



Springs of Carmel

NEWSLETTER PUBLISHED BY THE SECULAR ORDER OF DISCALCED CARMELITES, CANADA



"Through the desert, God leads us to freedom."

*In his message for Lent 2024,
Pope Francis invites the faithful to "pause" for prayer
and to assist our brothers and sisters in need,
in order to change our own lives
and the lives of our communities.*

February 2024 No. 5



**NEWSLETTER PUBLISHED BY THE SECULAR ORDER OF DISCALCED
CARMELITES, CANADA**

Number 5

<p>OCDS OFFICE 11 Tangle Briarway Toronto, ON M2J 2M5 Tel. 416-491-9354 E-mail: ocds.secretariat.ca@sympatico.ca</p>	<p>Letter from Fr. Ramiro Casale, OCD General Delegate of OCDS 1</p> <p>Letter from Gladys McMullin, ocds, President..... 2</p>
<p>Website Address http://ocds.ca</p>	<p>Lent is "time of conversion" and "of freedom", Says Pope Francis 3</p> <p>Reflections on the Meaning of Lent <i>by Fr. Dominic Borg, ocd</i> 5</p> <p>News Items, <i>by Gladys McMullin, ocds</i>..... 9</p> <div data-bbox="974 1008 1201 1312" data-label="Image"> </div> <p align="center"><i>“Let your light shine before others, so that they may see your good works and give glory to your Father in heaven.” (Mt 5.16)</i></p>



Dear assistants and OCDS brothers and sisters in Canada,

May the Lord be with all of you as we enter into the holy time of Lent in preparation to Easter.

Recently, I visited the Holy Land to give a retreat to the Carmelite Nuns in Jerusalem. I had the opportunity to visit the OCDS community in Stella Maris, on Mount Carmel. As you may know, the members of this community received the scapular and began their formation towards their first promise one year ago. I was very glad to find out that all members who began are still in the community and are looking forward to continue their journey as secular Carmelites.

One afternoon, I had the opportunity to visit the Carmelite Nuns in Bethlehem. They wanted me to visit because there is a group of people who are interested in becoming OCDS. It is wonderful to see that Our Lord continues to call more people to this beautiful vocation. Please, pray for this community in formation in Bethlehem.

We are very much united in prayer with our Carmelite brothers and sisters in Israel and all over the world. We are all part of this family that wants to share with the whole Catholic Church and the world the peace and healing that comes from Our Lord Jesus Christ.

Let us continue to pray for each other. May this time of Lent bring us all closer to our Lord and may He grant us abundant graces as we journey together toward Easter.

You all and your families are in my daily prayers. I thank you for yours.

May God bless you and keep you in His peace.

Fraternally,

Fr. Ramiro Casale, OCD
General Delegate for the OCDS



Come, let us climb God's Mountain.

Isaiah 2:3



Dear Sisters and Brothers,

As we prepare this edition of the “Springs of Carmel”, the church is guiding and preparing us for the Lenten journey of 2024. How will we accept this invitation to journey through Lent to Easter? To answer this question requires some reflection and preparation as Carmelite communities and as individual Secular Carmelites.

Carmelites hold two symbols very dear to their hearts that encapsulate and reflect the path of the spiritual journey to union with God within our traditions. At any time during the spiritual journey one or the other may predominate.

We are called to pass through the desert wilderness as a purifying spiritual experience as we seek the Beloved. Our Holy Mother St. Teresa offers substantial direction for crossing the desert in her book the Interior Castle. Secondly, we are taught that we must climb Mount Carmel. We are enlightened on the requirements of this journey through the particular teachings of our St. John of the Cross in the Ascent of Mount Carmel.

Which symbol prevails in our spiritual journey is the work of the Holy Spirit in our hearts and in Carmel itself.

I dare to say, that as Carmelite Secular communities we have experienced a desert experience in the last few years. We were thrust into the pandemic like the rest of mankind and subsequently were called to change our Province entering a prolonged transition through the wilderness. Many difficult and challenging situations exemplified this period for all communities.

The Holy Spirit is now making all things new! We have been prepared for the journey up Mount Carmel by our desert experience. So, this year we begin our Lenten journey up the mountain as we journey together, supporting one another, encouraging one another, and in prayer for one another.

Mountain climbing is not easy, but in the spiritual journey it is a great adventure, especially when one can do it with other Carmelites.

Climbing Mount Carmel is the work of Holy Spirit in our lives. It lies within each one's heart to choose it. Are you willing to put your whole heart fully into this call from the Holy Spirit this year?

In Carmel,

Gladys McMullin, ocds
President, Goa-Karnataka Province
Karnataka-Goa Province



Lent is "time of conversion" and "of freedom", says Pope Francis

Pope Francis has made public his message for Lent 2024, on the theme "Through the desert, God leads us to freedom".

This year it will begin on February 14, Ash Wednesday. Palm Sunday will be celebrated on March 24, and Maundy Thursday and Good Friday will be March 28 and 29, respectively.

From slavery to freedom

The Pope opens his Lenten message this year by explaining that from the moment God reveals himself to the people of Israel, he announces freedom: "'I am the Lord your God, who brought you out of Egypt, out of a place of slavery' (Ex 20:2). Thus opens the Decalogue given to Moses on Mount Sinai. The people know well what exodus God is talking about; the experience of slavery is still imprinted on their flesh"

In this context, Francis points out that the people of Israel received the commandments as a path to freedom, not simply as a series of rules to follow: "(The people of Israel) received the ten words of the covenant in the desert as a path to freedom. We call them 'commandments', underlining the power of the love with which God educates his people".

The Holy Father goes on to point out that this path to freedom is a process that matures gradually, it is not reached overnight, and we are all on this path: "Just as Israel in the desert still carries Egypt within itself - often longing for the past and murmuring against heaven and Moses - so too today the people of God carries within itself oppressive bonds that it must decide to abandon".

The Pope points out some signs to detect these "ties": "We become aware of this when we lack hope and wander through life as in a desolate wasteland, without a promised land towards which to set out together".

The desert, promise of something new

However, this desert, this apparently negative state, can be transformed into something more beautiful than it was before, like a land that is being prepared for an orchard to bloom in it: "Lent is the time of grace in which the desert once again becomes - as the prophet Hosea announces - the place of first love (Hos 2:16-17)". In this perspective, the Pope points out that the desert is a phase of the divine pedagogy with man: "God educates his people to abandon their slavery and to experience the passage from death to life".

But this concept could remain "an abstract path," Francis warns. "For our Lent to also be concrete, the first step is to want to see reality. When at the burning bush the Lord drew Moses and spoke to him, he immediately revealed himself as a God who sees and above all listens: 'I have seen the oppression of my people in Egypt and heard their complaints against their oppressors; I know their sufferings. I have come down to deliver them from the Egyptians, to bring them out of this land, to bring them into a fruitful and spacious land, a land flowing with milk and honey' (Ex 3:7-8)".

"Where is your brother?"

The Pope invites us to ask ourselves if this cry also reaches us: "Today, too, the cry of so many oppressed brothers and sisters reaches heaven. Let us ask ourselves: does it reach us too, does it shake us, does it move us? Many factors distance us from one another, denying the fraternity that unites us from the beginning".

Other useful questions for the examination of conscience pointed out by Francis are: "Where are you?" (Gen 3:9) and "Where is your brother?" (Gen 4:9).

The Holy Father invites us to reflect on them and warns us of a possible longing for "Pharaoh's dominion," that is, slavery, even though it is "a dominion that leaves us exhausted and makes us insensitive. And the fact is that, although our liberation has already begun with baptism, there remains in us an inexplicable longing for slavery. It is like an attraction to the security of what we have already seen, to the detriment of freedom.

Faced with this fact, the Pope proposes these questions for reflection: "Do I desire a new world? Am I ready to break my commitments to the old one?". Because, according to the Holy Father, one of the most important evils of our time is the lack of hope: "The witness of many brother bishops and of a great number of those who work for peace and justice convinces me more and more that what needs to be denounced is a deficit of hope. It is an impediment to dreaming, a mute cry that reaches to heaven and touches the heart of God. It resembles that longing for slavery that paralyzes Israel in the desert, preventing it from moving forward".

The spiritual battle

Lent, however, can be the ideal time to decide "not to fall back into slavery": "God does not tire of us. Let us embrace Lent as the powerful time in which his Word is addressed to us anew. [It is a time of conversion, a time of freedom. Jesus himself, as we remember every year on the first Sunday of Lent, was led by the Spirit into the desert to be tested in his freedom. For forty days he will be before us and with us: he is the Son incarnate. Unlike Pharaoh, God does not want subjects, but sons. The desert is the space in which our freedom can mature into a personal decision not to fall back into slavery. In Lent, we find new criteria of judgment and a community with which to embark on a path we have never traveled before".

This return to freedom also entails an attitude of combat, since the Christian life is above all a spiritual battle: "This involves a struggle, which the book of Exodus and the temptations of Jesus in the desert tell us clearly. The voice of God, who says: 'You are my beloved Son' (Mk 1:11) and 'You shall have no other gods before me' (Ex 20:3), is in fact opposed by the lies of the enemy".

Along these lines, the Pope also warns of the danger of "idols": "Feeling omnipotent, recognized by all, taking advantage of others: every human being feels within himself the seduction of this lie". We can also be slaves to the [wealth](#) We can become attached to money, to certain projects, ideas, objectives, to our position, to a tradition and even to some people. "Those things, instead of driving us, will paralyze us," Francis warns.

To act is also to stop

In this fast-paced and unbridled society, the Holy Father also invites us to change the rhythm during these forty days: "It is time to act, and in Lent to act is also to pause. To pause in prayer, to welcome the Word of God, and to stop, like the Samaritan, before the wounded brother. The love of God and neighbor is a single love. To have no other gods is to pause before the presence of God, in the flesh of our neighbor".

For this reason, the Pope points out that prayer, almsgiving and fasting, which are proposed for these days, "are not three independent exercises, but a single movement of opening, of emptying: away with the idols that weigh us down, away with the attachments that imprison us. Then the atrophied and isolated heart will awaken".

Moreover, Lent makes us rediscover "the contemplative dimension of life", which "will mobilize new energies", leading us towards others: "In the presence of God we become sisters and brothers [...]; instead of threats and enemies we find companions on the journey. This is God's dream, the promised land towards which we march when we leave slavery".

Quoting a speech he gave at WYD in Lisbon, the Pope pointed out that it is true that we live in a time with many challenges, but he encourages us to think "that we are not in agony, but in labor; not at the end, but at the beginning of a great spectacle."

"Faith and charity take this little hope by the hand," the Pope concludes, "they teach it to walk and, at the same time, it is it that drags them forward."

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## REFLECTIONS ON THE MEANING OF LENT

(by Fr. Dominic Borg, ocd)

### *New Life of Baptism*

On Ash Wednesday we hear the words of the prophet Joel, "*Rend your hearts, not your garments.*" Rend - tear - your hearts, peel away the rind that has grown around your heart, the tough shell that stifles it. Sometimes the heart holds on to things that smother it, blocking its entrance so nothing or no one can enter. Lent invites you to let spring into your heart, allowing it - and you - to know new life.

For those of us who are baptized, Lent is a time when we get ready to renew our baptismal promises on Easter Sunday, to once again profess our faith in the One who was raised from the dead and now lives in us as a community. We prepare our hearts to make this renewal of our covenant with the Father, who sent Jesus to give us new life. We are reminded that we live not just as individuals but as God's people, the Body of Christ present in the world. Lent prepares us to renew these promises on the great feast of the Risen Christ.

### *Time to Repent*

In Spring, new life breaks forth from what has been apparently dead. New life can only come to us when we hear the call to change, to allow the Christ-life we call grace to flow in our hearts. The gospels we hear this Lenten season remind us of ways we can hear the call to deeper conversion. Conversion means turning to God, and it is not a once-for-all-time event. It is a slow, gradual process occurring daily, year in and year out.

Each year on the first two Sundays of Lent, we hear the same readings: the Temptation of Jesus and the Transfiguration. These gospels tell us *who* we are and *where* we are going.

Jesus' temptation in the desert reminds us that we too are tested daily. God created us to be loving children who realize our dignity as adopted sons and daughters and who act in a way that shows this to others. Like Jesus, we are tempted to misuse our gifts for our own purposes. We can even be tempted to manipulate God. Like Jesus, we struggle to be faithful to our calling.

While Lent begins with this sobering reminder, it goes on to give us a glimpse of what God has in store for us. The Transfiguration reminds us that we are destined for glory.

Lent calls us to turn to Jesus, to let His voice speak to us. On the last Sunday of Lent, we witness the Passion of Jesus according to Luke. Jesus has compassion for others even on His way to death. He speaks tenderly to the “daughters of Jerusalem” about the catastrophe ahead, asks forgiveness for those who nail Him to the cross, and promises paradise to a thief. This voice invites us to enter into the sufferings of the world and transform that world. Life solutions based on social savvy, the solitary self, or pseudo-sanctity do not bring life - Jesus does.

### ***Traditions of Lent***

Lent has always been a time for prayer, almsgiving, and fasting. Father Tom Ryan, C.S.P., calls fasting a focus of the heart”. Fasting is one of the traditional practices of Lent. But its obligation for us has been reduced to Ash Wednesday and Good Friday. When fasting was no longer an obligation for all other days of Lent, many abandoned the centuries-old practice. Some still fast, but for all the wrong reasons – they do it to trim our waistline or to purify our system. Perhaps it is time to reconsider the value of fasting as an act of worship.

Fasting is a way to focus on God, to say to God, “You are at the heart of all life and the centre of my life. You are my nourishment, so I turn from the usual food to You as the One Who fills me completely.” In this way fasting is a form of prayer, a way of praising God. It reminds us of the hunger at our deepest level and calls us to turn to God in our need. For centuries saints have told how fasting helped them to hear God speak more clearly to their hearts.

Fasting is linked with another Lenten tradition: almsgiving, the offering of concrete help to our neighbour. Saint Augustine said, “Your privations will be fruitful if you provide for the needs of another.” He calls us to offer to others what we have denied to ourselves.

Thus fasting becomes a way of praising God as the true source that fills us and also as a means of giving to those in need.

### ***Penance of Daily Living***

“You never need to go to Lent; Lent always comes to you.” A friend received this advice, which recognizes that everyday experiences can be a starting point for approaching Lent. We look to the opportunities that come to us rather than those acts we choose.

Life can provide us with opportunities to see and know ourselves more deeply through another's eyes. This can occur in ways we least expect and least welcome. In an argument with a friend or family member, we learn something of ourselves. Immediately we pull up the drawbridge and shut the other person out. Rather than let the remark sink into the moat, we must fish it out and look at it in a quiet moment. It may capture a side of us that we don't want to know about or that we have deliberately chosen to ignore - one that God is asking us to look at - and change!

Again, there is the experience of being called by someone who needs our attention. Just when we have so much to do, our lives are interrupted by a child, a parent, a spouse, a friend, even someone we barely know. This is not the “best time”. Stopping to focus on another means dying to ourselves and to our plans. In the dying comes a new perspective on what is really important.

Finally there are experiences that come to all of us: sickness and death. These are times of extraordinary demands. Being sick causes not only physical suffering but great fear and anxiety. Yet in illness we may find a time of grace. The sickness or death of a loved one calls for redirecting the entire focus of our lives, requiring us to be selfless in unexpected ways as we try to bring comfort and support.



## *A Time of Sacrifice*

Many of us were brought up to think of Lent as a time of sacrifice, a time for giving up things. But the original meaning of sacrifice is not “giving up”; rather, it comes from two Latin words, ‘sacra’ and ‘facere’, which mean to make holy. Lent is a time for making our hearts holy, a pleasing offering to God. We have mentioned a few of the ways we can do this. Our goal is to renew our hearts, to allow easy access to them, and to free them from whatever might block God or our neighbour from finding a resting place there. Then we are truly living Lent as a season of the heart, a springtime that heralds new life not only for ourselves but for all of creation.

## *Prayer*

During the season of Lent we encounter the repetition of quite a few “key words” which help us to enter and participate more fully in the meaning of Lent as a preparation for Easter. Among these words we have: ... **Prayer** ... Repentance ... Fasting ... Almsgiving ... Wilderness ... etc. Today we are going to reflect for a while on the meaning and importance of these words.

## *What is Prayer?*

The Catechism of the Catholic Church answers this question with a beautiful and precious quotation from St Thérèse of Lisieux, OCD.

**“For me, prayer is a surge of the heart; it is a simple look turned towards heaven, it is a cry of recognition and of love, embracing both trial and joy.”** (St Thérèse of Lisieux, Mss C 25 r) St Teresa of Avila, in speaking about **prayer**, often quotes the Gospel of St John, Chapter 4 ... the Samaritan woman at the well. This does not come as a surprise to us since today Biblical scholars tell us that the main message of St John's Gospel, 4.1-42 is the theme of **worship**.

As a matter of fact, the word **worship** or its derivatives in John 4.20-24 appear ten (10) times! The Catechism of the Catholic Church, in paragraph 2560 says **“The wonder of prayer is revealed beside the well where we come seeking water: there, Christ comes to meet every human being. It is he who first seeks us and asks us for a drink. Jesus' thirst; his asking, arises from the depths of God's desire for us. Whether we realize it or not, prayer is the encounter of God's thirst with ours. God thirsts that we may thirst for him.”**

## *Prayer – The Ladder of Jacob*

Jewish Sages declare that the ladder of which the patriarch Jacob saw in his dream with angels of God “going up and coming down” on it is also the symbol of **prayer** (Zohar I, 149b). By showing the ladder to Jacob in his dream, a ladder which “stood on the earth and reached into heaven”, - Genesis 28.12; the Sages explain God showed Jacob that **prayer** is like a ladder which connects the earth with the heaven, humanity with God. The meaningful words of **prayer**, the good resolutions which **prayer** brings forth, are transformed into angels which go up to God, and God sends down angels with blessings in return. That is why Jacob saw in his dream that angels were “going up and coming down”, although one would have expected angels to come down first and then go up again.

In the Jewish tradition, **prayer** is called by different names, such as *avodah lev* - service of the heart; Tefilah - attachment; the ladder of Jacob; Jacob's voice, etc. The highest level on the ladder of **prayer** is reached when we are so inspired as to want nothing but the feeling of attachment with God. On this level Tefilah is related to the verb (used in Mishnaic Hebrew) Tofel, to “attach”, or “join”, or “bind together”, as two pieces of a broken vessel are pieced together to make it whole again. **Prayer** is the means whereby we attach ourselves to God with a soulful attachment of “spirit to spirit”, and in doing so our soul, as it were, flutters and soars upwards, to be united with God.

Tears are the sweat of the soul. *Prayer* requires tears, for David said “Hear *prayer* my, O Eternal, and give ear to my cry; keep not silence to my tears.” (Psalm 39.13) Similarly, we find that when Hezekiah prayed, he wept profusely”, and God answered him “I have heard thy *prayer*, I have seen thy tears.” (2 Kings, 20.3-5) Finally, it is also said of Hannah, “and she prayed unto the Eternal, and wept profusely”. (1 Samuel 1.10) The Fathers of the Desert used to pray for the gift of tears in prayer. The way fire purifies gold, the tears of repentance purify the soul.

### *Night Prayer*

May Gabriel be on my right,  
Michael on my left,  
Uriel ahead of me,  
Raffael behind me,  
and the Presence of God above my head!

Explanation: May Gabriel - the one who brings me God’s Word - be on my right. As soon as the devil sees God planting His Word in my heart, he tries to eradicate it quickly. The archangel Michael comes to my rescue to defend me - he stands on my left. The archangel Uriel - God is my light - ahead of me to show me the way. In case, because of weakness, I fall; the archangel Raffael - God is my medicine - comes to my rescue to heal the wounds. And may I sleep in peace, knowing that God’s presence is above me, protecting me from the attacks of the evil one.

### *Daniel’s Prayer*

Then I, Daniel, turned to the Lord God, to seek an answer by prayer and supplication with fasting and sackcloth and ashes. I prayed to the Lord my God and made confession, saying, ‘Ah, Lord, great and awesome God, keeping covenant and steadfast love with those who love you and keep your commandments, we have sinned and done wrong, acted wickedly and rebelled, turning aside from your commandments and ordinances ... O Lord, in view of all your righteous acts, let your anger and wrath, we pray turn away from your city Jerusalem, your holy mountain ...’ (Dan 9.3 ff).

### *Food For Thought*

There is a story told about a Hasidic Rebbe who came into the synagogue and sat down to pray. The hasidim noticed that he did not move and they went on with their prayers. By late afternoon the Rebbe still had not moved from his chair. Finally, the hasidim dared to interrupt him and ask if something was wrong. “No”, he said, “nothing is wrong. I opened my mouth to say ‘I give thanks before You’ and suddenly I began to think, ‘Who is this “I” that is about to give thanks? Who am “I”? What am “I”? And I have been meditating on that all day long.’

The story is a very profound one. Who am “I”? What is the “self”? It is strange; we use the word “I” all the time, but what do we mean by it?

One way to look at the “I”: is in terms of the roles one fills in life.

Jewish spirituality teaches that there are three levels of being: thought, speech, and action. First, we think; then, we put what we think into words; and then we act upon what we think and speak. But what precedes thinking? What is pre-articulate, pre-conceptual? Whatever enters our consciousness, even if it is chaotic, has some form; and we give it more form by thought, speech, and deed. But what is before consciousness? What am “I” at this level of before-thinking, before-words, before-action?

**St. Teresa of Jesus of the Andes - Kelowna**

President, Loretta Sharko of St. Teresa of Jesus of the Andes Community has provided a community picture for the Springs of Carmel newsletter of their first community meeting for 2024. This is a lovely community of nine members of which six are in the picture. All members have made Definitive Promises, and two of the nine have made Vows as well.



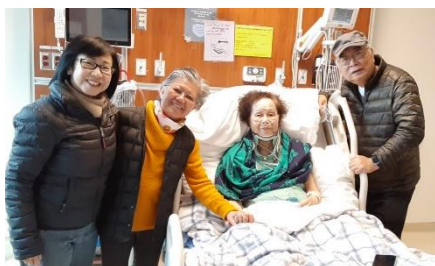
Their smiles and joy in the picture reveal their happiness in their Carmelite vocation. While we wish the community was closer so we could easily visit them, we do hope to meet them when we have our National Congress. In the meantime, we here in Central and Eastern Canada, send our love and prayers to this small and vibrant community in the garden of Carmel.

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Flower of Carmel Community – Zephyr

Apostolate – Visiting the Sick in Hospital

President Joe Leung, and members Yu-Lin and Catherine Lo visiting their member Angelina Wong who is in the hospital after a serious car accident.



Angelina is now out of the hospital and in a Rehabilitation Facility and looking forward to returning home soon. It is

a grace-filled opportunity to visit our sick whenever we can do so. The Flower of Carmel Community is a wonderful witness in this apostolate to all of us as

they bring love, encouragement, and joy to their sick, elderly, and those members no longer able to attend community meetings due to age.

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**Our Lady of Mount Carmel Community – Scarborough**

First Christmas Celebration with St. Joseph’s members and Our Lady of Mount Carmel community together after merger.

Since our two communities became one very big community in 2023, this was their first Christmas together. I was able to attend the festivities with them. The hall was decorated along with beautiful table settings and flowers.



Activities were fun, and with prizes for those who knew answers to the questions presented by Myrna. There was joy, hope and laughter everywhere. The food

as always was delicious and in abundance!



Our pastor Fr. Stephen joined us for this very special Christmas this year.

“See how they love one another” is an apt description of this Carmelite gathering of Secular Carmelites!

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Sts. Louis and Zelig Martin Community - PEI

Monique Perry, President, sent photos from their Carmelite information night December 14th the Feast of St. John of the Cross.

Monique informs us that it was held at Immaculate Conception Parish in Richmond, PEI. Fr. Andrew Handrahan was the presiding priest. We had Mass and veneration of the 1st class relic of St. John of the Cross.



Fr. Andrew Handrahan was the presiding priest. We had Mass and veneration of the 1st class relic of St. John of the Cross.

Then we went downstairs to the hall where Joanne Perry gave a talk on history the of our order, charism, and what a secular order is. Bobbie Sue Cheeseman gave a talk on the childhood of St. John of the Cross. We then shared some delicious snacks provided by our community.



20 people attended information session and roughly 45 for Mass. it went very well.

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### Our Lady of the Blessed Trinity - Hamilton Investitures

The Hamilton OCDS Community extends its heartfelt thanks to Fr. Rajesh D’Sousa for his efforts in helping make our recent celebration a blessed one.



Thank you Fr. Rajesh for travelling to be with us, celebrating the Mass, and Investing our 3 Aspirants (Lise, Marie, and Venera) and Admitting them into Formation.



We look forward to Fr. Rajesh visiting our Community again this year, God Willing, once the weather has warmed up.

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India (Karnataka Goa): Province Day and Silver Jubilee of Profession



Fr. Silvestre D’Sousa, OCD,
Provincial

India (Karnataka Goa): Province Day and Silver Jubilee of Profession The celebration of the Province Day at Sadbhavana on December 13, 2023, was a joyous occasion that coincided with the Silver Jubilee of the Religious Profession of Frs. Jeevan Tauro, Alphonse Britto, Rovel D’Souza, Ajith Rodrigues and Canute Tauro. The last two were abroad for studies. It was graced by the presence of all the superiors of the Province and the friars from the Bengaluru region. Notably, Fr Rudolf V. D’Souza from Canada was also in attendance, accenting the international solidarity within the fraternity.

The heart of the celebration was the Eucharistic banquet, officiated by the Provincial. Following the mass, a felicitation ceremony was organized in the quadrangle of Sadbhavana. The festivities included spot games, a prayer song by Fr Praveen D’Souza and group; and a wishing song by Fr Wilfred Frank and group. To conclude the memorable day, a sumptuous dinner was served, symbolizing communal joy and fellowship.

DISCALCED CARMELITE SECULAR COMMUNITIES

BRAMPTON	COMMUNITY OF OUR LADY OF MOUNT CARMEL
BRAMPTON	COMMUNITY OF ST. RAFAEL KALINOWSKI, OCD <i>[Polish Speaking]</i>
CALGARY, AB	COMMUNITY OF ST. JOSEPH
CALGARY, AB	COMMUNITY OF OUR LADY OF MOUNT CARMEL
CHARLOTTETOWN PE	COMMUNITY OF STS. LOUIS AND ZELIE MARTIN
EDMONTON, AB	COMMUNITY OF ST. THÉRÈSE OF THE CHILD JESUS AND OF THE HOLY FACE
HAMILTON	COMMUNITY OF OUR LADY OF THE BLESSED TRINITY
KELOWNA, BC	COMMUNITY OF ST. TERESA OF JESUS OF THE ANDES
KILLALOE	COMMUNITY OF OUR MOTHER OF DIVINE GRACE
KINGSTON	COMMUNITY OF MARY, QUEEN OF PEACE
KITCHENER	COMMUNITY OF OUR LADY OF VICTORY
LONDON	COMMUNITY OF THE INFANT JESUS
LONDON	COMMUNITY OF OUR LADY OF THE ROSARY <i>[Portuguese speaking]</i>
MISSISSAUGA	COMMUNITY OF ST. ELIZABETH OF THE TRINITY <i>[Portuguese speaking]</i>

DISCALCED CARMELITE SECULAR COMMUNITIES

MISSISSAUGA	COMMUNITY OF THE IMMACULATE HEART OF MARY
MONCTON, NB	COMMUNITY OF OUR LADY OF THE BROWN SCAPULAR
MOOSE JAW, SK	COMMUNITY OF ST. TERESA MARGARET OF THE SACRED HEART AND ST. JOSEPH
NEWMARKET	COMMUNITY OF ST. THÉRÈSE OF THE CHILD JESUS AND OF THE HOLY FACE
OTTAWA	COMMUNITY OF ST. MARY OF JESUS CRUCIFIED
SCARBOROUGH	COMMUNITY OF OUR LADY OF MOUNT CARMEL
SCARBOROUGH	COMMUNITY OF LUCIA DOS SANTOS
THUNDER BAY	COMMUNITY OF OUR LADY OF MOUNT CARMEL
TILLSONBURG	COMMUNITY OF ST. MARY
TORONTO	COMMUNITY OF ST. TERESA OF JESUS <i>[Portuguese speaking]</i>
VANCOUVER, BC	COMMUNITY OF ST. TERESA OF JESUS
VANCOUVER (N), BC	COMMUNITY OF ST. JOHN OF THE CROSS
WINDSOR	COMMUNITY OF OUR LADY OF MOUNT CARMEL & ST. JOSEPH
ZEPHYR	COMMUNITY OF FLOWER OF CARMEL <i>[Chinese speaking]</i>

