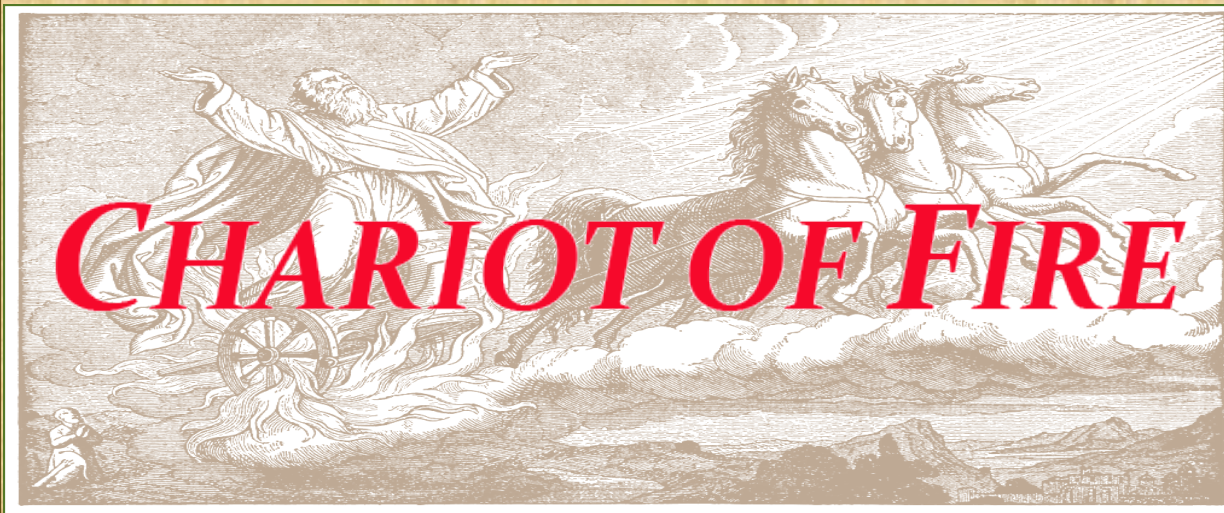




We, the Carmelite Friars of the North American Province of Saint Elias, are vowed religious who seek union with God through prayer, fraternity and service to the Church. We strive to live in allegiance to Jesus Christ. Our models are the Prophet Elijah and the Virgin Mary, who listened to and acted on the word of God.

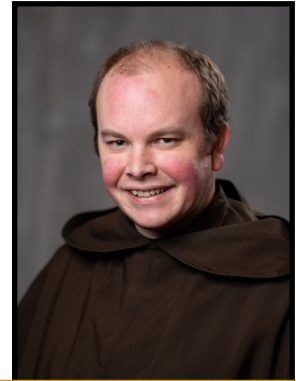
Spring 2023



**“A CHARIOT OF FIRE APPEARED AND ELIAS WENT UP TO HEAVEN IN A WHIRLWIND.”
(2 KINGS 2:11)**



From the Desk of the Vocation Director



Dear Brothers and Sisters,

As the Church continues its journey through the three-year program of National Eucharistic Revival, I want to take a moment to reflect on the importance of the Eucharist in discerning vocations to the religious life in the Carmelite Order.

For those discerning a call to religious life, the Eucharist plays a vital role. The Eucharist is the source and summit of our faith, and it is through our participation in the Eucharist that we are able to encounter Christ in a unique and profound way. This encounter with Christ is essential to our discernment process, as it allows us to discover and respond to God's call in our lives.

As Carmelites, we seek to live a life of contemplation and prayer, and the Eucharist is at the heart of our daily lives. Through the Eucharist, we are able to deepen our relationship with Christ and grow in our love for him. It is through this relationship that we are able to discern whether we are being called to the Carmelite way of life.

Furthermore, the Eucharist is central to the charism of the Carmelite Order. We seek to imitate Christ and follow in his footsteps, and the Eucharist is the ultimate expression of Christ's self-giving love for humanity. As we discern our vocation, we are called to reflect on how we can imitate Christ's self-giving love in our lives.

In the midst of the National Eucharistic Revival, let us remember the importance of the Eucharist in our discernment of vocations to religious life as a Carmelite. Let us strive to deepen our love and devotion to the Eucharist, and let us pray that this great mystery will continue to inspire and guide us in our discernment.

May the Eucharist be our source of strength, and may we grow in love for Christ and our brothers and sisters as we discern our vocation. May Our Lady of Mt. Carmel protect you always.

In Carmel,

Rev. Anthony Trung Nguyen Van, O.Carm.,
Director for Carmelite Vocations, North American Province of Saint Elias

Blessed John Soreth



Blessed John Soreth, a Prior General of the Carmelites, is credited with bringing about dramatic reforms that enabled the order to survive the Reformation. He was born in Normandy in 1394, joined the Carmelites in Caen, and earned a Licentiate in Theology in 1437 and a Doctorate in 1438 from the University of Paris. In 1451, he was elected Prior General of the Carmelites and served in that position until his death in 1471.

At the time of his appointment, many Carmelite communities in different places had become lax in their prayer and community life, and their failure to observe poverty had become a significant problem. John's two-pronged strategy to address these issues involved good legislation and personal visits to communities. He traveled extensively throughout the Order, visiting as many communities as he could, motivating the friars to elevate their spiritual and intellectual commitment to a genuinely virtuous life. He enforced formal observance, put entire communities through a formal repetition of their formation, and then celebrated a renewal of their vows.

Blessed John Soreth's reforms were not limited to the Carmelite friars. He also broadened the Order to include women, as well as an extension of Carmelite spirituality to lay men and women. He established communities of nuns in the Netherlands and collaborated with Blessed Frances d'Amboise to found women's communities in Brittany. The same papal document that recognized communities of Carmelite nuns also opened the gates to participation by lay men and women in the Order's prayer and ministry. The secular version of the Third Order embraced people who took vows to follow the Carmelite Rule insofar as it applied to them, and they came together for prayer, ministry, and community under the spiritual guidance of a friar.

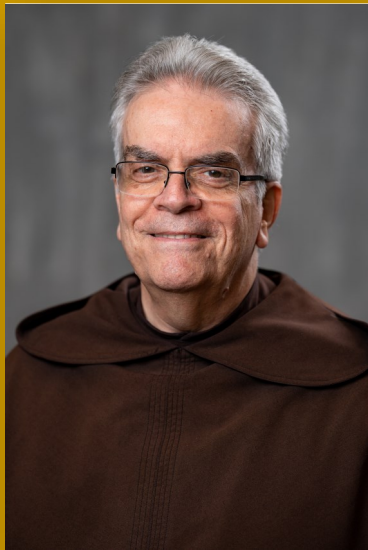
Blessed John Soreth's love and devotion to the Eucharist were evident in an incident in Liege, where a violent mob had broken into a church and strewn consecrated hosts on the ground. Fearlessly, Blessed John Soreth gathered the hosts and took them to the Carmelite church. As a result, artists sometimes depict him with a ciborium.

Blessed John Soreth's hard work was praised by the great Carmelite humanist Baptist Spagnoli of Mantua, among others. He died in 1471 after 20 years of spirited leadership and was beatified by Pius IX in 1866.

In summary, Blessed John Soreth's reforms were critical to the survival of the Carmelite Order during a time of spiritual upheaval. His love and devotion to the Eucharist were evident in his courageous actions, and his leadership and personal visits to communities were instrumental in inspiring the friars to elevate their spiritual and intellectual commitment to a virtuous life. His broadening of the Order to include women and lay men and women ensured that Carmelite spirituality could be embraced by all who wished to follow it.

Rev. Anthony Trung Nguyen O. Carm.

Very Rev. Mario Esposito, O.Carm. Prior Provincial



A Few Thoughts

+ Maria

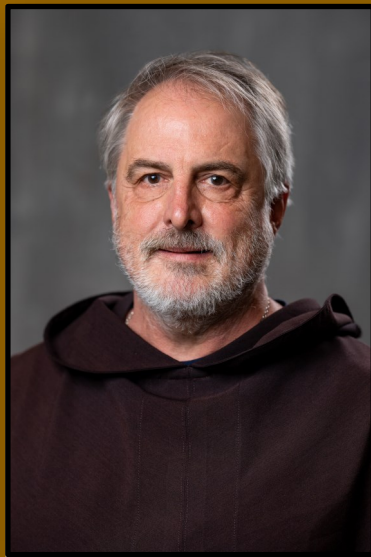
When we ask the average Catholic what they know about the Carmelite Order, the answers are often quite interesting and accurate. People know the Carmelites for their devotion to Our Lady of Mount Carmel and the brown scapular of Our Lady. They know about the Carmelite Saints – the number one of whom is St. Therese of the Child Jesus. As you travel internationally, the number of places with statues or images of the Little Flower in parish churches is amazing. People will say that they know that the Carmelites are an Order dedicated to prayer and, humbly, that the most famous branch of our Order is that of the cloistered, contemplative Nuns. All of these indications are true, for sure.

An interesting architectural feature of the older Carmelite convents, priories and monasteries lies in the fact that the Carmelites always celebrated the Divine Office in chapels or churches where the Blessed Sacrament was reserved. Rarely was the place of prayer devoid of the presence of the Eucharistic Lord. An older friar once shared with me that this was a distinctive feature of Carmelite buildings and that we never wished to be separated from the life-giving presence of the most Holy Sacrament of the Altar. Carmelites always strive to live in the Divine Presence, practicing the presence of God, and at what moment are we more united with that presence than in the Holy Eucharist? Silent prayer in that presence renews and strengthens the soul and gives us the perfect atmosphere for contemplation, conversation with God, and reflection on all things holy.

As Carmelites strive to live their contemplative vocation within the Church, the Eucharist is a constant source of nourishment and a focus for our prayer. Within the Church, we long to see love for and devotion to the Holy Eucharist revived and growing.



Rev. Timothy Ennis, O.Carm. Co-Director of Novices



Here at our Novitiate Community

Here at our Novitiate community, we celebrate the Eucharist every day. This practice accords with our Carmelite Rule, which urges the brothers to “come together every day to hear the Mass.” By coming together every day to celebrate the Mass, we fulfill a portion of our Rule. The value of this practice depends on whether it strengthens us to fulfill other aspects of the Rule as well.

After all, as the Dutch Carmelite scholar Kees Weijman has asserted, daily Eucharist is a means to an end. This can be seen by the fact that St. Albert says we are to celebrate daily Mass “when it can be conveniently done.” Along with other activities that the Rule prescribes, such as fasting, Scripture reading and personal meditation, the Eucharist exists to instill virtue. Later, in the Rule, St. Albert admonishes Carmelites to “gird your loins with the cincture of chastity” and to put on the “breastplate of justice.” Such virtues are the ends which our spiritual practices seek to attain. Unlike so many other aspects of our Rule, the attaining of virtue is non-negotiable. Thus, if coming together for Mass each day doesn’t make the Carmelite more just, chaste and temperate, he is wasting his time.

As a result, morning Mass each day challenges me. The time spent hearing God's Word and praying the Eucharistic prayer with my brothers serves as an Examination of Conscience. I am forced to reflect whether I am indeed in unity with my brothers as the celebration of the Sacrament proclaims. In Matthew's gospel, Jesus declares, “if your brother has anything against you, leave your gift at the altar, go first and be reconciled with your brother.” At times, I have failed to heed Jesus' words. Holding onto grudges, and nursing grievances, I remain far from united with my brothers. In so doing, my celebration of the Eucharist becomes a mockery.

Nevertheless, although the celebration of the Eucharist is a practice, it is an important one. The nourishment I receive from celebrating the Eucharist with my fellow Carmelites provides me with needed support. It helps me to overcome my selfishness and strengthens me to be a better brother. Often enough, we come to the Eucharistic table united in our brokenness. Nevertheless, we share what we have with one another and place our faith in God who makes Christ present even amid our flaws.



Brother Joseph Tuan Bui, O.Carm. Assistant to the Shrine Director



“Give them some food yourselves.” (Mk 6:37).

Ministering in the National Shrine of Our Lady of Mount Carmel, the home of the Province, creates plenty of opportunities to ponder and explore deeply my relationship with God, particularly with Our Lord Jesus Christ in the Blessed Sacrament

The nature of an intern’s responsibilities in the National Shrine is largely present in the Shrine Church, greeting visitors, listening to their life experiences, performing liturgical decorations, and assisting in liturgical celebrations as a master of ceremonies. I often have the impression that Our Lord Jesus Christ is there in the Shrine and spiritually in my neighbors. He watches and invites me to come and talk to him on different occasions during the day. He is in the tabernacle, a place of honor and sacredness, with the red sanctuary lamp, watching me do His work. He gently and calmly waits until I am available to enter an intimate conversation with him. For in silence, He tells me, his servant, how to work. Our Lord Jesus is present in our neighbor, a “living tabernacle”. Jesus now is not only in church, but is also carried out to the world in our neighbors’ hearts. Our neighbors become God-bearers like Mary, our Blessed Mother.

One of the Biblical verses that strikes me, especially in the light of the forthcoming Eucharistic Revival in the United States, is “give them some food yourselves” (Mk 6:37). Our Lord Jesus Christ in the tabernacle tells me that I have to feed them myself. With the same mindset as his disciples, how do I feed them what I do not have? I question him. I even hunger for him: “Lord Jesus, the Living Bread, I cannot offer them anything which I do not have. Where is “the food”? Which “food” do you want me to give them?”

What Our Lord Jesus feeds me is so amazing! I am so blessed to have Him every day in the divine banquet of breaking bread. He himself feeds me his body and blood. His body nurtures my body and soul. His blood flows in my stream of blood to all organs of my physical body and strengthens the soul. Therefore, I am a God-bearer who is carrying Him in my heart. He breaks Himself to share His divine nature with me. In response to that, I must break my being to share with others. So, God is vividly present in me, in my neighbors, and in the world. It is a tiny host on the altar to physical eyes, but in faith, it is the wholeness of his presence, love, and care.



Jesus transforms, nourishes, develops, and supports my spiritual and apostolic life according to His will. I may not have extraordinary gifts to present to people, but I do have love, generosity, a willingness to share, and a heart of empathy to listen.

Having the Lord Jesus, the Blessed Sacrament, in my heart is to have all. I have joy, strength, and grace when I receive the Blessed Sacrament at Mass and adore Him in prayer. As a eucharistic minister, I am aware that the host, which I am holding in my sinful hands to distribute to people, is not the host itself anymore, but it is the Body of Jesus Christ, our Lord. Jesus is truly present, not only in formal liturgical

celebrations, but is also in the depth of my heart. He invites me to prepare the room of my heart, to be worthy and sacred, ready to welcome Him, for the more I give to Him, the more he gives to me. I have to detach whatever still occupies my heart, to be available for Him to dwell in.

May Our Lord Jesus continue to dwell in our hearts, and transform each of us to be profitable instruments building the Kingdom of God and witness of God’s vivid presence in the world.



Rev. Marlon Beharry, O.Carm. Shrine Chaplain



The Eucharist and my Vocation

As a high school student (secondary school as we call it in Trinidad, where I am from), I would visit the Blessed Sacrament Chapel at our parish church on my way home from school many times a week. I remember sometimes being the only person in the chapel. There it was just me and Jesus. There the still small voice in my heart that was calling me to be a Carmelite and a priest deepened. There I grew in strength to say "yes." Even today, I have no words to describe the love of Jesus present in the Eucharist.

Today, ten years after entering Carmelite formation, I am a priest. I have the honor of presiding at Mass for Christ's people, an honor for which I have no words to describe. And more specifically, as a Carmelite, I have the honor of being part of celebrations of the Eucharist with other friars in our community chapel. Chapter fourteen of our Rule states that "an oratory should be built as conveniently as possible among the cells, where, if it can be done without difficulty, you are to gather each morning to hear Mass." The Rule, therefore, makes the celebration of Mass the foundation of our community life. Saint Pope John Paul II, in his encyclical *Ecclesia de Eucharistia*, said that the eucharist builds the Church. Similarly, it is the Eucharist that builds up the Carmelite community.

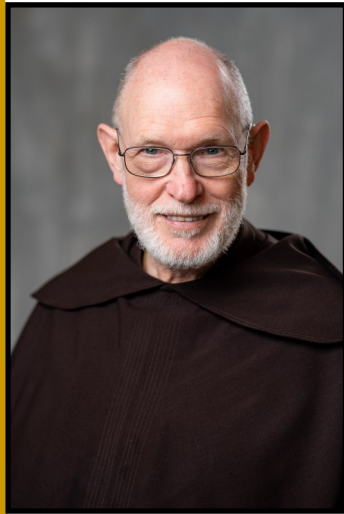
The fraternal bonds we share find their fullness when the brothers celebrate Mass together. It is there that I feel strengthened in my spirit of charity and zeal for community life. It is there that I am empowered to love my brothers with the heart of Christ. The Eucharist always has the ever-flowing fountain from which my Carmelite vocation draws life.



*National Shrine
of Our Lady of
Mt. Carmel*



Rev. Paul A. M. Denault, O.Carm. Pastor-Our Lady of Mt. Carmel Church



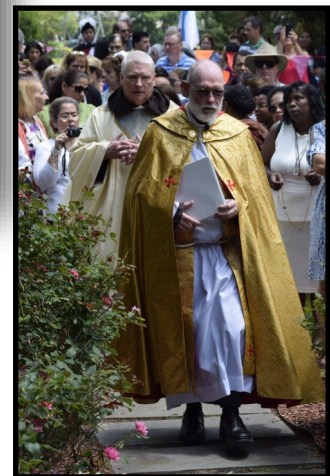
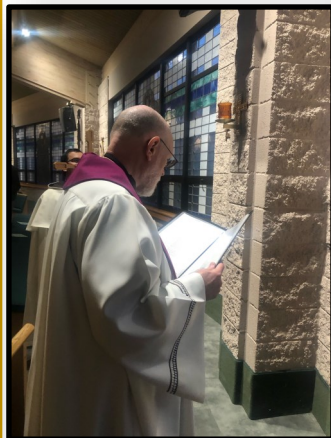
Present Among Us

You can define the Catholic Church by its characteristic marks: One, Holy, Catholic, and Apostolic. You can also describe the Church as being Sacramental. This means that the Church makes present an unseen, spiritual reality by using concrete and visible objects. We use water to make present the unseen grace of rebirth and regeneration in the Sacrament of Baptism. We use the clearly heard words of a priest to make present the grace of forgiveness in the Sacrament of Reconciliation. And in the Sacrament of the Eucharist, ordinary bread and wine become for us the true and living Presence of the Body and Blood of Jesus Christ.

One of the effects of this sacramental point of view is that the Church appreciates all of creation as worthy to be a vehicle of grace. The physical world that surrounds us opens up to the unseen power of a loving God, bringing grace and life to all. Catholics can truly appreciate the beauty of nature and the beauty of all creation because we can discern behind the created world the unseen presence of our Creator God.

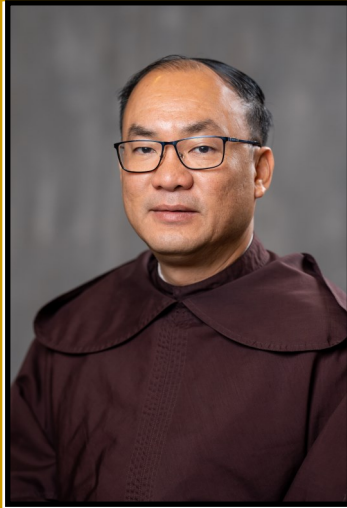
This sacramental approach to reality is most powerfully evident in the Sacrament of the Eucharist. When the Church celebrates the Holy Sacrifice of the Mass, it becomes the meeting place between Heaven and Earth. Christ is present in the prayer assembly; Christ is present in the Sacred Word that is read; Christ is present in His Sacred Body and Blood. The important role of the priest, then, is to celebrate the Eucharist and the other Sacraments so that all can come again into the presence of the Lord who truly loves us.

As a Carmelite Friar, who is also ordained a priest, my vocation for seeking the Face of God in all people and in all things receives a deeper expression by the priesthood. While I seek the presence of God in all that surrounds me, there are also those great moments when God is present right here and now in this particular place, at this particular time, in these particular objects that formerly were bread and wine but are now the Sacred Body and Blood of Christ. Whether I am contemplating Christ, who is present in such a remarkable way, or carrying that Presence to the people I serve, I see once again how good God is in giving us such a wonderful way of being close to us.



*Our Lady of Mt. Carmel
Church*

Rev. Stephan Huy Tran, O.Carm. Parochial Vicar, Prior, Procurator



Eucharist – Source of Strength and Life

Jesus, at the Last Supper with His disciple, institutes the Eucharist and commands us to do this in memory of Him. Eucharist is the source of strength and life. Do you see how necessary it is to come and receive the Body of Christ? Is the Eucharist important for you? Saint Therese of the Child Jesus tells us her own experience on her First Communion Day. She wrote: "The smallest details of that heavenly day have left unspeakable memories in my soul." The Mass meant so much to her and how sweet it was for her to understand that the Lord Jesus truly lives in her as she received Him the second time. She wrote: "It was no longer that she lived but that Jesus lived through her. During Communion, He enters us; He becomes a part of us; He possesses and consumes us."

By receiving Communion, we are united with the sacrifice of Christ and transformed by His Spirit. All of us, through this participation at the altar, receive the most holy Body and Blood of Jesus Christ and may be filled with every grace and heavenly blessing. Servant of God, the late Cardinal Francis Xavier Nguyen Van Thuan, gave us an example to show how important the Mass is, and it is a source of his strength during times of imprisonment. When he was asked by the capturer, what will you do when you are released from solitary confinement? Without hesitating, he said, that I want to celebrate Mass and give thanks to God who loves me and teaches me how to love others, even to those who have done wrong against me."

Jesus is the Bread of Life which nourishes our souls. There are so many people who die of hunger each day. They are not only hungry for physical food but spiritual food as well. The Bread of Life that the Lord Jesus invites us to come and be fed on Him - The Eucharist, will satisfy our longing and hunger with abundant blessings and graces. And He wants us to share with other people who are dying of hunger. By sharing, we let people know so that they can eat and be satisfied as well. Following the footsteps of Saint Therese, we Carmelites live and share in the community. We also gather around the Eucharistic Table to break the bread and be nourished by Jesus, the Bread of Life.

By sharing the Body and Blood of Christ, we become one body and one Spirit in Christ. We unite ourselves with Christ's sacrifice in worshipping the Father. We ask for the Spirit to transform us into the body of Christ so that we can continue His mission in the world. Communion is not an individual devotion, but it is the community's worship of the Father and a transformative experience that turns individuals into what we eat, the body of Christ. Though God has no need of our praise, yet, our thanksgiving is itself His gift, and our praises add nothing to His greatness but profit us for salvation through Christ our Lord. (Preface IV) May Our Lady of Mount Carmel help us be close to her Son, Jesus, whom she brought into the world. And we diligently visit the Holy Eucharist and receive Jesus – the source of strength and life.



*Transfiguration
Church
Tarrytown,
New York*



Brother Gregg J. Durham, O.Carm. Theology Student– Whitefriars Hall



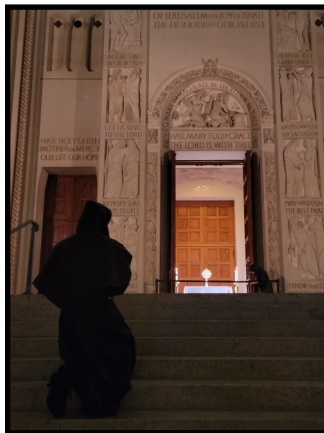
At the core of our Faith

On a visit to the Motherhouse of the Carmelite Sisters for the Aged and Infirm in Germantown, New York, there is a monument in honor of the foundress, Mother Angeline. The image is a depiction of Mother Angeline seated in the chapel in the front of the Blessed Sacrament, in a moment of prayer. The image is a striking one, offering an insight into Mother's devotion to the Blessed Sacrament. Each visit to the grounds, I am struck of the relevance and importance of this small but meaningful depiction.

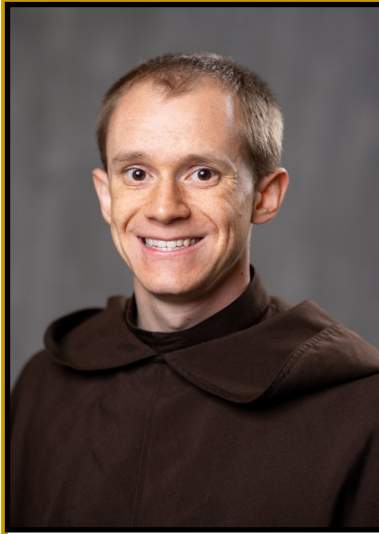
Our belief of the Blessed Sacrament is that Jesus is truly present in the Eucharist, in the here and now, and we also believe that through our prayer and adoration we are drawn into Him. The Eucharist has been the center that has drawn me in, at each encounter. I always experience that inward grace of Christ guiding me, stirred by the unconditional love He has for each of us to be present to us all. During the pandemic, when most of the world was unable to receive the Eucharist and unable to gather for the celebration of the Mass, it brought that much more of a significance and joy, each time my community would celebrate daily Mass. It allowed me to receive Jesus on behalf of the many others that were unable to physically receive the Sacrament. That is the beauty of the Sacrament of the Eucharist in my own life.

Mother Angeline teaches us a return to the core of our faith, which is found in the Eucharist. As often as we can avail ourselves to it, the Eucharist helps us to grow spiritually and draw closer to God whose grace is awaiting us through the Sacrament. That grace is in abundance if only we allow it inward.

*The Basilica of
the National
Shrine of the
Immaculate
Conception
Washington, D.C.*



Brother Schafer Knostman, O.Carm. Intern-Transfiguration Church



Joining the Offering

Daily Mass is central to religious life, and the Carmelites are no exception. Even when the first hermit brothers gathered on Mount Carmel around the end of the twelfth century, it was written in the middle of our formula of life to “come together every day in the morning to hear Mass...” For this purpose, the chapel, or oratory, was “built in the midst” of the brothers’ cells, showing that the Eucharist is the Sacrament of brotherhood (cf. Carmelite Constitutions #32).

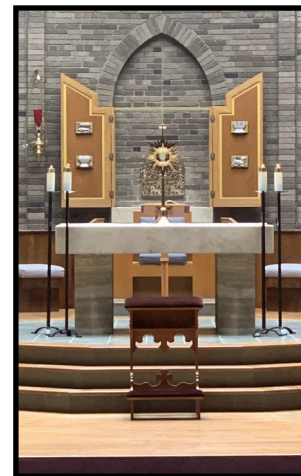
Receiving the Eucharist every day is a golden opportunity to make intercession for the world. The Lord Jesus’ prayer and self-offering are perfect, and when we take part in it, it’s a simple but powerful task to offer Communion for those in most need, those who will not take part, or even those who are hardest for me to love. That may not be so easy, but what cost does the Lord gladly pay in order to be united with me, ignorant and self-centered as I am?

Every Mass is a most intimate encounter with the Lord, but not always a very emotional one. Rather, regular worship and Communion strengthen us in the habit of living in God’s presence, which is something we emphasize as Carmelites.

By living in His presence, we mean the cultivation of an ever deeper spirit of prayer and awareness of God -- awareness of His immediate closeness to our souls. Living this awareness takes a person beyond dependency on emotions and particular prayer texts. In this kind of darkness of faith, love for God alone can grow.



Transfiguration Church



Rev. Mikhail Woodruffe, O.Carm. Pastor–Vocation Director– Trinidad



“Carmelites & the Eucharist: journey from the personal to communal

“In June 2021, Pope Francis, reflecting on the Eucharist preached: "...above all (Jesus) heals us with love from those fragilities that we cannot heal on our own:... that of distancing ourselves from others and closing off within ourselves;... lamenting without finding peace." The Carmelite call to solitude is not meant to exclude others, but to help us more authentically be one with others. What better way than in the Eucharist?

One of the most common English translations of our Rule of St. Albert (the rule that Carmelites live by) states, "...you are to gather each morning to *hear* Mass." (Rule 14). The choice of verb, *hear*, resonates with the Carmelite call to listen alone for God in prayer, after the example of Elijah on the Mount of God. Listening and hearing have become buzzwords in the past two years as we continue the process of Synod. Carmelites have been deep listeners for centuries of our existence. I pray for the grace to 'hear' God's invitation in each Mass, to journey from the personal to communal.



There is a quote that many have seen that I recently posted in our parish sacristies: "*Priest man of God, celebrate this Mass as if it is your first Mass, your last Mass, your only Mass.*" This can be applied to every Carmelite and every Catholic in their full and active participation in the Eucharist. To truly live as a Eucharistic people, we cannot help but stop to savour the here and now with sentiments of 'thanks.' Gratitude is a fruit of Carmelite contemplation, centered on the Eucharist, as though our first, last and only Eucharist.

Rev. Joseph Khoa Hoang, O.Carm. Biblical Doctoral Student in Rome



I just want to taste it, but something more has happened.

As far back as I can remember when I was a child, about five years old, my grandmother would take me to church to participate in the Mass every Sunday. I was curious about what the little host was that my grandmother had received from the priest. It was something mysterious, yet it stirred up my desire to taste it. My grandmother told me, "you have to be a good boy, you have to study hard, then when you grow up, you will receive it." Finally, that day came. I felt honored and excited to be like many other older kids and adults in the church and that I could now line up to receive my first Holy Communion. It is amazing how my simple request "to taste it" has led me to become the person who helps other people "to taste it," too.

What is the Eucharist? What does it mean for me? Many of us, especially Catholic believers, would not feel comfortable with this question. From my childhood experiences, I approach the Eucharistic as a human being, from a physical condition and from a human mentality, as many who read this reflection may also do. The drive of my humanity masters my taste when I come to Communion; meanwhile, my imaginative mind is looking for a miracle that Holy Communion will transform me into something supernatural. However, Jesus reminds me that *What is born of the flesh is flesh, and what is born of the Spirit is spirit* (Jn 3:6). Holy Communion is still the Holy One. It does not matter how strong or weak my faith is or how good or bad I am. Thus, before asking the question, "What can the Eucharist do for me?" one has to question oneself and ask, "Am I ready to be born of the Spirit? Am I ready to encounter Jesus in the Eucharist?"

The desire to "taste" Holy Communion has gently touched my faith journey from the very first time my grandmother took me to church. It continues to stir and lead my Carmelite journey now. Like a farmer, I pray and believe that the Holy Eucharist works silently within me and you "*... night and day, and the seed would sprout and grow, he does not know how*" (Mk 4:27). Thus, the Eucharist silently nourishes my work and yours that we might bring charity to those around us.



Prayer Corner:



THE CARMELITES North American Provincial of St. Elias

“Behold, I am the handmaid of the Lord. May it be done to me according to your word.” (Luke 1:38)

PLEASE PRAY FOR OUR 2022-2023 CARMELITE STUDENTS



Bro. John Viet Nguyen,
O.Carm.



Bro. Anthony Thanh
Nguyen, O.Carm.



Bro. Joseph Tam Nguyen,
O.Carm.



Bro. Peter Trong
Pham, O.Carm.



Bro. JB. The Hoang,
O.Carm.



Bro. Paul Tuan Dang,
O.Carm.



Rev. Brother
Von Erick Maria
Sandoval, O.Carm.



Bro. Vincent Tai Vu,
O.Carm.



Bro. Michael Tu Tran,
O.Carm.



Bro. John Truc Nguyen,
O.Carm.



Bro. Jonathan Steele,
O.Carm.



Bro. Joseph Tuan Bui,
O.Carm.



Br. Dominic Therese
Nhat Huynh, O.Carm.



Bro. Gregg J. Durham,
O.Carm.



Bro. Joseph Mary
Luong Nguyen, O.Carm.



Bro. Nicholas
Dat Duong, O.Carm.



Bro. Joseph Titus
Hung Nguyen, O.Carm.



Bro. Schafer
Knostman, O.Carm.



Bro. Joseph Mary
Linh Pham, O.Carm.



Bro. John Thu Hoang,
O.Carm.



Bro. Martin Dang Ngo,
O.Carm.



Bro. Joseph Tung Nguyen,
O.Carm.



Bro. John B.
Dieu Nguyen, O.Carm.



Bro. Luke Huynh Kieu,
O.Carm



Bro. Joseph Trung Do,
O.Carm.



Bro. Anthony Bau Tran,
O.Carm.



Bro. Joseph Dinh Phan,
O.Carm.



Bro. Yosef Marius Khanh
Nguyen, O.Carm.



Bro. Michael Ni Nguyen,
O.Carm.



John Baptist
Duc Nguyen

St. Therese's Prayer for Vocations to Religious Life



Dear Lord God, We thank you for the death and resurrection of your Son, Our Lord Jesus Christ. Through Him, you inspired St. Therese, the Little Flower, to consecrate her life to you as a Carmelite.

As the beauty of each flower is determined by you, its Creator, please plant your seeds of vocations to the religious life and priesthood in some of our young people, shine your love upon them, shower them with your grace, and nourish them with the Eucharist to serve your church as good and holy religious and priests.

Beloved St. Therese promised: "I will send down a shower of roses from the heavens; I will spend my heaven doing good upon earth." Grant young people the grace to accept God's call and the strength to fulfill their vocation so that they may do great things for God and the salvation of the human family.

Call men and women to the Carmelite Family, both as religious and priesthood work – Help us in whatever way pleases you – to build up the Kingdom of Heaven. Amen.

Prayer for Vocations to the Carmelite Order



Gracious God, we thank you for the gift of Carmel.

We ask you to continue to call forth men and women of generous hearts to the Order of Carmel.

May they be like the prophet Elijah, full of enthusiasm and love for you.

May Mary be their inspiration, welcoming your invitation to serve the Church as disciples and bearers of the Word. Inspire them to follow in the footsteps of Jesus, prayerfully working to build your kingdom of justice and peace.

Faithful God, give us the grace and courage to discern and respond generously to your call.

Our Lady of Mount Carmel. Pray for us.

Holy Prophet Elijah. Pray for us.

#SELCarmeliteVocations

Follow Us on Social Media



Our Latest News & Updates



on Facebook
@SELCarmeliteVocations



on Instagram
@SELCarmeliteVocations



SUBSCRIBE

on YouTube
@SELCarmeliteVocations



on TikTok
@SELCarmeliteVocations

Carmelite Friars of the Province of St. Elias Vocation Office

845-344-2225

Vocations@Carmelites.com

68 Carmelite Drive Middletown, NY

10940