

# Between Friends

A publication for the Friends of the Society of the Little Flower, Darien, Illinois, and Canada



**RESURRECTION:**

*New Life*



# RESURRECTION: NEW LIFE



Rev. Thomas Schrader, O. Carm.  
Director

**WHEN ONE LIVES IN THE NORTHERN STATES**, the struggle of life breaking through the hard, cold earth brings the excitement of renewed life. Nature celebrates the resurrection of hope and brightens the heart. The sun stays longer and feels so much warmer. Trees and bushes bud and leaf. Life is returning. We know our God cares about us in a very tangible way. God raised Jesus to life from the cold, hard tomb. Jesus took everything human to God and made us holy. Easter is such a wonderful holy day. We live in hope of the many dyings and risings in our own life, and that all creation breaks out in celebration of life.

St. Thérèse loved the seasons in her native Normandy. In her profound "Little Way," she spoke of the cycles and faithfulness of God's love. From Thérèse, we learn the lesson of attending to God's creation and seeing the moods of His love for us.

Thank you for being a sign of life to us and to so many others in what can seem to be very dark and isolated times.

Please know that the Carmelite Priests, Brothers, and

Nuns remember you and your intentions at Mass and community prayer each day. Thank you for being signs of the Risen Jesus. Thank you for being springtime. Thank you for being an Easter people of Hope.

**A Blessed Spring and Easter,**  
**Rev. Thomas Schrader, O. Carm.**  
**Director** 🌹

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# YOU ARE NOT ALONE

**S**PRING PROMISES NEW LIFE! Creation is full of promise because everything is possible with God!

**Resurrection brings New Life!**

In the past, I have invited you to write and share any thoughts, comments, or reflections on your relationship with the Society or our beloved friend, St. Thérèse. I've been deeply touched and humbled by many of those stories. They capture the love, faith, and devotion for our dear St. Thérèse; those stories continue to remind me that we are not alone. We are in this together! I'm truly blessed that God and Thérèse have let me be a part of this wonderful ministry.

Here are just a few of the stories that I have recently received:

*Dear Mary,*

*Thank you for mailing me Between Friends! St. Thérèse is a role model for me. The Carmelites are true inspirations to many of the faithful. I will continue to support the "Little Flower" and thank God for all your good work. May St. Thérèse continue to comfort people as the need is great.*

**Sincerely, Gloria P., New York**

*Dear Mary,*

*I wanted to write you that I truly love Between Friends. This past issue, for whatever reason, was one of the best for me. It made my day! Thank you for a great publication!*

*I love St. Thérèse! Always have since I was a kid. My mom must have too – it was she who gave me a St. Thérèse knickknack – it's very old and I just can't describe it. I'm now 70 plus years and I have had it all these years. I have it in a special place in my dining room so I can see it constantly as I did as a kid when she was in my room.*

*St. Thérèse has a special place in my heart. She helped me so much!*

**Prayers to you, Mrs. Mary G., Connecticut**

*Dear Mary,*

*I have received two issues of Between Friends, and that's exactly what it feels like, being with friends. I love the articles and stories. When reading the first issue, a certain calm came over me, and with everything that's going on in the world, it was a most gratifying feeling. I look forward to future issues!*

**Sincerely, Jeanette P., Ohio** 🌹



**Mary Thérèse Lambert**  
Editor of *Between Friends*

■ Please continue to share your suggestions and stories with me! I love to read each and every one of them!

**Mary T. Lambert, Society of the Little Flower, 1313 N Frontage Rd., Darien IL 60561-5340**

“ I HAVE RECEIVED TWO ISSUES OF *BETWEEN FRIENDS*, AND THAT'S EXACTLY WHAT IT FEELS LIKE, BEING WITH FRIENDS. ”

from the editor







SEASONS OF LIFE:

# CARMELITE FAMILY RESURRECTIONS

**R**ESURRECTIONS FOR MANY OF US occur with our family, where God placed us. These two Carmelites had to listen to God within the closeness, challenges, struggles, and yearnings of their family experience. God comes to us disguised as our lives, especially our family lives. These are two Carmelites you have helped educate and you should know.



Father Bob Colaresi,  
O. Carm.

## ► FATHER PAUL HENSON, O. CARM.

He was born of “Rose!” What a graced beginning that eventually followed the path of St. Thérèse. His mother died when Paul was just 1. His family dissolved and separated. He was brought up by great Aunt “Luz” (Light) – a very religious person. She got him involved in Church – religion was a significant part of his daily upbringing.

Father Paul remembers Luz having the Legion of Mary pray over him, sometimes in tongues. What he did not know until later is that these religious women were praying him into the priesthood, and into a deep devotion to Mary.

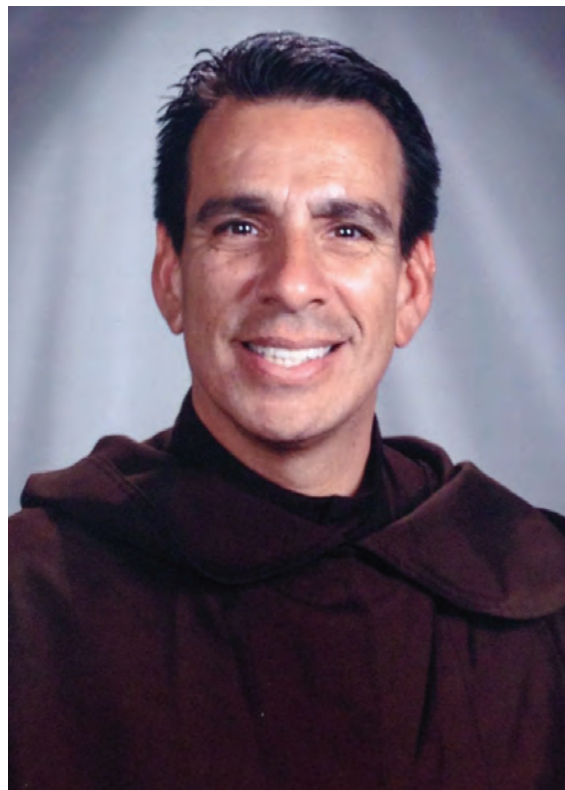
That call led him into the diocesan seminary after high school. He studied for four years, but left as the seminary seemed too clerical. “I wanted to be with people. Priesthood wasn’t an hierarchial career I wanted to pursue,” he shares.

He first met Carmelites at St. Jane Frances DeChantel Parish in North Hollywood, California. He recalls, “They were very down-to-earth. They met me where I was and accepted me for who I am; they listened to me and my story, with patience and understanding – that meant the world to me. I felt valued. And as I met other Carmelites, they all seemed to be that ‘down-to-earth’ way.”

Paul made a Carmelite vocation discernment. He even applied and was accepted, but he hesitated. Something held him back. “It is faith in our guts that tells me where God is planting me.” Paul had to listen to that mysterious voice within him, whispering. But something held him back, “even as I felt God was nagging me, sort of like the Church ladies that were praying over me.”

For another five years he wrestled with the call. In 1994, Paul had an awakening; God’s call was clear. “As I was praying,” Paul explains, “I asked ‘Do You want me?’” Listening to God, Paul experienced a new freshness and freedom.

He entered the Carmelite Formation Program, which was to take him seven years to complete. “It seemed to be home for me, but I had a crisis in the third year of theology. Doubts emerged and I was leaving. After years of study and feeling tired with the process of change, transformation, and personal wrestling, I began to feel disconnected from the ‘world,’ so to speak. I longed to work in the Lord’s field, to be in the



world again. I longed to work with God’s people who also search for the living God. I no longer felt ‘marketable.’ Various Carmelites kept inviting me back. After a series of small decisions, missed

phone calls by my formators, and other Carmelite friends, and during a prayer experience, I came to a place in my faith life that convinced me that God’s mercy can be trusted. ‘Is my grace not good enough for you?’

“Soon after that, I reached out to my formators and made amends. I felt wanted, being pursued by God and the Carmelites. The message I was hearing was that I was valued and belonged. The Church had always been my home and where I felt valued. That was when I decided in my heart to be a Carmelite. Even in the doubt, being lost in the wilderness, and looking for light in darkness, a resurrection will occur. There will always be a resurrection.”

The Carmelites are the Brothers of Our Lady of Mount Carmel and Paul always felt this incredible devotion to Mary, our Mother – and was moved by all the women who imaged God for him in his life. Because of his early family separation, Paul has been



**“When asked what being a Carmelite means today, Paul replies: ‘Being real, transparent, always in God’s presence; God is inviting me to go deeper especially in time of darkness and confusion.’”**

searching to know his birth mother and find and connect with his half-sisters.

He went to Lisieux, France, to develop a deeper connection with St. Thérèse. At the gravesites of her parents, Louis and Zélie Martin, Paul prayed to find his dad and the rest of his family. “Two years later, when I returned to Whitefriars Hall, I received a letter from my dad’s wife admitting that she and my dad knew about my whereabouts. That truly was a resurrection in my life. A new world opened up to me and I established new familial relationships. With every cross, pain, loss, there really is a resurrection. The heavenly protection continues.”

Paul explains: “That gut faith leads us and tells me that where God has planted me is where I am supposed to be. It is that sense and belief that God has a plan for me, and that my cooperation and active participation in the everyday events that I encounter, my will and God’s will are one. That I have a choice to make every moment and that is to love or fear. To love is to live and to fear is to die. Finding love, life, purpose, but most especially to find fulfillment and satisfaction gained or even lost is a new resurrection.”

When asked what being a Carmelite means today, Paul replies: “Being real, transparent, always in God’s

presence; God is inviting me to go deeper, especially in time of darkness and confusion.” When asked about his Carmelite vocation ministry, Paul rates his values:

- Joyfully living in the real world;
- Listening to people’s stories, how they might relate to our Carmelite story; and
- Being prayerfully in the world – walking with God’s people.

Paul identifies as Mexican-American, and knows how to bridge the cultures, as they are essential aspects of who he is and what is happening in our Church and society. He talks a lot about the Light, “Luz,” his great aunt got him through the woundedness of his family dissolving as a young person. He knows love heals, and continues to be a healer with honesty, authenticity, and listening. Resurrections are always about light. Paul is still searching for God all the time in the day-to-day moments of life each day – it is always dawn and resurrections are possible when we are searching and looking.

As a Carmelite priest who has experienced resurrections and expects more, Paul states:

“God has something for me – so I live in hope and expectation of good things.”



### ► FATHER DAVID MCEVOY, O. CARM.

Born in Leavenworth, Kansas, Father David McEvoy has that homespun, Middle American way to him. As the youngest of three boys, David knew faith and Church attendance were important in his family life. He grew up in the Carmelite Parish of St. Joseph, and attended Catholic schools. Early on, his mother gave him story books about St. Thérèse and he had a small statue of her on his dresser. “Before my first Communion, I was praying to the Little Flower to help me on my arithmetic tests, and she became my special patron,” Father David recalls.

His older brother went away to the Carmelite high school seminary, and during family visits, Father David met the Carmelites. In fact, he remembers: “At age 8, I experienced my first Easter Vigil at the beautiful chapel in Niagara Falls, Ontario, a place where some 26 years later I would profess my own solemn vows as a Carmelite.” It suggests that God works in subtle and stubborn ways.

After graduating from Georgetown University (a Jesuit place), with a BA degree in history, he received a MA degree in history from the University of Oregon. Shortly after, he returned to Kansas to be near his family and worked in the Social Security Administration. The possibility of religious vocation





■ The beautiful chapel in Niagara Falls, Ontario

kept surfacing. “I knew that if God was calling me to the priesthood and religious life, and, due to my childhood connections, it would be the Carmelites. But I just wasn’t ready to take that leap of faith!” Signs kept surfacing.

Forty-one years ago, the parish bulletin advertised a Carmelite Vocation Retreat in Darien, Illinois. “I knew deep in my heart it was time to move forward ... the presence of St. Thérèse was very much with me during that discernment retreat, which began on her birthday.” Shortly after, David began the Carmelite Formation Program.

One of Father David’s resurrection experiences happened in a strange way. “The one internal obstacle of my joining Carmel was my reticence in letting go of life with my family, particularly of my parents, who were growing older. Part of me felt like I was abandoning them at a stage in life when they would be needing me the most. Another part of me felt that life in Carmel was what I was meant to do ... letting go had never been my forte!”

The call to be with his family and to Carmel were pulls David had to deal with. After vows and ordination, he was stationed in New Jersey and New York – first as a Parochial Vicar, and eventually as Carmelite Vocation Director. David’s natural optimism, prayerfulness, positive energy, and hospitality served him well in these ministries. The Carmelites asked him to serve as Novice Master, for the “boot camp” year of spirituality for Carmelites before they make their vows. In preparation, he studied in Latin America and had unbelievable cultural experiences in Peru, Venezuela, Mexico, Argentina, and Brazil. He learned Spanish and to be more aware of their culture and spirituality, in light of the increasing presence of Hispanic novices.



**“Because I have been so very blessed during my life in Carmel, I am more than happy to be able to invite others to join our way of life.”**

Family in Kansas never left his heart. Father David served five years as Novice Master, guiding young men into a deeper prayer life and service to God’s people. His genuine and sincere life style was part of the learning process.

In 2000, his parents, now in their 80s, started having medical issues. His brother was doing double duty but still had his own family to attend to. The pastor of his home Carmelite Leavenworth Parish was moving on. The opportunity to return was being offered. Father David became Pastor on June 15, 2000, and served there until July 1, 2020.

Normally a Carmelite pastor serves no more than 12 years in one parish. David was given the opportunity for an extended commitment due to the longevity of his mother, who was not called home until age 101.

As Father David explains: “The double role of being the pastor of my home parish and the nighttime care-giver for my parents was, without a doubt, the greatest honor of my life. My worries about deserting my parents in their old age evaporated as God provided in the most extraordinary way, allowing me to journey with my folks in the final years of their

lives. God gave me the gift to be a Carmelite pastor, and still be able to fulfill the duties of a loving son. This was my own resurrection experience: being led by the Lord to die to self, to let go and leave family and home, and then years later being given more than I could ever have put into place by myself, in accompanying my parents in their final days.”

Having now completed his journey with his parents and having served 20 years in his home parish, David’s Carmelite journey continues. “I was elected to the office of Vice Prior Provincial of our Carmelite Province of the Most Pure Heart of Mary in May 2020. I moved to Darien, Illinois, in July 2020 and am working with our Prior Provincial, Father Carl Markelz, and our provincial leadership team on the campus with St. Thérèse’s new National Shrine, where I celebrate Eucharist regularly. One of the primary responsibilities is to promote Carmelite vocations in the United States and Canada.

“Because I have been so very blessed during my life in Carmel, I am more than happy to be able to invite others to join our way of life.” Isn’t this what resurrection and new/renewed life are all about! God has subtle and wonderful ways of freeing us from tombs and bringing hopes and dreams together. Jesus is Risen! And so are we! 🌹





# Resurrection: *NEW LIFE*

**T**HE RESURRECTION OF JESUS from death and tomb is the major knockout punch of salvation history. God transformed the world. Nothing can compete with or defeat the God of Life. Jesus “descended into hell” (*our creedal formula*) and annihilated everything that separates us from God. It is a critical moment and experience we all share. All creation rose with Christ in glory and freedom, including everyone who ever lived, lives, or will live, including you and me.

THE RESURRECTION OF CHRIST BY GIOVANNI DA ASOLA



God does not want us, any of us in the human family, entombed in guilt, shame, unworthiness, self-absorption, racism, sexism, injustice, insensitivity, indifference, religious rigidity, judgments that isolate and exclude, false images of God and self, racial superiority, lack of compassion, violence, poverty, depriving human rights, or undermining God's kingdom of justice, forgiveness and peace. God will continue to call His anointed sons and daughters from these personal and social tombs.

God created each and every one of us "in the divine image and likeness," "the human soul is the divine spark," and the Breath of God is in us. God permeates the creation and every moment of our lives. God is always already present. We just have to wake up. Carmelite St. Teresa of Avila helps us explore the Interior Castle of our souls where the sparkling diamond is always present. We have to unveil this mysterious Presence.

It is like the cave our Carmelite spiritual father, Elijah the Prophet, was called to enter in silence and stillness until he could hear the divine whisper – the gentle breeze. He was challenged to stop looking for God in the dramatic, and be still and listen deep within. That was his key to the resurrection of his faith. And it is ours.

Nature/creation is God's first revelation. Nature can teach us about our "being." Spring awakens nature to blossom, flower, leaf out, and beautify the creation – and brighten our hearts. Trees, bushes, and plants, which seemed dormant or dead, sprout with colorful new life. St. Thérèse constantly saw the seasons of nature as a reflection of the seasons of God's love affair with us. She experienced their innocent and simple "being" as speaking to our "being" as the beautiful dwelling place of God. We live in a holy world!

We are holier than we can imagine, because of the Divine Indwelling. Our sacraments, rituals, prayers, and services are to always awaken us to this Presence. God so loves us that He became one of us. The God of Life is primarily a God of Love – and we want to be with people we love.

By God's grace, we are the temple of

the Living God. (1 Cor. 3:16) This Lent moves us to shed whatever prevents us from living in this experience of divine intimacy – that sinfully separate us from God and therefore from one another.

Our beloved St. Thérèse suffered many trials: her health, her over-sensitivity, the loss of three mothers, her need to be noticed, scrupulosity, and being spoiled, which led her to feel entitled. Doesn't she sound like many of us?

But her greatest challenge was the heresy of Jansenism rampant in her day – it contaminated Catholic life. It was based on a false translation of "be perfect as your heavenly Father is perfect" (when, in fact, the Hebrew biblical word means "whole or complete"). This need to be perfect often destroys our humanity. Jesus breathed "Shalom" – wholeness.

Her Jansenistic family and the world Thérèse grew up in promoted a false image of God as vindictive and punitive, and of limited patience. That we had to work hard to merit God's love, but that was a daunting, almost impossible challenge. Could we ever keep God happy? Don't we remember times when we thought our Church seemed to project life as an obstacle course to avoid the ever-present near or proximate occasions of sin! We were focused on sin, not grace! Mercy was rarely mentioned. Obedience to strict, detailed rules was the way of perfection. This God of vengeance made us afraid. None of us is ever intimate with anyone we are afraid of.

It was like a tomb – we were never going to get out of "this veil of tears."



PROPHET ELIJAH, COPIED BY UNKNOWN

■ Elijah was challenged to stop looking for God in the dramatic, and be still and listen deep within. That was his key to resurrection of his faith. And it is ours.

St. Thérèse did not have a strong theological education to counter this heresy, but she did have profound experiences of human love in her family. With the simplicity of a child, she heard Jesus say: "If you, with all your sins, know how to give your children what is good, how much more will your heavenly Father give good things to anyone who asks." (Mt 7:11)

The Little Flower had to rise above this dark approach to God. She intuitively knew, as the mystic she was, that she was called to holiness and intimacy. Perfectionism, great meritorious deeds, or high levels of serious asceticism were not the way of holiness. It somehow made everything about us and our effort, not about God's unconditional and generous love. Instead of "God loves us if we are good," she came to believe that "God loves us because God is good!" Why do we always make things about ourselves:



■ Most of us have had a lot of down time in our lives. I personally felt so entombed, frustrated, and squeezed. Did we use this isolation time reflect, to pray, to listen more carefully to God coming us disguised as our life?

our efforts, prayers, sacrifices, merits, etc. It seems very narcissistic, and we know how dangerous that is. God's love is unconditionally and freely given, out of love! No return necessary and no merits to hand in – religions, spirituality, and faith are about a love affair, not a business or meritorious transaction.

This journey of St. Thérèse was not easy – people judged her as too simple, not holy enough, way too ordinary. She smiled, laughed, and enjoyed life, when some of her Carmelites Sisters were always frowning. They thought her naïve! But she was graced to see the holiness of the ordinary and the presence of God everywhere and in everyone – “everything is grace” at the darkest time of her life. She was isolated from her dreams, hopes, any consolation and closeness – she shared Jesus’ “Why have You abandoned me!” on the Cross. That Indwelling Presence, as hidden as He was, urged her to believe that “everything is grace.” She wrote: “In the evening of life I shall appear before you with empty hands, for I am not asking you, Lord, to count my works.” She trusted God’s free, unconditional, and passionate love! Her resurrection transcended the prevailing darkness of her life.

We’ve come through a long winter of our discontent – much of 2020 and now into 2021. The shadow of

COVID entombed us and separated us. We suffered isolation, death of loved ones, and unemployment. We became dangerous to each other, and question what was real, as opposed to people’s projected nightmares and fears. Individualism and taking care of me first became a loud voice. Exclusion and self-satisfaction seem to deafen Christian hearts to Jesus: “What you do to them, you do to Me!” It’s amazing how we can shrink the challenge of the Gospel message!

It was a confusing, dark, and frustrating time. We felt trapped in a tomb-cave of cloistered. Yet Holy Week and Easter speak to and proclaim that we actually live in a womb of divine possibilities. The Little Flower is a shining star in the garden of God. We are all called to blossom and reclaim our lives, dignity, connections, relationships, social responsibility, and communion. The new vaccines are ways God is healing us and making us safe in each other’s presence – and transforming a society whose wounds have been exposed.

The Christian Good News is that Jesus lives. God raised Him to life, even as the civil and religious forces of evil persecuted, tortured, humiliated, and killed Him. As He rose and ascended to His Father, He merged with the poor of the earth. Jesus mirrors the glory that is our divine DNA, even when it seems

wounded, overly protected, denied; even when we have trouble seeing Him in each other. If we really believe that the Risen Jesus is the full and trustworthy unveiling of the nature of God, then we live in a safe and love-filled universe.

Why does the living Temple, the Body of Christ, feel like a tomb sometimes? The bulbs, plants, trees, lawns, and flowers blossom to remind of us life, seemingly hidden and always ready to blossom again with life. We sing Alleluia – “Praise God!” All creation celebrates the new life – the birds sing and butterflies dance.

We can light a candle, by reflecting on all the blessings of our life. We can breathe! We can think and feel! Write a gratitude journal of everything that happens in our lives, no matter how ordinary, unnoticed, and taken for granted. Pray our lives by reflecting on and listening to ordinary realities of our lives, where God dwells. This is praying the “Sacrament of the Present Moment” – where the God Who introduces Himself as “I am” and “Emmanuel” (“I am with you”).

St. Thérèse had to let go of false expectations of where God was and how He treats us. She came to embrace Divine Mercy – God’s unconditional, ever-present love for us.

St. Teresa of Avila, St. Thérèse’s



namesake, mentor, and sister mystic, reinforced the biblical truth: that profound truth most of us dare not believe: that we truly are God's beloved children – God's dwelling place – our deepest and best self is God, in whose image we are created – divine DNA is at our core.

**In God** is our deepest truth. This is the Light – the resurrected truth! We are not God, but are **in God**; and **God is in us**!

If we don't believe that or think it's heresy (that God too close), she advises us: Don't even try to walk into the Interior Castle – or expect to hear the call from deep within – or see the sparkling and luminous light beckoning and attracting us.

The Carmelite and Thérésian spirituality of exploring this Interior Castle is about the mystery of the Divine Indwelling – within each of us and all of us! We are created in the divine image (Genesis); the human soul is the divine spark (Proverbs); Jesus breathing God's Spirit and breath within us (New Testament); God is in me – I am in you, you are in me!

Self-awareness leads to true presence; we accept **who** we are and **whose** we are. Usually we need someone else to help us see. Did not Jesus come to be a mirror of who we are: the blessed and beloved of God. He came to save us from the entombing sin that separates us from the Divine. He came to clarify

in human terms that we truly are what the revelation proclaims: We are created in the image and likeness of God! Nothing less!

Paula D'Arcy, in her modern update of Teresa of Avila, explains: "God comes to us disguised as our life." So we have to be aware and present to our life – listen to our life, not fight or distort it; not look for God in other places. This is the intimate God who is closer to us than our breath – contemplative living and attentive living – truly being present to everything within and around us; this is the God in whom "we live and move and having our being." It is about wholehearted presence.

Most of us have had a lot of down time in our lives. I personally felt so entombed, frustrated, and squeezed. Did we use this isolation time to reflect, to pray, to listen more carefully to God coming to us disguised as our life? Did the empty trees, bushes, and snow challenge us to believe in life being renewed? St. Teresa challenges us to look within and listen – as she wrote: "*Within oneself, very clearly, is the best place to look for God ... and it's not necessary to go to heaven, nor any further than our own selves; for to do so is to tire the spirit and distract the soul, without gaining as much fruit.*"

The journey to unveil God is a journey to embrace ourselves. We are called out of tombs. As Teresa wrote: "*We shall*

*never completely know ourselves if we don't strive to know God. By gazing at his grandeur, we get in touch with our own lowliness, by looking at God's purity, we shall see our own filth, by pondering God's humility, we shall see how far we are from being humble.*"

Teresa's Interior Castle is about a mystical journey to truth and freedom, a mansion, a crystal castle, with many rooms. In the center is a sparkling diamond that allures and invites, like the sun shining from the center; the depth – always shining, even if we are not aware or have clothed it in darkness we create of our false self and perceptions.

The invitation to this spring of mystical life is for everyone – because God is the center and depth of everyone, the journey to truth. Mysticism is not just for special people. It is the spirituality that is available to everyone, not just to nuns, priests, and clerics. To everyone! This is the God of everyone – because God loves everyone. It is Thérèse's: "little way of confidence and trust."

As an important element of our rising from self-created tombs within ourselves and our society, we have to embrace and breathe in the "shalom" that Jesus breathed into us after His Resurrection. "Shalom" means wholeness, connection, communion, and identity. We need to be at peace and step through attitudes of disrespect, division, and darkness. Jesus quickly added: *What you forgive and free, I will forgive and free. What you hold back, will be held back.* What an act of trust in us that we will be raised from personal and social disconnection!

Let us step through issues that divide us as a people, the Body of Christ, the human family of God. There is a real challenge to make sure that seeming "tombs" can also be wombs of transformation and new life. The Divine Indwelling will help and empower us.

As St. Thérèse learned and challenged us, amid the disappointments and darkness of her life: "Bloom where you are planted." This is where God is working in and through you – calling forth tombs/caves to become wombs of new life. Let's live with the new opportunities. Christ is Risen! And so are we! 🌹

■ St. Teresa of Avila reinforced the biblical truth: that we truly are God's beloved children – God's dwelling place; our deepest and best self is God, in whose image we are created.



ST. TERESE BY FRANÇOIS GERARD



## St. Thérèse:

### HOPE AND HELP FOR MANY

**S**pring 2021! New life bursting forth everywhere after the death of winter. It has been a very difficult year for everyone with the COVID-19 pandemic. All around us was fear, doubt, anxiety, suffering, and so much pain and loss. Through it all, there was a surge in prayer, a surge in charity, a rejuvenation of faith for so many. New life and resurrection came out of the pain!

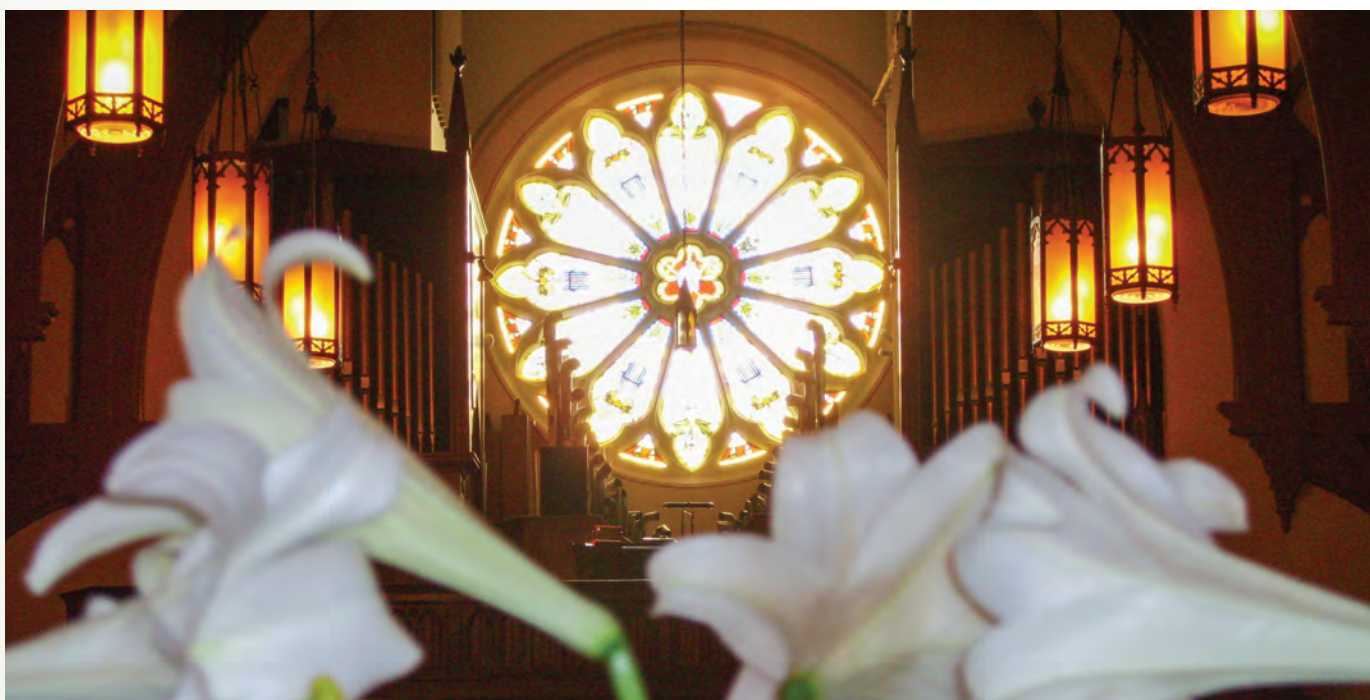
During those trying times, people reached out to St. Thérèse and The Society of the Little Flower for prayers and intercession. Our offices in Canada remained closed to the public, but the phone lines, online orders, and mail orders kept teeming in! It was a challenge to keep up with everything when the postal system was so slow. But St. Thérèse saw us through. She always does.

We had to celebrate St. Thérèse's feast day with a virtual Mass that was livestreamed to the public. We couldn't have the huge crowds around our beautiful monastery property. I had the joy and honour of presiding at this Eucharist. Although no one, other than the priests and musicians, could be present physically, in my heart and soul, everyone was present. You were there in a deeply spiritual way, because Eucharist transcends all history and all time. Your intentions were on that sacred altar that day, as they are every single time we celebrate Mass in our churches and chapels around our Order of Carmel.

And joyfully, with the generosity of our donors and benefactors, we continued to support our formation programs and seminaries throughout North and South America, and other parts of the world. For that we are grateful. May God bless you for your continued generosity.

### *New life ... resurrection*

■ What were people seeking from St. Thérèse? People were looking for strength, looking for hope, looking for help, looking for new life from this greatest saint of modern times. People needed their pain eased and their fears dispelled. Death to resurrection, darkness to light! Only those who know Thérèse' story, can fully understand how important hope was to her. As 2020 was drawing to a close, word came that a vaccine had been approved for Canada and the United States







and other parts of the world. This gave us the hope we needed as we entered 2021, that things would change, that things would get better. But it was at a great cost.

Thérèse once wrote, “All my hopes will be fulfilled. The Lord will work wonders for me which will surpass infinitely my immeasurable desires.” Throughout her entire life, no matter what she suffered and endured, Thérèse longed for the beatific vision. That was her goal. She suffered so much during her short life, experienced many losses, her faith was tried and tested, and she endured many physical illnesses. With Christ at the center of her life, and at the core of her being, she found the strength she needed to navigate through her earthly life. She did say, “The world’s thy ship and not thy home.” She knew there were better things to come.

Hope and trust in Christ were keys for her. And with the

Motherly protection, and comfort, (and even the smile) from the Blessed Virgin Mary, Thérèse was able to carry her burdens. If we can learn anything from St. Thérèse, it’s that with God, all things are possible. God can see us from death to new life, from death to resurrection.

All throughout this COVID-19 pandemic, people needed to cling to hope. If we lose hope, we can never manoeuvre through a storm. Hope is that flame we need when the darkness overshadows us. Thérèse knew that. Did she ever! My prayer is that all of us will cling to hope, come what may. Like Therese, may we keep rooted in our faith, and give God the helm of our ship. And God will help us weather any storm, and lead us all safely home. May St. Thérèse, the Little Flower, continue to shower upon us Roses of healing and strength. 🌹

■ **Father Gerard Power, O.Carm.** is the new Director in Canada of the Society of the Little Flower. Father Gerard was born in St. John’s, Newfoundland, and raised in St. Mary’s Bay. He joined the Carmelites in Washington, D.C., in 1993, professing his simple vows in Middletown, New York, in June 1995. He professed his solemn vows at Mount Carmel Monastery Chapel in Niagara Falls in 1998, and was also ordained to the priesthood at the Monastery Chapel in 1999. He was the last Carmelite ordained in the last millennium. Father Gerard currently serves as Pastor of St. Patrick Parish in Niagara Falls. He also serves on several boards and commissions within the Province of the Most Pure Heart of Mary. He has been a Civilian Inspector and Auxiliary Chaplain with the Niagara Regional Police Services since 2009.



**Father Gerard Power, O.Carm.**





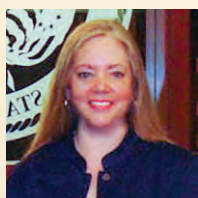
## MY JOURNEY *with* ST. THÉRÈSE

■ *Linda, a dear friend of St. Thérèse, recently shared with us the story of her relationship with St. Therese. The following testimony is in her words.*

I first learned of St. Thérèse through my husband. I was not even a Catholic then, but her “Little Way” resonated with me. Early in our marriage, my husband was in the running for a job which would provide a house and a reasonable salary in a field of work that would bring him great joy. For the first time, I prayed a novena to St. Thérèse. The day the novena was completed, we received word that the job was his. The manager said he just “had a feeling” that this was the right choice. I had no doubt that St. Thérèse’s intercession was the deciding factor.

A similar occurrence 15 years later affirmed this. I interviewed for an executive position in a Catholic health care organization. It was between me and another candidate with more experience. I prayed to St. Thérèse – not to secure the job, but for the best outcome. While he was out for his morning run, the Administrator had a strong intuition about me and offered me the position. Again, St. Thérèse intervened on my behalf.

I became a Catholic and took Thérèse



as my confirmation name. She was indeed my patron saint then and has continued to be. Since that first time, I have prayed many novenas to St. Thérèse.

St. Thérèse’s mission has guided me at every stage of my life. As a young woman, I questioned whether the fruits of my faith made any difference in the world. The power of doing ordinary things with extraordinary love came to me as a revelation! It became a challenge and a passion to serve in little ways. I learned that “littleness” makes profound connections in the lives of people with whom I intersect, if only for a moment.

As I grew in my career, I accepted more influential and demanding leadership positions. Often my responsibilities seemed overwhelming. I began to reflect on a picture of St. Thérèse – not necessarily praying, but simply meditating on her face. The thought came to me, “Love is the simple truth at the core of complexity.” That has become my mantra in dealing with difficult situations.

I believe that Thérèse’s teachings about love and service led me to spend the last decade writing and teaching about servant leadership. Servant leaders make a personal decision to serve first and lead second. It is a remarkable – and countercultural – idea which has been proven effective in today’s organizations. St. Thérèse did not hold a position of power in her environment, but leader she was – in her persistence, her humility, her trust, her service – even during dark and trying times.

I have supported the Society of the Little Flower for almost 50 years because the message and model of St. Thérèse continue to be as relevant today as when I first “found” her. I became determined to include a modest but meaningful bequest to the Society in my will.

My hope is that this remembrance will further the mission of the Society in its good works and in the training of priests. I can’t help but think that priests who are educated and sponsored by the Society must have a singular fondness for Thérèse; a special affinity for her “Little Way;” and that they take this with them into the world. Perhaps in a humble way my gift can perpetuate that.

Jesus must love Thérèse so much! Her childlike faith and simple philosophy bonded Jesus to her in an exceptional way.

St. Thérèse must love us so much! Spending her heaven doing good upon earth ... clearly her intercession is very powerful.

For me, the relevance of St. Thérèse’s life in my own is absolute. I believe that she will inspire in each of us the persistence in prayer and faithfulness in giving that will manifest her Little Way in the lives of others. 🌹

► **NOTE:** Including the Society of the Little Flower in your estate plan serves as a lasting testament to the love you share with St. Thérèse. A gift of any size matters. By doing so, you will be enrolled in our Legacy Society, the Rose Garden of St. Thérèse, with its perpetual spiritual benefits. If you have already included the Society in your plans, please let us know by calling 888.996.1212, and we would be honored to enroll you today.



# ESTATE PLANNING MISTAKES THAT MAY COST YOU DEARLY

**Poor William Woe. He made mistakes that cost him so.**

Recently, William passed away. He thought he would save money by, as he once said, “letting the chips fall where they may.” He didn’t make the effort to create a personal will. Sadly, the money he thought he would save by not doing so ended up placing an unbelievable burden on those he left behind.

The following is the plan that William inadvertently created:

## THE LAST WILL AND TESTAMENT OF WILLIAM WOE

I, William Woe, of Someplace, USA, being of sound mind, hereby do make and publish and declare this to be my LAST WILL AND TESTAMENT.

### ARTICLE I

I have complete confidence in the state in which I now reside and equal confidence in whatever state I may have my residence at the time of my death. I, therefore, authorize the state to determine what property my wife shall receive and what property shall go to my children or other relatives.

### ARTICLE II

Should my wife remarry, her second husband shall be entitled to part of the property that I leave to her.

### ARTICLE III

I also have complete confidence in the courts. Therefore, should my wife predecease me or die while any of my children are minors, the court may appoint a guardian to manage their affairs. A stranger would be acceptable, for I have no opinion as to who would best care for my children.

### ARTICLE IV

Because the government has need for money which is greater than the needs of my wife, my family and the charitable causes I have valued during my lifetime, I direct that no attempt be made to lower estate or other taxes and that no money be directed to the good works or charitable organizations which I have valued.

IN WITNESS WHEREOF I have set my hand this 22nd day of June, 2020.

Sadly, for those who don’t have a will or trust in place, William Woe’s plan may end up being quite similar to the one the state will use when they pass away.

In many cases, creating an estate plan doesn’t need to be expensive, and everyone should have a plan prepared

by a professional. When people take matters into their own hands, costly mistakes can occur.

Other than not having a properly prepared will or trust, the following are some common mistakes people can make in preparing for the future:



Daniel Pritchard

#### 1. Relying completely on co-ownership designations.

Generally speaking, when one of the co-owners passes away, the other co-owner has a right to that asset. It doesn’t need to be shared with anyone, and if it is shared (depending on the size of the asset), there could be gift tax implications.

#### 2. Making handwritten changes on your Will or Trust.

Although such changes can sometimes be accepted by the court, they can also be easily challenged. In addition, proof would most likely be required that the changes were made while you were of sound mind and you were not subject to undue influence by another.

#### 3. Failing to determine which assets would be subject to taxes that might otherwise be avoided.

For example, securities should be designated for loved ones because they enjoy a step-up in the cost basis, while IRA assets given to charity completely avoid any taxation.

#### 4. Forgetting to share with a loved one where your will or trust is located.

It’s extraordinarily helpful when your final plan can be immediately accessed. Unnecessary time and expense can be avoided when your plan can be located and carried out in a timely way.

#### 5. Neglecting to include your favorite charities in your plan.

With charities that are close to your heart, such as the Society of the Little Flower, you have developed a deep relationship over the years. It only makes sense to treat these charities as “part of the family” when the time comes.

Estate planning can seem like a daunting process, but that doesn’t have to be the case. Take the time to think and prepare what you want to accomplish through your plan and decide what you want your legacy to be. Then contact a trusted attorney and she or he will walk you through the process.

To help you with your planning, we are pleased to offer you two free booklets: *10 Secrets to Effective Estate Planning* and a handy asset organizer, the *Personal Affairs Record Book*. Call our Special Gifts Office at 888.996.1212 to request your copies today.

Finally, if you are able, we invite you to consider including a remembrance of the Society of the Little Flower in your plans; a gift of any size would be greatly appreciated. By doing so, we will gratefully enroll you in our Legacy Society, which offers many spiritual benefits. Please let us know, and we will enroll you today. 🌹

# Secure Your Future

with a Gift Annuity through the Society of the Little Flower.

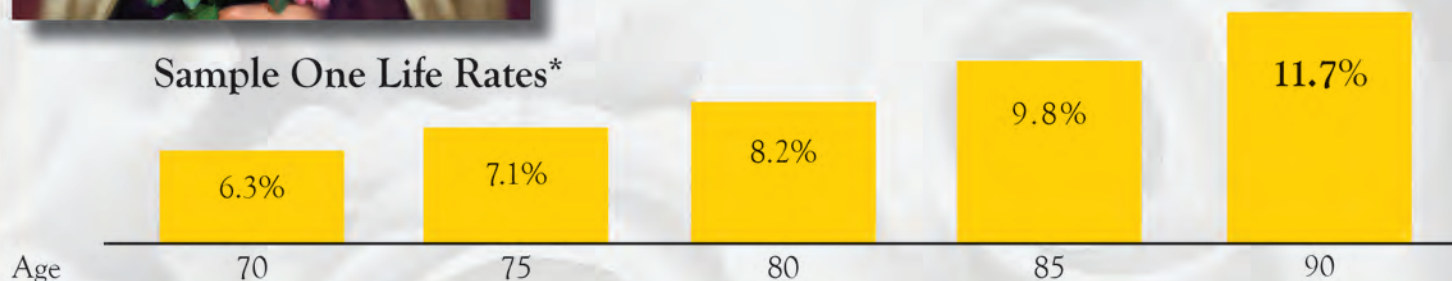


- A \$10,000 gift annuity provides an 80-year-old individual with annual payments of \$820
- Little Flower gift annuities provide fixed payments for life
- Payments are primarily tax-free through life expectancy

Your gift helps those in need through Carmelite ministries and the education of seminarians

Call to request a free proposal:  
**1-888-996-1212**

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