have our own family. My promise of celibacy and your consecration as Virgins does not obviate that desire; rather the desire is recast in the life of celibacy we lead. For, we live this out always with the grace provided by God. That is the gift to us which carries us from day to day.

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

Sincerely yours in Christ,

Most Reverend Earl Boyea, Bishop of Lansing



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In this final issue of *The Lamp* for 2021, we will take a closer look at the fifth and final phrase of canon 604 §1 of the 1983 Code of Canon Law, a canon which succinctly provides the ecclesial identification of the *Ordo virginum*.

Canon 604§1:

- Similar to these forms of consecrated life is the order of virgins who,
- Expressing the holy resolution of following Christ more closely
- Are consecrated to God by the diocesan bishop according to the approved liturgical rite,
- Are mystically espoused to Christ, the Son of God,
- **And are dedicated to the service of the Church.**

Drawing from the rite of consecration and its pre-notes (*praenotanda*), this last line of canon 604§1 expressly states that consecrated virgins are dedicated to the service of the Church. What is expected of consecrated virgins in terms of service? Excerpted from my dissertation:

Praenotanda [pre-notes] to the rite spell out three principal duties that flow from the consecration: works of penance and mercy, apostolic activity, and prayer. These duties flow from the consecration, and are done “for the sake of more fervent love of Christ and of greater freedom in the service of their brothers and sisters.” The *Praenotanda* elaborate on the particular obligations the virgin must fulfill in regard to prayer, but in regard to works of penance, mercy, and apostolic activity, the rite prudentially indicates that these will be carried out “according to their state of life and spiritual gifts,” thus allowing for the varying circumstances of each virgin. The virgin is consecrated at the hands of the diocesan bishop, and as it is for him “to decide on the conditions under which women living in the world are to undertake a life of perpetual virginity,” it is often (*plerumque*) that virgins “take part in the good works of the diocese.” The canon, reflecting the rite of consecration, emphasizes the connection of the virgin to her bishop and diocese. (Quotes from *Praenotanda* 2 and 5, and the rite of consecration 3).

The theological foundation of the vocation identifies the consecrated virgin as one who is mystically espoused to Christ, as an eschatological image of the heavenly Bride of Christ. The consecrated virgin’s service to the Church stems directly from this identity: in her prayer, works of penance and mercy, and in her apostolic activity, she is to live faithfully her vocation in testimony to the tenderness of the love of the Church for her Bridegroom, Christ. In the first place, it is not an apostolic project that motivates the virgin, but instead her love for Christ, sealed by her espousal to him. [Judith M. Stegman, “*Mystically Espoused to Christ, the Son of God (c. 604 §1)*”: *The Basis for Proposing Juridic Principles to Guide the Development of Norms for the Ordo virginum* (Washington, D.C., 2019 and Ann Arbor, MI: ProQuest LLC, 2019) 171–172].

The consecrated virgin is dedicated to the service of the Church as the Blessed Virgin Mary is dedicated to the service of the Church – not through a particular apostolate, but through her life, by living fully her vocation *for the sake of more fervent love of Christ and of greater freedom in the service of [her] brothers and sisters*. Consecrated virgins in the United States and around the world live this life of service in innumerable ways, striving always to love our brothers and sisters in witness to the love of Christ, the Bridegroom, for His Bride, the Church.

Advent for all the Christian faithful means an expectant waiting and preparation for both the celebration of the Nativity of Christ and the return of our Divine Lord Jesus Christ. Ordinary Time closed with profound meditations from the prophets of the Old Testament announcing both Advents, even without their having explicit revelation from our Divine Lord Jesus Christ Himself about His second coming.

At the Annunciation, the Angel Gabriel appeared to Mary, of a town of Galilee named Nazareth. The splendor of the Angel Gabriel, messenger of God, and his greeting to her filled her with a profound surprise such that the Angel assured her that the Eternal Father filled her with divine grace and He whom she would conceive would be called Son of God. The power of the Holy Spirit lit in Mary of Nazareth the radiant flame of the Divine Love who took flesh in her womb.

In the Nativity of our Lord Jesus Christ, a light brightened the darkness of the night so powerfully that no other light could reflect that power. The shepherds understood the splendor of that flame as the very meaning of the Messiah's coming to free mortal human beings from the darkness of original sin, and they went to adore the Child. Another light shone in the powerful splendor of a new star revealing the birth of a King to the three kings in a distant region; the splendor of the starlight guided them to the place of the Child, and they went to adore Him.

What are the constant signs to us of the revelation of our Divine Lord Jesus Christ as the light of our way? The discovery is of those signs chosen by Him to be material manifestations of the spiritual presence of His light. The baptism of a child is the light of Christ symbolized in the light of the baptismal candle. The virgin at her consecration walks with a light symbolizing both her baptism and the flame of love that the Holy Spirit will light in her soul during the consecratory prayer. The lamp of the virgin is a symbol of the light that she will keep alive until death with wisdom and prudence.

The prophet Isaiah wrote 700 years (more or less) before our Divine Lord's coming: "the people living in darkness have seen a great light; on those living in the land of the shadow of death, a light has dawned" (Is. 9: 1–2). The Gospel of Saint Mathew confirms that Isaiah's prophetic vision pointed toward the mission of the Divine Lord: "Land of Zebulun and Naphtali, the Way of the Sea, beyond the Jordan, Galilee of the Gentiles, the people living in darkness have seen a great light; on those living in the land of the shadow of death, a light has dawned" (Mt. 4: 15–17).

Darkness enables us to appreciate light. Wherever there is light, darkness is dispersed. Darkness comes with fear and insecurity, whereas light comes with clarity of vision and confidence. Light therefore brings meaning to life. In a chaotic state at creation, God commanded light and immediately there was order (Gen. 1: 3–4). That light announced the Messiah's mission, that He would make the blind in spirit able to see, and is symbolized by His curing of seven blind men during His mission. Light is thus essential for life in the world, and in the Spirit. The roles and benefits of the sun and the moon are beyond controversy, and the role of Jesus Christ as the light of redemption is also beyond controversy.

In the Old Testament, the Eternal Father guided his chosen people with the light of theophany. The presence of God was symbolically manifested to those to whom He wanted to show Himself through the light of theophany (examples are Ex. 24:10 and Hab. 3:3). Multiple psalms in the Holy Scriptures present those He called to Himself with the light of theophany. The light of God's presence has different meanings for those who have passed through the experience. Those mysterious evocations of God's divine presence in metaphors expressing His illuminated face give those guided by Him a life of peace and benevolence in their way to be in Him. This illuminated face of the presence of God was manifested in Jesus Christ on Mount Tabor. He suspended this miracle of His divinity in order to guide His people in freedom to discover Him in His hidden splendor. He wants us to grow in the peaceful revelation of the light of His being as Son of God, as the true theophany of Himself. He let His glory show on that mountain because He wanted to guide the three apostles in their understanding of the scandal of the Cross and His Resurrection.

The main purpose of God's presence to man is to be a tutorial presence: to teach us and to guide us to not make decisions without knowing what He wants from us. This is the life of the saints and of all of us who walk in the precept of our Divine Lord Jesus Christ: "be perfect therefore as your Heavenly Father is perfect" (Mt. 5: 48).

In this way of perfection, Saint John of the Cross in his poem *The Living Flame of Love*, guides the reader to find the meaning of the enlightening love of God. The flame in his poem is the love of the Holy Spirit. The subject matter of the poem is a true theophany of the third Person of the Holy Trinity that John dares speak of with a deeply recollected soul. At this depth, John lives in both stable serenity and exalted activity.

The following stanzas of St. John's poem express the level of perfection that the soul reaches when illumination works in it to grow in the way of perfection: "The nature and work of the flame in deepest Center. A flame that previously purged. The desire of glory. The veils of separation. The death of love. . . The work of the three divine Persons in the soul's substance. The blazing, wounding fire of the Holy Spirit. The powerful, bounteous hand of the Father. The delicate, delightful touch of the Word. The hundredfold reward. . . The splendors produced by the lamps of fire. The work of both the soul and the Holy Spirit. The deep capacities of the caverns of the soul. Cautious against three blind guides. Blindness caused by the appetites. The soul's gift of God."

Theresa of Avila in her work "The Interior Castles" writes in the first area that there are too many things to entice and distract souls, thus preventing them from taking the time to search for the true light. She thinks these souls fail in the process of approaching the light and defeating the darkness. She summarized her observation with this paragraph: "So, I think, must be the condition of the soul. Even though it may not be in a bad state, it is so involved in worldly things and so absorbed with its possessions, honor, or business affairs, as I have said, that even though as a matter of fact it would want to see and enjoy its beauty these things do not allow it to; nor does it seem that it can slip free from so many impediments." This stage of internal growth supposes that "self-knowledge and humility grow as the soul moves onward through the castle toward the center" (from St. Theresa of Avila, "The Interior Castle" from Volume II of her collected works).

The virgins of the ancient Church, as well as all the virgins in the history of the Church who keep their lights burning in the lamp of Love of the Eternal Bridegroom, our Divine Lord Jesus Christ, walked in His way of light and are walking today in His way of light. Both in heaven and in this mortal world, they are interceding for the Bride of Christ His Church—either with their crown in glory or with their passive martyrdom here on earth - to keep the darkness of this world out of the Church and the world. "You are one of God's people, of God's family, a virgin among virgins; you light up your grace of body with your splendor of soul. More than others you can be compared to the Church. When you are in your room, then, at night, think always for his coming at every moment. This is the person Christ has loved in loving you, the person he has chosen in choosing you. He enters by the open door; he has promised to come in, and he cannot deceive. Embrace him, the one you have sought; turn to him, and be enlightened" (Saint Ambrose, Bishop, Book on Virginité, Chapter 12, 74–75).

The gospel of our Divine Lord Jesus Christ gives us a complete picture in which we contemplate His teaching and discover His eternal way of light in the meantime as we pray and in the midst of our daily duties. He calls us to live in contemplation of His complete life and His Resurrection. "He will come in glory to judge the living and the dead," and we expect to see Him in the peaceful presence of His resurrected light because he declared Himself to be the light of this world. John wrote that we must walk in His light in order to be in communion with Him who is light: "In Him was life, and that life was the light of men. The Light shines in the darkness, and the darkness has not overcome it" (Jn. 1:4–5). "Yet I am writing you a new command; its truth is seen in him and in you, because the darkness is passing and the true light is already shining. Anyone who claims to be in the light but hates a brother or sister is still in the darkness. Anyone who loves their brother and sister lives in the light, and there is nothing in them to make them stumble. But anyone who hates a brother or sister is in the darkness and walks around in the darkness. They do not know where they are going, because the darkness has blinded them" (I Jn. 2: 8–11).

Let us keep walking in the way of the light to eternal life. The celestial Jerusalem to which we walk will reflect in herself the divine light of Christ, as we read in the prophetic texts (Rev. 21: 23, Is. 60). The chosen will be illuminated by

this light as they contemplate the face of God, and His name will be on their foreheads (Rev. 22:4). This is the hope of light of the children of God, as expressed in the prayers of the Church for the faithful departed:

Lux perpetua luceat eis! Ne candant in obscurum, sed signifier sanctus Michael rapraesentet eas in Luce sanctam May perpetual light shine on them! That they fall not into darkness, but let the standard-bearer, holy Michael, lead them into that holy light (Offertory Antiphon, Mass for the Dead) and *Requiem aeternam dona eis, Domine, et lux perpetua luceat eis.* Give them eternal rest, O Lord, and may perpetual light shine on them forever (Entrance Antiphon, Mass for the Dead).



Consecration Announcements

**September 11, 2021 Angela McCormick, Diocese of Portland (ME) at the hands of
The Most Reverend Robert Deeley**



It is hard to put into words the emotions and experience of the consecration on September 11th. I was very aware of this being a remembrance day of tragedy and sadness for our nation. I was praying that, in some small way, my consecration as a virgin would bring some consolation spiritually to the world. I also was aware that the consecration took place during the little octave of Mary, between her birthday and Our Lady of Sorrows Feast day. That is a great blessing!

I noticed a change in my heart during the reception of the veil, ring, and Liturgy of the Hours prayer book. I not only felt Jesus Christ espousing me to his heart, but Mother Mary and Saint Joseph enveloping me as part of their holy family in a special way. I felt my soul being marked and branded forever!

Over the past few weeks, I have tried to wrap my mind around what really happened. I called my mentor and friend, Beth Lee, who has been a consecrated virgin for 26 years, and said “What just happened to me?!” Despite diligently studying and preparing for this for at least five years, it is a mystery in many aspects. I think I will be spending eternity delving to the depths of all the ramifications regarding this consecration.

What I experience at this time is an incredible confidence in Christ’s love for me and an intense desire to share my Spouse’s love with everyone that I see. Please pray with me to grow in unity with Christ’s heart and know of my prayers for all of you.



Angela with Sr. Rita-Mae Biffonnette, R.S.R. and Elizabeth Lee, Diocese of Fall River (MA)

**September 18, 2021 Claire Gallagher, Archdiocese of New Orleans (LA), at the hands of
The Most Reverend Gregory Aymond**



The day of my consecration was most definitely the happiest, most joyful and grace-filled day of my life. I have come to realize over and over again that in this vocation the Lord is truly fulfilling every desire of my heart, but the most beautiful part is that He is fulfilling the desires I didn't even know that I had.

In this season of Advent, as I prepare for the joyful celebration of the coming of the Lord into the world, I also reflect on how God has used every moment of my life to prepare my heart to be open to receiving this beautiful vocation that He has for me, and I am eternally grateful. Though it is not always easy, there is so much grace in trusting the Lord and His plans for me. He is full of surprises and the greatest gift of all is in realizing the true and beautiful love that the Lord has for me.

Showing our rings:

Claire with Elizabeth Rizzo, Archdiocese of New Orleans (LA) and Jennifer Ely, Diocese of Houma/Thibodaux (LA).



**September 25, 2021 Hanan Ismail and Amanda Ross Archdiocese of Detroit (MI), at the hands of
The Most Reverend Allen H. Vigneron.**



Hanan



Hanan Archbishop Amanda Vigneron



Hanan Amanda



**October 29, 2021
Suzanne
Kristine Lott
Diocese of
Duluth (MN) at
the hands of
The Most
Reverend Daniel
Felton**

Kenya:

**December 8, 2021 Catherine and Pauline Bernard, Diocese
of Ngong, at the hands of
The Most Reverend John Oballa Owaa**

Upcoming Consecration

United States:

**February 11, 2022 Amy Roza,
Diocese of Orlando (FL), at the hands of
The Most Reverend John Noonan, Annunciation
Catholic Church, Altamonte Springs,
at 3:00 PM. All are warmly invited to attend.**

Each year during the Advent and Christmas season, we all should take a fresh look at the profound mystery of the Incarnation of the second Person of the Holy Trinity. As consecrated virgins we will reflect upon our own encounter with Love Incarnate, drawing upon the examples seen in Holy Scripture.

First let us ponder these words from the homily from the rite of the consecration of virgins. *“The life you seek to follow has its home in heaven. God Himself is its source. It is He, infinitely pure and holy who gives the grace of virginity. Those to whom He gives it are seen by the Fathers of the Church as images of the eternal and all holy God. When the fullness of time had come, the almighty Father showed, in the mystery of the Incarnation, His love for this great virtue.”* *“In the chaste womb of the Blessed Virgin Mary, by the power of the Holy Spirit, the Word was made Flesh in a marriage covenant uniting two natures, human and divine.”*

The Blessed Virgin Mary would become the depository of the word Incarnate. It was with purest love for her God that she chose virginity. God Himself chose this privilege for her as her whole being would become the holy sanctuary where love incarnate came to dwell. Our Lady had the most supreme encounter with Divine Love in this mystery of the Incarnation of our Lord. She gave herself to God and to the accomplishment of the Divine Will in her humble response: *“Behold, I am the handmaid of the Lord; let it be to me according to your word.”* (Lk 1:38)

Holy Mary gave everything she had to serve God with complete trust in His divine wisdom. By virtue of the Divine Will reigning in her, she became the echo of her creator. Her divine Son shared His entire being with her. It may be said that the Son reflected Himself in His mother, and the mother reflected herself in her Son. As the ever faithful handmaid of the Lord, her communion with the Holy Trinity was unique. The Blessed Virgin became the daughter of the Father, the mother of the Son, and the bride of the Holy Spirit. She served God in both her interior life and in the boundless service she showed to others. In her song of praise, our Lady says: *“My soul magnifies the Lord and my spirit rejoices in God my savior.”* (Lk 1:46-47). All of the movements of Mary’s soul, her thoughts, her desires and affections were in perfect harmony with the divine life of the Holy Trinity dwelling within her. The example of her interior life of prayer and thanksgiving is the perfect model for the consecrated virgin. Every aspect of our interior and exterior works must flow from our union with our divine Spouse in the accomplishment of the Divine Will.

The Visitation

In the visitation of our Lady to her cousin Elizabeth, we see an example of her mission to bring Jesus to all of us. We read in the Gospel of Luke: *“And when Elizabeth heard the greeting of Mary, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit and exclaimed with a loud cry: Blessed are you among women and blessed is the fruit of your womb! And why is this granted me, that the mother of my Lord should come to me?”* (Lk 1: 41-43). The Holy Spirit enabled Elizabeth to recognize the presence of the Lord manifested in the Holy presence of the Immaculate Virgin. As consecrated virgins it is the Holy Spirit who reveals Christ to us as our heavenly Bridegroom, enabling us to come to know Him more deeply. In her encounter with Love Incarnate, Elizabeth praised the steadfast faith of our holy mother. Elizabeth exclaimed: *“Blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord.”* (Lk 1:45). It is through the wisdom of the Holy Spirit that Elizabeth comprehended the great beauty and dignity contained in the mother of our divine Savior.

St. Joseph

We learn in St. Matthew's Gospel that St. Joseph was a just man. His first encounter with the mystery of the Incarnation was through the voice of an angel speaking to him in a dream. The angel would continue to guide him in his work of protecting the two treasures entrusted to his care. He did not hesitate to carry out, with prompt obedience, the guidance he received in doing God's will. St. Joseph had great reverence for the mysteries of holy virginity and divine maternity present in his most pure spouse. In this office which St. Joseph has been given, he has come to be known as the guardian of virgins. He helps us as consecrated virgins to value and appreciate the great grace we have been given in following the example of our mother, the queen of virgins. St. Joseph's care and protection reminds us that by our consecration we have been made sacred persons, given completely to Christ our Divine Bridegroom. We must safeguard with prudent modesty the treasured jewel of our vocation; we learn to cultivate the secret garden where we contemplate the beauty of our holy Spouse.

Sharing the Message

This wondrous contemplation makes us recall the hidden life at Nazareth where St. Joseph was blessed to enjoy the company of our divine Lord and the Virgin mother. An element of this hidden life must be present in our own hearts, that we might maintain an atmosphere of constant prayer. The word angel means messenger and God used them in many ways to communicate the message of redemption. Their appearance to the shepherds was in an atmosphere of praise and joy. They glorified God for He had shown great mercy to His people. The shepherds did not hesitate to seek the Christ Child and proclaim what they had heard.

We remember the joy we experienced on the day of our consecration. We eagerly shared this joy with our church family. The angel spoke to the shepherds of peace to all people of good will. We know that the life of God's holy and Divine Will, flowing in all of our prayers, works, and actions will be our perennial peace. At the end of the narrative concerning the shepherds, the Gospel tells us that Mary pondered all these things, reflecting on them in her heart. This must also be the response of the consecrated virgin.

It has been said that all of creation rejoiced at the birth of Christ. Indeed, many carols have been written about birds, animals, trees and the Christmas star. The star that led the magi symbolized the radiant light of Christ that was coming into the world. This light of the knowledge of the true God had already penetrated the hearts of these travelers from foreign lands. It was this celestial light that illuminated our own hearts and drew us into a deep and intimate knowledge of Jesus as our Divine Bridegroom. This knowledge fanned the flames of divine love which grows and continues to mature in our souls. The magi found the holy infant with Mary his mother; we have also come to Jesus in the company of the queen of virgins. We must study the harmony of virtues found in her immaculate heart. This heart, so united to the Heart of Jesus, must become the model for our interior life.

The magi brought to Jesus gifts of gold, frankincense and myrrh. We remember that all of our abilities and gifts that we place at God's service were first given to us by God Himself. So, we come before Jesus and offer Him the gold of our will and our virginal love. The frankincense of our prayerful adoration and the myrrh of our good works, and the sufferings we endure out of love for our dear Lord. The virginity of our entire being is the golden tabernacle, the sacred space where the King of love finds His repose. The fragrance of the frankincense and myrrh is the presence of Christ in us, touching the lives of countless people in the world.

Simeon was a righteous man who was truly attentive to the voice of God. His encounter with Love Incarnate came through enlightenment from the Holy Spirit. As we have seen with the magi, he perceived that Christ would also be a light to the gentile nations. Simeon was not afraid to announce the division that would occur with Christ's coming into the world. As consecrated virgins, our lives stand in stark contrast to the moral decline of society. Unfortunately, the loss of the sense of sin has entered the minds of even those who profess

Christianity. Our Lord said that He had come to testify to the truth. Jesus said, “Everyone, who is of the truth hears my voice.” (John 18:37).

We pray for the courage and grace to embrace and proclaim the entire message of our Divine Savior. We abide close to our holy mother who endured the sword of sorrow caused by the sins of humanity. We endeavor to imitate the prayerful example of the prophetess Anna who eagerly anticipated the coming of our Savior. We ask our Divine Spouse to teach us the true path of holiness, that of living only in His will and participating in the life of the Holy Trinity. May our most sweet and gentle Lord Jesus, who humbled Himself to be truly born among us, may He come to be truly known and loved throughout the world. May holy Mary, mother of God and our mother, lead us to the knowledge and love of her Divine Son.



Painting of “Our Lady of Providence” by Shannon Ryan

2021 United States Convocation of Consecrated Virgins – Reflection



Sophia Winiarski, Diocese of Hartford (CT): It's been five months since our convocation at Enders Island and its memory is still fresh and vibrant. Just being together once again was so uplifting for me.

What a beautiful place to celebrate St. Joseph in this year dedicated to him. Father David brought out some significant aspects of his life in his homilies and some of the presentations also addressed him. Then there were our conversations that added to our appreciation of this simple, silent and hidden saint. The presentations about some consecrated virgin saints broadened my knowledge of those I already knew and some of those I didn't know at all.

Seeing some consecrated virgins from other countries via Zoom and realizing the sacrifices they were making to be with us because of the time zones, gave me an even greater appreciation of our vocation and our connection because of our Spouse.

Our excursion on the sailing boat/ship was a real treat and much appreciated and refreshing. Since I live only an hour and a half away, I've been back to Enders Island for retreat and once for a brief visit to pray during Exposition and to buy some jams. Our convocation made this place so special for me and I will always remember our time there and those who shared it with me. Thank you



I pray each of you have a Blessed Advent Season and a rich celebration of Jesus' birth among us. May we all continue to grow in His love.

The homilies on the virtues of St. Joseph, delivered by Fr. David Whiteside during each of the Masses at the Convocation, were so powerful and so well received by those in attendance that they are being included in *The Lamp*. The first Homily is in the September 2021 issue, the second and third Homilies are in this issue, and in fourth and fifth Homilies will be in the February 2022 issue.

July 3, 2021, Second Homily: St. Joseph's Silence

Yesterday, on the first Friday of the month, we reflected on one of the keys to St. Joseph's greatness, his virginal love... his love for Jesus and His Most Sacred Heart and his love for Mary and her Immaculate Heart. Today on the first Saturday of the month I would like us to reflect on another key to St. Joseph's greatness... that is his *silence*. As you know, there are no recorded words of St. Joseph in the four Gospels. No doubt, the Holy Spirit inspired the four evangelists not to record any of his words to reflect St. Joseph's quiet, reserved and humble nature, and to reflect his determination to be solely at the service of Jesus and Mary and not himself. On First Saturdays we can't help but think about Our Lady's apparitions in Fatima, Portugal. During her Fatima apparitions, the only saint to ever appear with her was Good St. Joseph. It took place on October 13th during the great miracle of the sun. St. Joseph appeared to the three children alone in the sky next to the sun. He was holding the baby Jesus in one arm and with the other hand he made the sign of the Cross (like a priest would) and gave his blessing to the world. The baby Jesus also made the sign of the Cross with his little hand and gave his blessing to the world simultaneously with St. Joseph. During the apparition St. Joseph spoke no words, but his silent presence spoke volumes.

Remember the July 13th apparition of Our Lady when she foretold the destructive attacks that would take place on the Church, the Catholic Faith, and on the nations of the world for years to come.... The remedy for these attacks, that she prescribed, were prayer, especially the holy rosary, penance, conversion of heart and devotion to her Immaculate Heart. Further, the silent apparition of St. Joseph blessing the world is a reminder of just how much we are in need of this greatest of all saints and his powerful intercession, especially during these times of crisis that the Church has been enduring since the Fatima apparitions. In the same way that he silently protected Jesus and Mary on earth, St. Joseph silently protects the Church from Heaven.

The silence of St. Joseph is very powerful, because silence is of God. Silence is God's first language. God knows all languages, but silence is His first language. It is akin to His nature as God. Silence is how He communicates with us. Therefore, we need silence in our lives, especially interior silence, to *hear* God. We also need to learn to *speak* the language of silence with God. When we learn how to hear and speak silence we will be able to enter into a more intimate union with Our Lord. The silence of St. Joseph speaks of his deep interior life and his intimate union with God.

During this retreat, through the beautiful example and powerful intercession of St. Joseph, let's work on cultivating interior silence... a virginal silence... a silence that strives to eliminate distraction and to achieve union with the Beloved. St. Joseph, Guardian of Virgins, pray for us!

July 4, 2021, Third Homily: St. Joseph's Detachment

We are reflecting on the keys to St. Joseph's greatness. On Friday we reflected on his virginal love and on Saturday we reflected on his silence. Today, on this Independence Day when we celebrate freedom, let's reflect on another key to St. Joseph's greatness, that is the freedom of detachment... **detachment from all created things.**

It appears from both Scripture and Tradition that the Holy Family was poor. However, poverty is no guarantee that one is detached. One can be poor and still have his or her heart set on worldly things. On the other hand, having riches does not automatically imply that one is attached to worldly things. One can be rich and detached from all their wealth. In the case of St. Joseph, he was both poor and detached. Herein lies true freedom. St. Joseph relied completely on Divine Providence for everything and was content with all that God ordained for his life.

Did you ever wonder what St. Joseph did with the gold that was given to Jesus by the Magi? I once read a private revelation on the life of St. Joseph by an 18th century Italian Benedictine Abbess (Maria Baij). Of course we are not obliged to believe in private revelations, but it is still very edifying and plausible. According to this account, St. Joseph kept only a very small portion of the gold in order to take care of their immediate needs. The rest he gave to the poor. St. Joseph preferred to live on Divine Providence each and every day.

A spiritual author that I love to read, Fr. Thomas Dubay, once wrote: “Only the free can love and only the completely free can love unreservedly.” Such is the beauty of detachment. Attachment to created things is NOT having strong attractions to persons, places or things. Nor is it taking delight in created things. This is normal and natural for human beings. Detachment is not a matter of feelings, but a matter of the will. Attachment is willfully choosing created things for their own sake rather than seeking them in God and for God. It is a willed clinging to finite things rather than clinging to God.

The virgin and Doctor of the Church, St. Teresa of Avila who happened to have a huge devotion to St. Joseph to whom St. Joseph appeared on at least two occasions describes detachment as “not paying attention to what doesn’t bring us closer to God... never indulging our own will and desire, even in small things.” To demonstrate the importance of detachment even in small things, St. John of the Cross, St. Teresa’s spiritual director and fellow reformer of the Carmelite order used an image of a bird tied down with either a chain or a thin thread. Either one, the chain which symbolizes big earthly attachments or the thin thread which symbolizes small earthly attachments, inhibits the bird to soar Heavenward. When we are not attached to the earth, but detached from all created things we are free to soar to the heights of love and have the freedom to do all that the Beloved wills. Such was the beauty of St. Joseph’s detachment.

I would like to end with a lengthy quote from St. Teresa’s autobiography concerning St. Joseph. “I took for my advocate and lord the glorious St. Joseph and commend myself earnestly to him; and I found that this my father and lord delivered me both from this trouble and also from other and greater troubles concerning my honor and the loss of my soul, and that he gave me greater blessings than I could ask of him. I do not remember even now that I have ever asked anything of him which he has failed to grant. I am astonished at the great favors which God has bestowed on me through this blessed saint, and at the perils from which he has freed me, both in body and in soul. To other saints the Lord seems to have given grace to help us in some of our necessities but of this glorious saint my experience is that he helps us in them all and that the Lord wishes to teach us that as he was Himself subject to him on earth, just so in heaven He still does all that he asks. This has also been the experience of other persons whom I have advised to commend themselves to him; and even today there are many who have great devotion to him through having newly experienced this truth. I wish I could persuade everyone to be devoted to this glorious saint, for I have great experience of the blessings which he can obtain from God. I have never known anyone to be truly devoted to him and render him particular services who did not notably advance in virtue, for he gives very real help to souls who commend themselves to him. For some years now, I think, I have made some request of him every year on his feast and I have always had it granted. If my petition is in anyway ill directed, he directs it aright for my greater good. I only beg, for the love of God, that anyone who does not believe me will put what I say to the test, and he will see by experience what great advantages come from his commending himself to this glorious Patriarch and having devotion to him. Those

who practice prayer should have a special affection for him always. I do not know how anyone can think of the Queen of the angels, during the time that she suffered so much with the child Jesus, without giving thanks to St. Joseph for the way he helped them. If anyone cannot find a master to teach him how to pray, let him take this glorious saint as his master and he will not go astray.”

During this retreat, through the beautiful example and powerful intercession of St. Joseph, let us pray for the grace of detachment from all created things and so be truly free to love God the way he deserves to be loved. Good St. Joseph, Guardian of Virgins, pray for us!

2022 United States Convocation of Consecrated Virgins

Save the Date:

Our 2022 Convocation is being planned for **June 24 – 28** in **La Crosse, WI**. We will be staying at the Franciscan Spirituality Center in downtown La Crosse, home to the famous chapel of the Franciscan Sisters of Perpetual Adoration. Mary of the Angels (Maria Angelorum) Chapel in St. Rose Convent, consecrated in 1906, serves as the place of prayer for the sisters. Take a virtual tour: www.fspa.org/content/chapel.



The majority of our daytime programming will be held at the beautiful nearby **Shrine of Our Lady of Guadalupe** built in 2001 by His Eminence Raymond Cardinal Burke. Explore the shrine and grounds: www.guadalupe Shrine.org



Our theme this year is tentatively set as “Communion in the Bride of Christ.” Suggestions for specific conference topics are welcome. We hope to reflect on this theme in its many dimensions, such as: communion as exemplified by our spousal devotion to the Eucharist; sisterly communion among members of the *Ordo virginum*; and communion within the wider Church, which we are called to image in a special way as brides of Christ.

American consecrated virgins, consecrated virgins from other countries, and candidates for consecration who have previously attended a USACV information conference are all warmly invited to attend.

More details and registration information to come!

By Mary Kay Lacke, Diocese of Steubenville (OH)
Coordinator, Information Conference in English

The USACV is pleased to host the 2022 Information Conference in a virtual format once again. Conference team members found that this format was very beneficial to women interested in this vocation from all across the United States and other English-speaking countries, since there are no travel expenses involved. 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 the world.

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, as well as consecrated virgins themselves who seek to deepen in their vocation and to assist those preparing for consecration.

Registration information to come. To pre-register or express interest in attending, please contact info@consecratedvirgins.org. ----- Mary Kay Lacke, Diocese of Steubenville

Virtual Information Conference on the Vocation of Consecrated Virginity

Save the Date: Friday, Saturday, and Sunday, **July 29–31, 2022**, from 1:00 to 6:00pm ET each day.

Format: Webinar

Coordinators: Mary Kay Lacke and Judith Stegman

El Centro Internacional de Recursos (IRC) para el *Ordo virginum* se complace en anunciar una Conferencia de Información virtual 2022 en español. La conferencia seguirá el formato que ha sido utilizado con éxito en conferencias anteriores de información en inglés, con miembros del equipo de América Latina y los Estados Unidos. La conferencia incluye oración conjunta, testimonios personales de vírgenes consagradas y tiempo para preguntas y respuestas, además de presentaciones centrales sobre la vida de la virginidad consagrada vivida en el mundo.

Como anfitriona de este evento, animo a cualquier persona que tenga un interés serio en conocer más sobre la vocación de la virginidad consagrada, o que esté pretendiendo la consagración ya sea como solicitante o candidata, a asistir a esta conferencia. También están invitados los delegados diocesanos para la vida consagrada u otro personal diocesano involucrado en la preparación de las vírgenes para la consagración, así como las propias vírgenes consagradas que buscan profundizar en su vocación y ayudar a quienes se preparan para la consagración.

Información para registrarse está pendiente. Para preinscribirse o expresar interés en asistir, comuníquese con info@consecratedvirgins.org.----- Dra. Magalis Aguilera, Arquidiócesis de Miami.

Conferencia informativa virtual sobre la vocación a la virginidad consagrada

Reserva la fecha: Sábado, y Domingo, **Marzo 25–27, 2022**, de 13:00 a 18:00 hora Argentina

Formato: seminario web

Coordinadoras: Magalis Aguilera y Maria Luisa Meza

Consecration Anniversary Reflections

Consecrated virgins who celebrated significant anniversaries during 2021 were 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*.

Anniversary Reflections: 20 Years

Mary DeSantis

Diocese of Milwaukee (WI)

Consecrated May 27, 2001



On May 27, 2021, I had the tremendous privilege of celebrating my twentieth Anniversary of Consecration to a Life of Virginité Lived in the World. I prepared for it with a weeklong retreat. It was a special day in every way.

When I ponder our Divine Bridegroom's patience, mercy, and kindness towards me in calling me to be His bride and sustaining me in this precious vocation, I am overwhelmed with gratitude. It is abundantly clear that this anniversary is all about Him, whose praises I hope to sing with an ever grateful heart for all eternity.

Reaching back as far as my early childhood, I recall the joy of attending many large, elegant Italian weddings. In those days entire families including small children received invitations to attend these magnificent feasts. In my mind there was nothing more beautiful than a bride on her wedding day. I remember walking towards many a bride so that I could touch the fabric of her lovely gown with my little hand to see how soft it was. I loved anything bridal—the veil, the gown, the cascading bouquet of fresh white flowers—all of it.

This set the stage for an event that took place when I was eight or nine years old. My father had a sister who worked in a Catholic hospital in Brantford, Ontario, Canada. On our return home to Detroit from a wedding there my aunt asked him if he would drive one of the Religious Sisters to Windsor. For three hours she sat in the back seat between my little sister and me with a large Rosary around her waist and her habit flowing to the floor. It left me with such an impression. I don't think any of us in the car said a word the entire trip. Shortly after we returned home, I asked my mom why she was

dressed like that. She responded simply, "Oh Mary, she's a bride of Christ." That one sentence touched me so deeply and continues to fill me with awe and wonder to this very day as it defines the essence of our beautiful vocation as consecrated virgins. When my mother spoke those words in the 1960's, the Rite was in the process of being restored. Little did I know that one day, despite all my unworthiness, the Church would bestow the same title on me.

Trials and suffering notwithstanding, nothing could give me more joy and peace than the blessing I have received to be a bride every day—His bride in time and in eternity.

To all those who have supported my vocation in any way, I am so very grateful.

In union with my consecrated virgin sisters throughout the world, I pray for the grace to spend the rest of my days loving, serving, and adoring our beloved Spouse until that great day of rejoicing when we hear the wonderful words we long to hear, "Behold, the Bridegroom! Come out to meet him!" (Mt. 25:6)

Anniversary Reflections: 15 Years

Nancy Kushman

Diocese of Lansing (MI)

Consecrated December 13, 2006



My consecration to a life of virginité lived in the world 15 years ago, on December 13, 2006, was a hugely important event in my life. It is impossible for me to state how much this day meant to me. I first encountered the Lord Jesus in a personal way back in 1970 as a freshman at the University of Michigan through the Catholic Charismatic Renewal. Very early on in those years I felt a call from Jesus to be his bride. I felt in love with him, but I didn't really understand how I could live out this call in my life to be a bride of Christ. I am a convert to Catholicism

having joined the Church in 1972. At that time, the only way I imagined I could be Jesus' bride was by joining a religious order. But that didn't seem to be the right path for me. It took many years on a journey, that at times was winding and difficult, before the Lord's call for me to be his bride was finally fulfilled on the day of my consecration. That day brought me so much: the realization of Jesus' complete faithfulness at every moment of my life, a recognition of his personal love for me and an experience of deep and lasting joy in my relationship with him.

Over the past 15 years I think my understanding of being a bride of Christ has matured and deepened. I now know that this calling isn't always easy. I don't always experience Jesus' closeness in my prayer life but, by persevering in prayer when he seems far away, I think my love for him is refined, deepened and proven like fire tried gold (1 Peter 1:7). The testimonials of saints such as Therese of Lisieux and Teresa of Calcutta inspire me to be faithful to Jesus through the difficult and (at times) darker moments of my life.

The past couple of years of my life have brought some significant changes: the Covid pandemic that the whole world has experienced, my retirement from my job as a nurse in January 2021, becoming more active in my parish (now that I have more time after retirement), and studying Scripture through the Catholic Biblical School of Michigan. Lately, I'm becoming more aware of the importance of relying on Scripture in the spiritual warfare we are all experiencing during these difficult days of pandemic and social upheaval. In this regard, remembering the words of Ephesians 6: 10-18 with a list of the "whole armor of God" has been especially helpful to me.

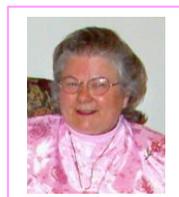
In closing this is my prayer to the Lord: *How can I adequately express my love for you dear Jesus? You are so precious to me. I find my refuge in you and know that one day I will experience you fully when I see you face to face. You are my Lord, my King and my Beloved. Amen*

Anniversary Reflections: 10 Years

Joyce Stolberg

Diocese of Colorado Springs (CO)

Consecrated October 30, 2011



Where have these ten years gone? I have gotten older but I do not feel older (spiritually, at least); I still feel as buoyant as a young bride. Following my lengthy journey through the desert of separation from religious life, I have found peace and tremendous spiritual joy in the in the certainty, validated by the Church through the mediation of her bishop, that our Lord Jesus has chosen me to be his bride. The words prophesized through Isaiah to the exiles of Judah are God's words to me: *For your husband is your Maker (Is. 54:5). For a brief moment I abandoned you, but with great tenderness I will take you back. In an outburst of wrath, for a moment I hid my face from you; but with enduring love I take pity on you, says the LORD, your redeemer (Is. 54:7,8).* Yes, my nearly 40-year journey through the prime of life after my contemplative community floundered was just a brief moment in God's eyes. Now, I no longer wonder if God had rejected me. I continue to follow the only path I ever wanted to follow—or could follow. Isaiah affirms:

*You shall be a glorious crown in the hand of the
LORD
a royal diadem in the hand of your God.
No more shall you be called "Forsaken,"
nor your land called "Desolate,"
But you shall be called "My Delight is in her,"
and your land "Espoused."
For the LORD delights in you,
and your land shall be espoused.
For as a young man marries a virgin,
your Builder shall marry you;
And as a bridegroom rejoices in his bride
so shall your God rejoice in you. (Is. 62:3-5)*

Becoming a bride of Christ is a holy vocation, as valid as any other and very dear to Our Lord, but it was not open to women living independently in the world when I was young, prior to Vatican II through 1970. Ours is a great privilege and a call to intercessory prayer for the world. Value it and relish it. I spend prayer time in intercession for our country and for sinners that they may return to God the Father's love. I still experience pain and movement problems due to my cumulative trauma injuries acquired at my work, but I see them as an opportunity to unite myself to the sufferings of Christ, my

Spouse. Prayer and suffering, patiently offered, is a great service to the Church.

Anniversary Reflections: 5 Years

Catherine M. Dillon

Diocese of Rockville Centre (NY)

Consecrated December 8, 2016

This week I celebrated the fifth anniversary of my Consecration by taking a solitude retreat at our former seminary. In the days before my retreat, I felt the word “gratitude” placed on my heart, and it became for me the keyword of this anniversary. *Thank you, Lord.*

I am still astonished at this call. With His grace, I came to understand that what I thought was God’s plan — to lead me away from my very busy job to where He *really* wanted me to be — was actually not His plan, but mine. Once I discerned that I *am* where He wants me to be, in this job, in this house, I looked back over the years and kept wondering with gratitude as well as a sense of relief, “How did He get me here? How did He *keep* me here?” To belong solely to Him yet remain in the world was not something I had imagined, but isn’t He full of surprises?

It is deeply humbling to consider being chosen for this special and very beautiful vocation. I know Our Lady played a role because some extraordinary events happened over the years in my life around the Solemnity of the Immaculate Conception: one very

likely, and literally, saved my life on the evening of December 7th; another, a serious work issue that became an extraordinary blessing on December 8th; and still another was an introduction on December 9th to the religious sister who first led me to the path of Consecrated Virginity. Our Lady’s loving hand was shown again when the call came from my Bishop’s office to offer December 8th as my Consecration date.

One beautiful gift for which I am so grateful is being drawn to a daily Holy Hour. This came in the first year of my consecration. I know it is Our Lord’s work because I was not able to make it happen regularly on my own. But one day, as I was reviewing in my mind the many things I had to do, I suddenly felt these words with an extraordinary sense of urgency, “*and I need to make a Holy Hour.*” Our Divine Spouse paves the way to make it happen daily. The invitation to be with Him in this way every day is as astonishing and humbling as my consecration. My mind wanders, I apologize for being such a poor companion for Him, and I wonder *what does He see in me?* I pray to be more aware of His presence, and He turns my prayer around, letting me know He is aware of my presence. Truly astonishing! *Thank you, Lord.*

Our Gaudete Sunday reading from Saint Paul to the Philippians (4:4-7) is a perfect one to close this anniversary week for me: *The Lord is near. Have no anxiety at all, but in everything, by prayer and petition, **with thanksgiving**, make your requests known to God. Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus.*



“With God as your companion
you will live in the light of faith,
with hope and fortitude,
with true patience and perseverance,
all the days of your life.
You will never be alone,
never fear anyone or anything,
for you will find your security in God.
- Catherine of Siena”

From the writings of St. Catherine of Siena, as quoted in “Set Aside Every Fear: Love and Trust in the Spirituality of St. Catherine of Siena” by John Kirvan

Life Corner

By Florence Sundberg
Archdiocese of Hartford (CT)

I have been humming the tune to the song: *Mary, Did You Know?* all week, and wondering – did she know? Did Our Lady know that she was carrying in her womb the Son of God Himself, the Prince of Peace, who would live and die that we may come to know the peace and the joy that only He can give? Mary, did you know that your baby boy would give sight to the blind, walk on water, heal the sick, and comfort the oppressed? That He would call the children to come to Him that He would give life to the dead and sight to the blind? Did you know that the sleeping Child you held in your arms, close to your heart, was the Son of the living God and that He would be bound one day to the arms of the Cross and die so that we may have life, the fullness of life? Do we understand that each newborn baby has the image of the Infant Jesus imprinted on his/her soul and that when we behold the newborn infant and look into his eyes, we behold the very face of God? And that when we kiss the tiny one, we kiss the face of God who lives and breathes and acts within that baby? If we understand this then we will defend each and every life, for that life comes from the hands of God and lives by the breath of God and is called to act on behalf of God for the good and blessedness of all humankind.

Mary knew and so do we: her Son was and is the Son of God. Each newborn is the child of God and we are called to defend and protect each and every child born, created by Him, and carried in the womb of the mother. As we journey together through Advent let us join in prayer that the awareness of these blessed events – Christ's birth and the birth of every human child – will be so embedded in our hearts and souls that we will do all that God requires of us to defend life – all life – His life in each of us so that all may have life in Him. May His blessing come upon us and fill us with hope and may all receive the gift of hope as we celebrate the birth of Christ, who is the hope of all children and each and every one of us. As Tiny Tim said: *God bless us every one.*

Merry Christmas to all!



Announcements

USACV-IRC Leadership Team Election Results

Francesca Riddick and **Joan McCann's** appointments to serve additional terms and **Jenna Cooper's** appointment to the USACV Leadership Team, all for the term 2022-2024, were affirmed by the vast majority of the membership. Thanks to each of them, to Emily Byers and Elizabeth Lam for their continuing service on the leadership team, and to all members who participated in the election.

Submissions Accepted

Consecrated Virgins are invited to submit articles, artwork, or reflections for consideration in a future edition of *The Lamp*, please email:

info@consecratedvirgins.org.

We accept articles and artwork related to our vocation of consecrated virginity, related to Our Lady, and the virgin saints.

Upcoming Issues of *The Lamp*

February 2, 2022 Feast of the Presentation and
World Day of Consecrated Life
May 31, 2022 Visitation of the Blessed Virgin Mary
September 8, 2022 Nativity of the Blessed Virgin Mary
December 12, 2022 Our Lady of Guadalupe

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. This will also enable United States virgins to be full voting members of the USACV. Anne also keeps the USACV "family" albums, i.e., mementos from consecrations and asks that programs, invitations, holy cards, photos, or other items from your consecration be sent to her. Contact Anne at:

anne.gishpert@gmail.com

The "family" albums travel each year to our convocation and information conference, and always bring smiles and memories.

Volume 3 of *Ordo Virginum*

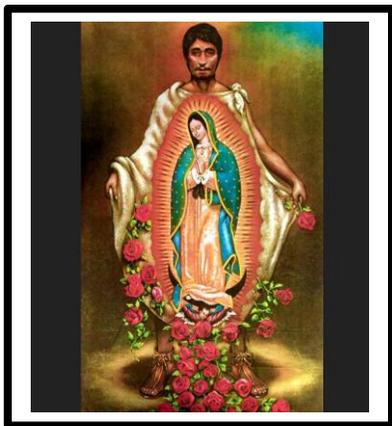
Shalina Stilley is leading the effort to complete work on the third volume of the USACV series, *Ordo Virginum—The Restoration of the Ancient Order of Virgins in the Catholic Church*, which will cover the lives of virgin saints who lived out their vocation in the world, and not as part of a religious order. If you are interested in helping, or would like more information on the project, please contact Shalina at: catherinestilley@gmail.com.

Upcoming Events

2022 United States Convocation of Consecrated Virgins Living in the World
Sponsored by the USACV
June 24-28, 2022
Shrine of Our Lady of Guadalupe
LaCrosse, WI
(See Page 12)

2022 Virtual Information Conference on the Vocation of Consecrated Virginity Lived in the World
Sponsored by the USACV-IRC
JULY 29-31, 2022
(See page 13)

Conferencia Virtual sobre la Vocación a la Virgindad Consagrada
Patrocinada por la IRC por la Ordo Virginum
En Marzo 25-27
(Referencia la pagina 13)



"Am I not here, I who am your mother?"

United States Association of
Consecrated Virgins
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Email: info@consecratedvirgins.org
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USACV and International Resource Center for the *Ordo Virginum*

Leadership Team Members and Officers

USACV Leadership Team

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

Francesca Riddick 2019-2021 (and 2022-2024);
Diocese of Joliet (IL). (*USACV Membership and eTapestry*).

Joan McCann 2019-2021 (and 2022-2024);
Archdiocese of Boston (MA). (*Convocation Liaison*).

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

Jenna Cooper November 2021-December 31, 2024; Archdiocese of New York (NY).

IRC Leadership Team

Magalis Aguilera; USA, Archdiocese of Miami (FL).
(*Conferencia Informativa en Espagnol*)

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. (*Conferencia Informativa en Espagnol*)

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, Information Conference in English; Diocese of Steubenville (OH)

Anne Gishpert; Archivist; Diocese of Pueblo (CO)

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

Carolyn Blaszczyk; Publication of *The Lamp*; Diocese of Harrisburg (PA)

SERVING THE VOCATION OF CONSECRATED VIRGINITY

USACV
www.consecratedvirgins.org