



*Blessed Miriam Teresa
League of Prayer Bulletin*



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April 2022



VINCENT AT THE TABLE OF THE POOR

KURT WELTHER (1990)



APOSTOLIC POSTULATION

for the cause of Canonization
of the Blessed

Miriam Teresa Demjanovich, SC
of the

Sisters of Charity of Saint Elizabeth,

His Eminence

Cardinal Joseph W. Tobin, CSSR
Archbishop of Newark

The Most Reverend Kevin J. Sweeney, D.D.
Bishop of Paterson

The Most Reverend Kurt Burnette
Bishop of Byzantine Eparchy of Passaic

Dr. Silvia Correale, J.C.D.
Postulator

Sister Mary Canavan, SC
Vice Postulator



THE BLESSED MIRIAM TERESA LEAGUE OF PRAYER BULLETIN

Purpose of the League: To honor the Blessed Trinity through the Immaculate Heart of Mary by spreading the knowledge of Blessed Miriam Teresa's life and mission, and by working for her cause.

President.....Sister Maureen Shaughnessy, SC

TEAM

Sister Mary Canavan, Sister Maureen Corcoran, Doctor Mary Mazzarella and Linda Amitrano. Consultants: Sister Barbara Connell, Father Terrence Moran and Sister Noreen Neary.

Obligations: 1. Daily recitation of 26 Glorias in honor of the Most Holy Trinity for the success of the cause. (an Our Father may be substituted.) 2. A small sacrifice daily.

Spiritual Privileges: for the intentions of League Members.
1. The Holy Sacrifice of the Mass is offered 100 times each year. 2. Special private prayers are offered every day by the Sisters of Charity.

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“Now thank we all our God” How much we have received as gifts from our loving God: the gift of life, of intellect and will, of faith, of family and friends and so much more. How often do we thank God for those gifts? One very significant way is by reception of Holy Communion. The very word Eucharist means thanksgiving. We are privileged to make this act of thanksgiving daily at Mass. Blessed Miriam Teresa had great devotion to Jesus in the Blessed Sacrament. She was recognized for her devout posture and reverent prayer after reception of the Sacrament. She often visited Jesus present in the tabernacle. Her daily life was spent in seeking to do the will of God in all things as Jesus did during His life. We are invited daily to eat of the bread and drink of the wine which become His sacramental body and blood – the gift of Himself, given to us on the night before He died for us. As Jesus knew He was about to die and rise and go to the Father, He left us this gift of Himself to nourish us, to grace us, to gift us, to accompany us on life's journey.

The crisis in Ukraine calls all of us to solidarity in prayer and action for an end to this immoral war. May we do all in our power to aide these, our brothers and sisters in the Body of Christ.

As Jesus gives Himself to us daily in Holy Communion, let us give ourselves daily to Him in Christlike service to others. Blessed Miriam Teresa is a model for us. Let us pray to her for the grace to be more grateful to God for the many gifts we receive daily.

~ Sister Mary Canavan, SC

YOU ARE WHAT YOU EAT

by Sister Mary Canavan, SC

Most of us have heard these words from doctors, teachers, parents, and friends. All who care about us want us to remember that every bite we eat plays a part in our overall health. A healthy diet consisting of a variety of whole grains, lean protein and a variety of plant foods will contribute to both brain function and bodily health and energy. Those of us who enjoy good health can undoubtedly agree that what we have chosen to put into our bodies has had an obvious effect on our lives and activities. The cells in our bodies absorb the elements of the food which becomes one with us.

On a spiritual level, a faith level, the same should be true. But is it? When, as faith-filled people we receive Jesus in Holy Communion we are indeed consuming the Body of Christ, as He urged us to do when He looked at those gathered around the table and said those immortal words, “Take and eat, this is my body; take and drink this is my blood.” As Jesus was about to die and leave His earthly body He called on us to eat and drink, to become His body in remembrance of Him. Through the centuries following, the repetition of Christ’s agape meal has sustained and strengthened us. As earthly food is nourishment for the body so is the heavenly banquet food for the soul.

There are those who would speculate that at the last supper Jesus

was looking not only at the bread and wine but at the group gathered around the table when He said “This, you, are my Body.” In this sense when we, the people of God, gather around the Eucharistic Table, we are called to be the Body of Christ for the world. Throughout history, though, the tradition has held that Jesus was speaking of the real physical bread and wine becoming, through the words of consecration, the real sacramental body and blood of the Christ. In Celtic spirituality this would be called a “thin place” where the veil between the physical and spiritual becomes thin, and we are able to experience more clearly the connection between the two realms of reality.

In the Eucharist we receive the en-Spirited Jesus, filled with the gifts and fruits of the Holy Spirit. Through the frequent reception of Jesus in Holy Communion we should become more practiced in these gifts and fruits.^{1,2.}

Imagine how much more effective our ministries and our relationships with one another could be! Imagine a world governed by Spirit-filled leaders gathered around a Eucharistic table to make decisions for global peace and harmony!

We know that Jesus told us His will was to do the will of the of His heavenly Father. We know, too, that the will of the Father is fullness

of life for all creation, here and hereafter. Blessed Miriam Teresa, throughout her life, made doing the will of God her priority. That is what made her holy. She called all of us to do the same, saying that we are all called to be holy no matter what our state in life. Forty years later the Church fathers of Vatican Council II echoed her words in the “Universal Call to Holiness.”

We who are privileged to receive Jesus often are also called to live lives worthy of whatever our state in life. We are existentially members of the Body of Christ, and as such we are called to be Gospel people. Many people came to Jesus to be healed of all manner of ills, and each time He responded with compassion. By his own example of concern for the poor, sick and outcasts and by the use of parables, Jesus taught of God’s love for all creation and God’s mercy toward the errant soul. Jesus went out to the margins and invited all manner of people to become his disciples, to eat with him, to follow him and his example, and to turn their lives away from sin. He forgave all who betrayed and tortured him, and by extension all of us sinners down through the ages. This is where Jesus, through His gift of forgiveness, enfleshed the mercy which the Godhead had bestowed on weak humankind from the dawn of creation. (Thomas Merton defined God as “Mercy upon mercy upon mercy.”)

This is the Jesus we invite into our bodies and souls. This is the Jesus who invites us to join in the divine plan for our world as God created it and called it good. Can we use each Eucharistic encounter with Jesus as an opportunity to renew our commitment to be more Christ-like in our daily lives, in our interaction with all creation: human, animal, plant, nature and cosmos? Can we use each Holy Communion to grow in appreciation and thanksgiving for all the gifts of creation, trying always to use them reverently and responsibly?

Can we put on the mind of Christ?

See with the eyes of Christ;
Hear with the ears of Christ;
Feel with the heart of Christ;
And become one for all in Christ.

Are we, indeed, what we eat?

1. Gifts of the Spirit: wisdom, understanding, fortitude, knowledge, counsel, piety, and fear of the Lord.
2. Fruits of the Spirit: charity, joy, peace, patience, kindness, goodness, faithfulness, generosity, self-control, temperance, modesty, chastity.

THE RICHNESS OF THE EUCHARIST

by Rev. Ron Rolheiser, OMI

What is the Eucharist? What is supposed to happen when we gather to celebrate the ritual that Jesus gave us at the Last Supper and asked us to perpetuate until his return? Is this meant to be a family meal or a re-enactment of Jesus' sacrificial death? Is it meant to look like the old Latin mass or like it looks in most churches today?

There are no simple answers to these questions because there is no one theology (to the exclusion of all others) of the Eucharist, even in the New Testament. Rather there are various theologies of the Eucharist, complementary to be sure, but each emphasizing different aspects of a reality that is too rich to capture in a single concept. What is the Eucharist? In essence, the Eucharist is a reality with these interpenetrating dimensions.

1. *The Eucharist is God's physical embrace of us.* Without the Eucharist, as Andre Dubus asserts, God becomes a monologue. The Eucharist is where God touches us physically. It is the place where God is still taking on physical flesh.

2. *The Eucharist is a meal we share together.* The Last Supper was many things, but it was also a meal, a time of human fellowship, a celebration at table. So, too, for the Eucharist, it is many things, but it is also a table for a family to gather around, where joy can be shared and where it is safe to

break down in sorrow.

3. *The Eucharist is an intensification of our union with each other inside the Body of Christ.* As disciples of Jesus, we, too, constitute the Body of Christ. At a Eucharist, not just the bread and wine are meant to be changed into the body and blood of Christ, so too we, the people. That is why St. Augustine, when giving out communion, would sometimes say, "Receive what you are."

4. *The Eucharist is a sacrifice.* It is making a memorial (*Zikkaron*) of the saving event of Jesus' death. In short, it is the Christian Passover supper. The Eucharistic prayer does not just ask God to change the bread and wine into the body and blood of Christ, it also asks God to make the saving event of Jesus' death available for us to participate within today.

5. *The Eucharist is the new manna.* Just as God fed his people in the desert with manna each day, so now, daily, God feeds his people with bread from heaven. (This motif is particularly strong in John's Gospel.)

6. *The Eucharist is a vigil act.* Jesus told us to celebrate the Eucharist so as to wait for his return. We celebrate Eucharist as a vigil. As Gerhard Lohfink puts it: "The early apostolic communities cannot be understood outside of the matrix of intense expectation. They were communities imminently awaiting Christ's return. They gathered in Eucharist, among

other reasons, to foster and sustain this awareness, namely, that they were living in wait, waiting for Christ's return." At the Eucharist, we meet with each other in vigil to stay awake for Jesus' return.

7. *The Eucharist is a washing of each other's feet.* The Gospel of John does not mention bread and wine at the Last Supper; instead, where the other Evangelists and St. Paul highlight Jesus changing the bread and wine into his body and blood, John substitutes a basin and towel for the bread and wine. Why? Among other reasons, to teach that this kind of humble action towards each other, washing each other's feet, is one of the major meanings of the Eucharist.

8. *The Eucharist is a prayer for the world, making Christ's flesh food for the life of the world.* It is a prayer for God's help for the whole world. Akin to a "Quaker Silence", it brings the helplessness of the world to God and asks God to do for it what it cannot do for itself -bring about peace and justice.

9. *The Eucharist is a sacrament of reconciliation and forgiveness.* We go to Eucharist to have our sins forgiven, to be as sinners at table with Jesus.

10. *Finally, the Eucharist is the ultimate religious ritual through which we sustain ourselves in faith, discipleship, and community.* We gather for Eucharist in order to stay alive. A Eucharist gathering is analogous to an 'Alcoholics' Anonymous' meeting. We gather because without this regular ritual gathering, our faith, discipleship, and community would eventually fall apart. In the words of Ronald Knox, the Eucharist is our one great act of fidelity to Jesus. Truth be told, we are not ever really faithful to the Gospels; we don't love our enemies and don't turn the other cheek, but we are faithful in one major way, we keep the Eucharist going – *and that single act is going to save us.*

(Reprinted with permission of The Beacon, newspaper of the Diocese of Paterson.)

PRAYERS FOR FAVORS

FOR Blessings on my family (16), Growth in holiness and spiritual healing (18), Cure of: mesothelioma (1), cancer (5), addiction (1), hearing loss (1), emphysema (1), Lou Gehrig's disease (1), Healing of broken bones (1), Paralysis (1). Success of surgery on back (3), eye (3), heart (1). Special intentions (8), For the gift of good health (11), For patience (3), Success in studies (3), Healing of eye ailment (4), Repose of the deceased (2), Emotional healing (2), Recovery from Covid and complications (1), Peace in the world and especially so in Ukraine and conviction of Mr. Putin (1), Return to church and sacraments (4), Perseverance in one's vocation (2), Blessings on our country and protection from evil (1), To obtain a good and permanent job (3), Blessings on friends (2), For the grace of a happy death (5).

COMMUNION: PREPARING FOR LIVING OUR ONENESS WITH CHRIST JESUS

by Sister Maureen Corcoran, SC

Reflecting on Blessed Miriam Teresa's prayerful approach to the reception of Christ Jesus in Holy Communion I found myself grasping anew our essential need to bind ourselves to the faithfulness Christ offers us and the grace that gifts our daily living and how it transforms our interactions with one another. Insight into this awesome reality energizes our call to be Charity Alive in every aspect of our lives – speaking, reaching out, praying, and living.

Blessed Miriam Teresa truly embraced St. Augustine's words, "God became man that man may become God." This is our calling, not to claim we are God, but to nurture within ourselves the qualities of God to become more God-like. It is through receiving Christ Jesus in communion under the appearance of bread that a "oneing" may evoke in our hearts a deep desire to be assimilated unto Him. This gift of the Father to us yearns for each of us to be enlightened and purified until we have in very truth "put on Christ." It is then that the Father will see in us the features of His Beloved Son. We are the leaven that the Holy Spirit wholeheartedly pours forth multitude graces upon during the course of a day enabling us to always know "now is the acceptable time; now is the day

of salvation." (2 Cor 6:2). Therefore, throughout each day we must try to think as Jesus would think, to speak as He would speak and act as He would act. Becoming more Christlike, what qualities should emanate from us – and what virtues do we need to foster as we claim who we are as disciples of Christ Jesus.

As we receive Holy Communion Blessed Miriam Teresa urges us to be a host par excellence – being an interested and observant listener to all our Savior is asking us to become – that we might be more receptive to the process of our sanctification. He desires that we become less self-absorbed and more invested in life eternal. She reminds us of our reason for being that we learned in The Baltimore Catechism: "to know God, to love God, and to serve God." I believe Blessed Miriam Teresa would be urging each of us to participate in the "Synod of Synodality" Pope Francis has embarked upon – asking the church around the world to discern how we can best seek God's will and to pursue the pathways that lead towards deeper communion, fuller participation and greater openness to fulfilling our mission in the world."

(adaptation from Greater Perfection, pages 97-116).

A SURPRISE VISIT WITH THREE WONDERFUL NUNS

by Sister Margaret (Meg) McCann, SC

On Friday morning, March 11, 2022, I received a phone call from Sister Immaculata Conception, the Provincial Mother from a congregation that I had never heard of before: *The Servants of the Lord and the Virgin of Matará*, whose Provincial House is located in Washington, D.C. Sister Immaculata Conception happened to be in the area, and she wanted to visit the crypt of Blessed Miriam Teresa, along with two other nuns in her congregation: Sister Veronika and Sister Vid Khresta. Less than an hour later, these three women came to Holy Family Chapel and we all prayed at the crypt of Blessed Miriam Teresa.

In the course of our visit, I discovered that Sister Veronika and Sister Vid Khresta are both from the Ukraine, but they left in October of 2021 and are now missioned in Perth Amboy, New Jersey. On behalf of the Sisters of Charity of Saint Elizabeth, I assured them of our prayers for them individually and for all of the people in the Ukraine, that peace will be restored and that all violence will come to an end. Fortunately, the families of Sister Veronika and Sister Vid Khresta are well and safe in the Ukraine, but they would be grateful to us for our ongoing prayers.



Flag of Ukraine



Flag of New Jersey

Our experience in Holy Family Chapel was inspiring! When Sister Vid Khresta noticed the year of Blessed Miriam Teresa's entrance (1925) and the year of her death (1927), she exclaimed that Blessed Miriam Teresa was "only a novice when she died," to which I replied, "Yes, but she made her vows from her death bed." Granted, these facts are all familiar to us, but we love to hear them repeated by visitors who are new to our chapel.

Although our time together was brief, I felt an instant bond with these sisters, and I'm certain that they felt united with me. In retrospect, we can say that the sisters of the Ukraine and the sisters of Convent Station, New Jersey share more than one common bond: Our esteem for Blessed Miriam Teresa Demjanovich and our love for the Eucharist. In fact, when one visits the website of *The Servants of the Lord and the Virgin of Matará*, the following statement leaps vibrantly off the screen:

***We want to love and serve the physical
Body of Christ, the Eucharist, as***

much as His mystical Body, the Church which is formed by us who must become “other Christs” by our holiness of life...

Now, anyone familiar with Saint Elizabeth Ann Seton knows that she founded the Sisters of Charity based on her conversion to the Catholic faith, which was prompted by her fervent love of the Eucharist. To reiterate, The Servants of the Lord and the Virgin of Matará and the Sisters of Charity share a similar love of the Eucharist, which remarkably coincides with the proclamation of Bishop Kevin Sweeney, who declared on January 9, 2022, that the Diocese of Paterson will inaugurate a Year of the Eucharist. According to Bishop Sweeney, the purpose of this year is to promote a renewed appreciation, understanding, and devotion of the Eucharist.

Accordingly, we can say these sisters from the Ukraine and the Sisters of Charity of Saint Elizabeth are drawn to one another because they are intrinsically drawn to the Eucharist and to Blessed Miriam Teresa. Even the flag of the Ukraine and the Flag of New Jersey look somewhat alike. When fully unfurled, they both wave in the wind with equal dignity, and with the same dazzling hues of yellow and blue that seem to declare to the world at large that hope is greater than sorrow and that no price is too great to protect and promote peace, justice, and freedom.

Before our visit came to an end, Sister Maureen Corcoran joined

us and was only too happy to share her reflections on Blessed Miriam Teresa with our gracious visitors, making sure to give each of them their own copy of *Greater Perfection* before they concluded their visit and went on their dignified way. Truly, this was a beautiful visit for us all, and I thank the Holy Spirit for bringing us together and for making us realize how much New Jersey and the Ukraine have in common, especially when it comes to our mutual love of the Eucharist and our mutual esteem for the spirituality and charism of Blessed Miriam Teresa Demjanovich.



Near the crypt of Blessed Miriam Teresa, Holy Family Chapel, Convent Station, New Jersey, visitors from the religious congregation: *Servants of the Lord and the Virgin of Matará* (from left to right) Sister Maureen Corcoran (Blessed Miriam Teresa League of Prayer); Sister Veronika of the Ukraine; Sister Immaculata Conception, and Sister Vid Khresta of the Ukraine.

EUCHARIST

(Author Unknown)

He was old, tired, and sweaty, pushing
his homemade cart down the alley,
stopping now and then to poke
around in somebody's garbage.

I wanted to tell him about Eucharist,
but the look in his eyes, the despair
on his face, the hopelessness of some-
body else's life in his cart told me to
forget it. So I smiled, said "Hi!" – and
gave him Eucharist.

She was cute, nice build, too much
paint, a little wobbly on her feet as
she slid from her bar stool, and very
definitely on the make. "No, thanks,
not tonight," I said – and I gave her
Eucharist.

She lived alone, her husband dead, her
family gone, and she talked at you,
not to you; words, endless words,
spewed out. So I listened – and gave
her Eucharist.

Downtown is nice, lights change from
red to green and back again. Flashing
blues, pinks and oranges. I gulped them
in, Said "Thank you Father" – and made
them Eucharist.

I laughed at myself, and told myself,
"You with all your sin, all your
selfishness, I forgive you, I accept
you, I love you," It's nice – and so
very necessary too –to give yourself
Eucharist.

Tired, weary, disgusted, lonely, go
to your Friends, open their door, say,
"Look at Me" – and receive their
Eucharist.

My Father, when will we learn
you cannot talk Eucharist, cannot
philosophize about it –you do it!
You don't dogmatize Eucharist;
sometimes you laugh it, sometimes you
cry it, often you sing it.
Sometimes it's a wild peace, then crying
hurt, often humiliating, never deserved.

You see Eucharist in another's eyes,
give it in another's hand held tight,
squeeze it in an embrace.
You pause Eucharist in the middle of a
busy day, speak Eucharist with a million
things to do and a person who
wants to talk.
For Eucharist is as simple as being on
time, and as profound as sympathy.

I give you my supper,
I give you my sustenance,
I give you my life,
I give you me,
I give to you ... Eucharist.

PRAYERS FOR DECEASED



SISTER MARY ANNE KATLACK, SC

SISTER MADELINE FAHEY, SC

SISTER M. ANGELICA DORIS, SC

SISTER MARY PATRICIA MORONEY, SC

SISTER MARIA BRIGITA FITZSIMMONS, SC

JOHN DALEY

RAMON SANTOS

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MARY MARGARET NOONAN



SISTERS OF CHARITY OF SAINT ELIZABETH

BLESSED Miriam Teresa League of Prayer

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