



The Discalced Carmelite Secular Order (OCDS) Western Canada Province

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August 2010- Edition 2010.005



“The Lord is my Shepherd, I shall not want” - Psalm 23:1

As I look back on this Year of the Priest (Jun 2009 – Jun 2010) which we celebrated on the one hundred and fiftieth anniversary of the death of the holy Curé of Ars, the model of priestly ministry in our world, there is much my heart wants to tell you. Thank you for this opportunity to celebrate your love for us. We would not be what we are today except for your prayerful support. Thank you for making us Friars - 'Makers of our History' in Western Canada. As we put the welfare of people at the heart of our planning and use our skills to build a better world, we solicit your continued support to work together in harmony and justice. May the Curé of Ars continue to guide us to a renewed appreciation of the grandeur and beauty of our priestly ministry.

There are nevertheless, other recurrences that merit attention because they are intimately connected with the Secular Carmelites in Western Canada. The Presidents and Leaders of the Communities as well as the Secretariat of the Western Canada Province met for the first time for an honest-to-goodness meeting which was convened at St. Edmund's Parish on 2nd July, 2010. “Take my yoke upon you, and learn from me, for I am gentle and humble in heart, and you will find rest for your souls” - Matthew 11:29. I am extremely grateful to these extraordinary members, who so kindly shared with me their remarkable openness, collaboration, sacrifice and dedication for their communities. Our deliberations demonstrated the most challenging and significant steps ahead. With reference to the centennial of St. Teresa of Avila, it bodes well for us to remember that when she started to reform Carmel, she started with herself first. She began within, to bring about new spirit and to overcome her weaknesses. She prayed for spiritual power and gained this through work, prayer and contemplation. From the perspective of the Friars too, initially it was difficult for us to understand OCDS in Western Canada. There are still challenges and in our struggle, we must think of ourselves as pioneers, paving the way for others. Whatever we do, the next generation will enjoy. The demands may be great but we should remember the words of Jesus saying that when you put your hand to the plough, don't look back. Sacrifice is very essential and is the key. The love of Carmel can overcome everything to build a strong Carmel with a strong foundation. God has made us – the Carmelite Family – for a goal far greater than work – to see Him, love Him, love ourselves in Him, and to share His love with everyone we meet. Against the vast horizon of so much goodness, rich with detail and dimensions, may we move to this goal in everything we do. If we remain open to the truth, amenable to correction, and docile before counsel, we can continue to work diligently, without anxiety and learn to do better without hurting others. May each of us contribute our share with dignity and diligence and make the world of work a meeting of equals. And as we

unfold God's marvels through our creativity and through our activity, may we then be led to the fullness we silently seek – Praise God!

July 16th is the greatest and most important day for all Carmelites, as we celebrate the solemnity of Our Lady of Mount Carmel. This year the feast was celebrated, probably for the first time, in St. Edmund's Parish in the morning. It was a sure-fire hit with the parishioners, reflected by the wonderful turn-out. The celebration was replicated at the Guardian Angels Parish in the evening, which climaxed in a hearty fellowship at the Millennium Hall. As usual, the conduct of the festivities was stellar. May these celebrations continue to give us all a taste of God's love, bind us closer together and make us grateful for the numerous gifts we receive every day.

I am extremely happy to set on record the heightened sense of community and love for our family of Carmel. Seven members of our Vancouver OCDS Community travelled to Armstrong to attend the Mass in Thanksgiving to Our Lady of Mount Carmel at the Carmelite Sisters Monastery of St. Joseph on July 18th 2010. Most notably, the Vernon OCDS Community play a large part annually by assisting with the set up and organizing of the grounds, touring visitors, providing the music at the Mass and contributing to the refreshments.

As we continue to gather in God's name, we will stay together in joy and go forth with grateful hearts. With the blessings of our Mother of Mount Carmel, may every family be a powerhouse of love, a source of healing, and a place of joy. With much affection and thanks for persevering.

Yours in Carmel,
Fr. Jerry D'Souza, OCD
Provincial Delegate



OCDS WESTERN CANADA PROVINCE held their first official meeting on July 2. Attending were the Provincial Delegate, Secretariat Officers and Community Presidents. From L to R Joan Ripley, Rita Allan, Julia Ziebarth, Molly Diaz, Fr. Jerald D'Souza OCD, Grace Aleong (Recording Secretary), Renee Fietz, Mara Neely and Jennifer McDiarmid.

**July 2, 2010 Meeting at St. Edmund's Parish
North Vancouver, B.C.**



**Mara Neely in the foreground of the beautiful interior of St. Edmund's Church.
The Parish will celebrate its centennial year in 2011.**



Lunch break!

Worship is Work

May that love within our hearts
set fire to others with its flame.
(Midday hymn, 2nd week)

A former Trappist abbot living as a hermit was 'asked by a group of Trappistine nuns to be their chaplain. His community did not want him to go. They said, "We need our hermit on the hill, joyously in love with God for its own sake. Otherwise we will forget why we are doing what we are doing". As we live everyday life it is essential to remember why we are here. Yes, we have tasks to perform and duties to fulfill. From God's eyes, we are here to do these things with love for God and one another. To forget that would be to make our everyday lives dull and meaningless' (Anthony J. Ciorra, *Mystic in the Market Place*, St. Paul's Mumbai, 1998, 194).

All Christian life is contemplative or mystical in its heart and all religious life is to be contemplative all the more. However, often the religious forget the life of the founder in its divine experience and live the fruit of his spiritual depth. Often they come to the conclusion: work is worship. All the efforts of the religious, and also the priests, are concentrated on doing more things, more service and come to a state of burn out and shock. We like to say: 'the glory of God is man fully alive' and we must work for the development of man. We quote Ireneus partially: "the glory of God is man fully alive and man is fully alive in the vision of God".

Coming closer, we as Carmelites are asked, what this cloister is all about? When there is so much pastoral, catechetical ministry or activity; when so much social work in various fields awaits us; why do these people stay inside, withdrawing from the world and its concerns.

Today, perhaps more than ever before, a lot of publicity and insistence is given to the Secular Carmel. The members ask themselves how they are different from others, even from the members of their own family and the purpose of their existence and what will they answer those who want to join them. This article is an effort to answer these questions. Indirectly it may answer what prayer has to do in our daily living.

We have a superficial understanding of our being a Christian. We are baptized when we are too small to understand anything. Our parents and later the Church community takes us through a lot of exercises that we need to follow to be Christians. For most, religion stops just here and we wonder what religion is all about.

Though we may speak a lot of the nature of man and of Christians, primarily our thought goes to the book of Genesis: "God made man in his own image and likeness." Man is divine by his very nature. Man has the breath (or life) of God and he is God's friend, so much so God walked in the garden in the cool of the evening. Despite his going astray, there is the constant struggle to come back.

Among others we have the model of Enoch: "Enoch walked with God...Enoch walked with God; and he was not, for God took him (Gen. 5: 24); of Noah who "found favour in the eyes of the Lord. Noah was a righteous man, blameless in his generation; Noah walked with God" (Gen. 6: 8-10). To be truly human means to have intimacy with God. We see also in Elijah a perfection of

relationship with God. Elijah said of himself, “as the Lord God lives, before whom I stand”. To “stand” before the Lord means to be attentive to the Lord. And he too was taken up by the whirlwind.

The New Testament, especially the writing of St. John and St. Paul, presents us with struggle of man to return to God and the depth of our union with God. It is to be one with God in Jesus, through the Holy Spirit. Mystics would constantly repeat the words of Apostle Paul: “It is no longer I who live, but Christ Jesus lives in me. We are called to be sharers in the divine nature” (I Pet. 2: 4).

The Second Vatican Council in *The Dogmatic Constitution on the Church* reminds us that the Christian is one who is immersed in the Trinity. ‘The Church has been seen as "a people made one with the Father, the Son and the Holy Spirit" (LG. 4). It is the duty of every Christian to realize this vocation to share in the divine life. The kernel of Christianity is accepting Jesus Christ as the Lord and Savior. It is “living in allegiance to Jesus Christ”. It is following Jesus, being transfigured and transformed in Him. This is the call to holiness. Pope John Paul II gave a very strong call to the renewal of Christian life at the beginning of the millennium. He stated: "I have no hesitation in saying that all pastoral initiatives must be set in relation to holiness ... stressing holiness remains more than ever an urgent pastoral task" (Novo Millennio Ineunte, 30). “Baptism is a true entry into the holiness of God through incorporation into Christ and the indwelling of his Spirit” (31b). We need a witnessing holiness, “holiness, a message that convinces without the need for words, is a living reflection of the face of Christ” (NMI 7).

The religious or members of consecrated life should be in the forefront to show the face of Christ. “The final norm of the religious life is the following of Christ...this must be taken by all the institutes as the supreme rule” (*Perfectæ Caritatis* 2). They are something different or something “more” in the Church. Cardinal Montini, later Pope Paul VI, declared: "Sisters, you are the Church of God in her most genuine, most authentic, most complete, and most vibrant expression". “All the sons and daughters of the Church, called by God to ‘listen to’ Christ, necessarily feel a deep need for conversion and holiness” (*Vita Consecrata* 35b).

A member of consecrated life is not concerned with himself (herself) so much as with God, and with all who are loved by God. He does not seek to justify himself by comparing himself favourably with other people: rather he sees himself and all men together in the light of great and solemn facts which no one can evade. This is his/her fundamental decision, to live his baptismal offering to its full. This surrender however, does not absolve him from the doubts and struggles of modern man. He is part of their struggle and all his life is for them.

Consecrated life is simply a sharing in the contemplative, mystical experience of the founder. It is true that not all the founders of religious congregations are beatified or canonized saints. But they were people who were lost in God. For them life was being transformed in God and live a divine life. It was a living the image and likeness of God. It was to breathe God.

I like what one of my companions spoke of Bl. Teresa of Kolkatta. Teresa immersed in God, filled with His love in her heart and with that love or charity, she went out of her convent and found God in the gutters. In our times she is a replica of many a founder/foundress burning with the love of God and going out to serve Him in the people. Christian life, and much more the

consecrated life, cannot be separated from the service of the neighbour. The holier you are, the more must you be for others. Thus St. Teresa of Avila, coming to the conclusion of her treatment of prayer life and union with God in the seventh mansions proclaimed: "This is the reason for prayer, my daughters, the purpose of this spiritual marriage: the birth always of good words,"

What happens to Christian meditation and prayer? Does our Christian prayer do the same? Prayer is the primary way for mysticism or supernatural contemplation. Pope John Paul II in *Novo Millennio Ineunte* spoke strongly how we should make prayer the main aspect of our pastoral planning and not planning of projects. It is a fundamental task of pastoral care to teach people how to pray and how to learn to do so personally, better and better. He said that prayer cannot be taken for granted, we have to learn to pray and learn this from St. John of the Cross and St. Teresa of Avila. Right from her earlier days in religious life, Instinctually she felt thinking is not prayer. Prayer is friendship with God, union with God, intimacy with God, transformation in God. It is a constant living thing. She contrasts recitation of prayer of the church and 'practising prayer'. "Don't try to hold Me within yourself, but try to hold yourself within Me" (*Spiritual Testimonies* 14). "Soul, you must seek yourself in Me, and in yourself seek Me" (Poem 8). It is not seeking things, but seeking God and Him alone. In prayer, we seek the God of consolations and not the consolations of God.

As she found God more and more in her heart, she wanted to bring more and more people to do the same and work for the growth of the Church and salvation of souls. She has put it very clearly in her Way of Perfection. but she did not begin an active congregation. She grasped very clearly. Spiritual stillness is more powerful. If a particular stream of thought emerged at the inspiration of the Holy Spirit, reformation also is the work of the same Spirit. "When St. Teresa, the powerful reformer of her Order at a time of widespread falling away from the faith, wished to come to the rescue of the church, she saw the renewal of true interior life as the means toward this end...The work of salvation takes place in obscurity and stillness. In the heart's quiet dialogue with God, the living building blocks out of which the kingdom of God grows are prepared, the chosen instruments for the construction forged. The mystical stream that flows through all centuries is no spurious tributary that has strayed from the prayer life of the church – it is its deepest life. When this mystical stream breaks through traditional forms, it does so because the Spirit that blows where it will is living in it, this Spirit that has created all traditional forms and must ever create new ones" (Edith Stein [St. Teresa Benedicta of the Cross] *The Hidden Life*, p. 13, 15). What is of major importance is prayer, our radical transformation in God and not merely fulfilling certain acts and functions. This is all the difference between Teresa and many other founders. She was a God filled person, remained a God-filled person and wanted her followers to be so.

So she exclaimed: "Isn't it wonderful that a poor nun of St. Joseph's can attain dominion over all the earth and the elements" (WP 19: 4). "I often praise the Lord, thinking how it comes about that often a servant of God, without uttering a word, prevents things from being said against God" (WP 41: 5). "Even without any specific desire on the part of the soul, they always bring profit to other souls" (Meditations: 6: 12).

St. John of the Cross, her first spiritual son, in speaking of the effects of spiritual marriage, says that the soul may not know that it works for God. It is a state of pure love, an attentiveness to God and continual love of Him. Once the soul has reached this state of continual love it should not involve in anything else. May I be permitted to give a lengthy quotation: "For a little of this pure love is more precious to God and to the soul and more beneficial to the Church, even though it seems one is doing nothing, than all these other works put together...Great wrong would be done to a person

who possesses some degree of this solitary love, as well to the Church, if we should urge him to become occupied in exterior or active things, even if the works are very important and demand only a short time...this love is the end for which we were created. Let those, then, who are singularly active, who think they can win the world with their preaching and exterior works, observe her that they would profit the Church and please God much more. Not to mention the good example they would give, were they to spend at least half of this time with God in prayer, even though they may not have reached a prayer as sublime as this. Without prayer, they would do a great deal of hammering but accomplish little, and sometimes nothing, and even at times cause harm" (*The Spiritual Canticle*, 29). After all prayer, call it contemplation or mysticism, is the transformation of the soul in God; the soul almost becomes divine, it becomes God by participation, all its actions and movements are divine!

How does St. Therese of the Child Jesus expose her idea of her Carmelite Mission work? She is at the end of her life and the last paragraphs of her *Autobiography* where she treats of prayer. Prayer is for lifting the world to God. Using the model of lever and fulcrum, she writes: "The Almighty has given them (saints) as *fulcrum*: *HIMSELF ALONE*; as *lever*: PRAYER which burns with a fire of love. And it is in this way that they have *lifted the world*; it is in this way that the saints still militant lift it, and that, until the end of time, the saints to come will lift it" (Clarke edition, p. 258). It is not because that she desired to be a missionary that she is the patron of the missions, but she was a missionary because of her prayer in Carmel.

It is very inspiring that our Holy Father, after his being elected to papacy, at the first ordinations to priesthood exhorted the ordinands thus: "On Carmel, Elijah sought to overcome the distancing from God with fire and the sword, killing the prophets of Baal. In this way, though, he was unable to restore the faith. On Mt Horeb, he was made to understand that God is not in the wind, the earthquake or the fire; Elijah has to learn and perceive the soft voice of God, and in this way to recognize in advance the One who overcame sin not with power but by his Passion; the One who, by his suffering, has given us the ability to forgive. This is how God wins".

How does it happen? To return to Pope John Paul II again: "Holiness, a message that convinces without the need for words, is a living reflection of the face of Christ" (NMI 7). Holiness speaks for itself. It is not only by example and petitions, but by spiritual transformation.

Recently *the Deccan Herald* (Bangalore, February 26, 2010) spoke of the excellence of Zen meditation: 'Individuals can reduce their sensitivity to pain by thickening their brain with the help of Zen meditation, says a new study. The Study has been published in a special issue of the American Psychological Association journal, *Emotion*...Researchers from the Université de Montréal made their discovery by comparing the grey matter thickness of Zen meditators and non-meditators. They found evidence that practicing the centuries-old discipline of Zen can reinforce a central brain region (anterior cingulate) that regulates pain. "Through training Zen meditators appear to thicken certain areas of their cortex and this appears to underlie their lower sensitivity to pain" (Feb. 26, 2010, p11).

This is not something new. We speak of positive energy or spiritual vibrations. It is true we often restrict-this to our prayer of petition, often through the intercession of saints. A spiritual writer, Fr. William Johnston SJ says: "The scientific discovery of passive energy may well turn out to be a major breakthrough in our day. For one thing it demonstrates to the scientist that the Carmelite Monastery, the Carthusian hermitage, the Hindu ashram and the Zen temple are not a refuge for people who want to waste time. They are generating large quantities of a very high and precious

energy. What happens to that energy and how it is used is another matter. I myself believe that it is the material basis for a higher unmeasurable, spiritual energy that builds the earth” (*Silent Music*, p. 122). And so: “Next to God the most influential person in the cosmos is the mystic” (*Silent Music*, p. 143).

“Seeing the mystic immobile, crucified or rapt in prayer, some may perhaps think that his activity is in abeyance or has left this earth: they are mistaken. Nothing in the world is more intensely alive and active than purity and prayer, which hang like an unmoving light between the universe and God. Through their serene transparency flow the waves of creative power, charged with natural virtue and with grace. What else but this in the Virgin Mary?” (Fr. Teilhard de Chardin, SJ. qtd George Maloney, *Invaded by God*, 123).

Another modern writer, Deepak Chopra states: “The most good you can do for the world is to become a wizard” (*The Way of the Wizard*, Rider, London 1995 136). Wisdom is the fruit of prayer and contemplation and so it is the highest science. “Wisdom is more mobile than any motion” (Wis. 7:24). It is not acquisition of knowledge (cf. Wis. 9:16f). “Wisdom is more active than all active things” (*The Living Flame of Love*, IV: 6).

All this our former Superior General, Fr. Luis Arostegui put it thus: “A loving relationship with the Lord is not the only object of contemplation, there is also the church and the humanity” (*The Teresian Carmel Today*, Roma 2009, 106). “Though in some cases they have no direct relations with the contemporaries, still in a deeper way they have their fellow men and women present with them in the heart of Christ and cooperate with them spiritually, so that the building up of the human society may always have its foundation in the Lord and have him as its goal” (Ibid. 109). Often we are told we need to pray for the mission, we have to pray to get strength to do our apostolate, and so on. In depth it is clear, it is not prayer and apostolate, but prayer is apostolate. It is not that we 'pray for', but we become prayer, be transformed in God, be divine. We Carmelites, above all other, should face the challenge and strive with determined determination for a degree of supernatural prayer that God offers us and transform the world by our hidden life of prayer, whether we are friars, nuns or secular Carmelites.

NMI is a very powerful, easy, and pastorally-oriented letter. In it the Holy Father gave a very theological, spiritual understanding of prayer. He said: the heart truly falls in love, gazing at the face of God, meeting Christ. It is the soul’s “union with God”. He does not do away with asking, but warns against it.

“The Human race lives thanks to a few; were it not for them, the world would perish” (quoted by Pope Benedict XVI, *Spe Salvi* 15).

March 9, 2010
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“Be imitators of God” (Eph. 5: 1).

Karnataka- Goa Discalced Carmelite Province
Bangalore, Sabdhavana, India

For more information on the Karnataka-Goa Province, visit the website at www.carmelifegprovince.in

Conclusion to Year of the Priests – Rome

June 11, 2010

The Solemnity of the Sacred Heart of Jesus on Friday, June 11th saw the conclusion of the Year for Priests. Priests from around the world gathered in Rome to participate in the closing Mass with the Holy Father, Pope Benedict XVI. It was said to be the largest number of priests who ever concelebrated in the Church's history. Among them was Fr. Mario Fernandes OCD from Vancouver, the Roman Catholic Chaplain at St. Paul's Hospital in downtown Vancouver who was also in Italy for his annual retreat.

Fr. Mario said it was an amazing experience to be there together with over 15,000 brother priests and the Holy Father who greatly appreciated their presence. "He told us that we need to take care of ourselves and take proper rest. He spoke about the love of God in the Eucharist and how we should be 'Living Christs', saying that the priesthood is not a profession. It is a sacrament. For me, this is the very sense of my priesthood and of my life: that every time I celebrate the Eucharist, it is very important to remember that it is not just me but Jesus speaking to the people. It was like God speaking clearly to me, 'Not my will but God's will.' Like Mother Mary who said, 'I am here to do the will of God in my life.'" According to Fr. Mario, the Holy Father also said that priests should be Christ-centered and setting good examples. And in speaking about the scandals, Pope Benedict told the priests, "When there is no prayer life there are more temptations that come, but when you are good examples to the people, vocations will come."



THE YEAR OF THE PRIESTS NEVER ENDS FOR CARMELITES.....

“It was not you that chose Me, it was I that chose you, to go forth and bear fruit, and that your fruit will last...SO THAT...all you ask the Father in My Name He will do” John 15:16



“No one can come to Me unless the Father draws him”

Teresa begins Chapter 3 of the Way of Perfection by re-focusing us on the MAIN REASON we are called to Carmel...to INTERCEDE FOR PRIESTS!

She told us in Chapter 1 *“that was why He gathered us together. This is our vocation.”* The Holy Spirit gave her the wisdom to show us what’s in it for us. Knowing our selfishness and need for motivation and constant re-inspiration, she quickly shows us that the hunger in our hearts, the longing to know and love our Savior intimately was the Father, drawing us to Jesus. She opens our minds to the awesome possibility of becoming close, intimate good friends with God Himself. She began immediately to link that goal to the simplicity of living our vocation as perfectly as possible, saying that was the little that is in our power to do”.

Then in Chapter 2 she immediately starts us on our journey of ‘death to self’ teaching us that virtues are only placed into hands and heart that are empty of self.

Some of you have puzzled over why she has so emphatically returned to why God called us, and that inspired me to ask the same thing.

I have come to believe that she realized that if we lost sight of the magnitude and importance of the real reason, the reason that is outside of ourselves, outside of the initial fire of fervor and zeal for personal holiness, then inevitable lukewarmness would hijack all our good intentions. And so she vehemently pounds into us the fact that God Himself, in the economy of salvation has given us one of the most important tasks in the world.....to collaborate with the Holy Spirit in appropriating the graces necessary for a Holy Priesthood in our time.

And so as I asked the Lord to help me understand and share with you this chapter I seemed to gain a new perspective of this planet earth from the perspective of heaven. I saw a growing darkness like a black cloud covering many parts of the earth, obscuring the light of the sun. The only places with light were where flashes seemed to bring a stream of light from the sun to cut through the cloud, leaving many little lights in that area.

Then I came to realize that the cause of the flash, were words of consecration coming from the lips of anointed priests. Of all the billions of humans on the earth, they were the only ones with the power to bring the light.

“And the sun of righteousness will come with healing in His wings” Malachi 4:2

“What came to be through Him was life, and this life was the light of the human race; the light shines in the darkness and darkness has not overcome it” John 1:4-5

Teresa points out in this chapter that there is ferocious battle taking place and that none on earth are under attack by the world, the flesh and the devil, as are the anointed of God, our priests. They are tempted in body, mind and spirit, interiorly and exteriorly. They are brutally criticized in the marketplace and the media and most painfully by the family of sons and daughters for whom they have sacrificed their lives to serve. She tells us not to think that only a LITTLE help from God is necessary in this fight but rather a GREAT DEAL is necessary.

Her language is strong and I quote: *“...ask God that they advance very far in perfection of religious life and their vocation. This is most necessary!”* She foresees our slowness to respond and even prods us by saying: *“you ask why I am stressing this so much?”* Then she gives us a reality check by telling us to realize that our own vocation is the merciful free gift from God and we are reminded that we are Carmelites because we are weak. In the beginning we are told that we don’t have to be Carmelites to be saved, but for myself, I know my chances have increased hugely because of the grace of Carmel, and God alone knows how necessary it is for me. Carmel has made the source and centre and summit of our lives the Bread of Life, the Eucharist, the Word made Flesh. It is He Who sustains our feeble efforts.

The most important people on the face of the earth are the priests of God and Teresa points out that He has called US to be instruments in obtaining for them the grace of holiness and protection. This is an honor, a privilege and most of all a responsibility.

Teresa literally pleads with us in these words: *“I beg you for the love of the Lord...ask His Majesty to hear us in this matter...it is for His glory and the good of the church; this glory and good is the object of my desires”.*

In James Ch5:16 we read *“The fervent prayer of a righteous man is powerful indeed”.*

Teresa has a message for us when she says; *“...if the Bishop is holy, the subjects will be holy too...and as something important always ask this of the Lord in your prayers, and when your prayers, desires, disciplines and fasts are not directed towards obtaining these things...reflect on how you are NOT accomplishing or fulfilling the purpose for which the Lord brought you here together. And may the Lord, because of Who His Majesty is, never allow you to forget this.”!!*

So here we are, as Teresa says, in this little obscure castle of Carmel in Calgary, where the King has called us into service for His servants in the front lines, She calls us chosen, and not conquered and says there are not traitors among us...in other words, we don’t quit, we don’t give up...we may fall but we help each other up...we may feel like we’re starving, as in the dryness of mental prayer when we are severely tempted to shorten it, and walk out on Him. Or when going out to meet Him at Mass in 25 below weather seems to be a huge hurdle, or when making time to say the rosary means giving up doing something that seems much more satisfying, or when cutting off our holiday time to be here for our monthly meeting seems too confining, or when getting up early for morning prayer and meditation begins to get harder every day.

When these things happen, and I say when not if.... these are occasions to rejoice. Now the real transformation begins. Now the Shepherd King says to His sheep: *'I take you from My shoulders and place you beside me, your faith has matured, now you must begin to walk with Me in the desert of dryness, climb with Me the rough rocks of sheer will, agonize with Me in the cold and lonely Garden. I have called you and prepared you in the economy of My salvation to offer these sacrifices to My Father in union with mine for my priests, so that they will be empowered and filled with supernatural strength to overcome all and sanctify many souls for My glory'*.

How many hosts will be consecrated because in our nothingness we have heard and responded to Teresa's plea? And how many souls made holy?

When our meditation is not only dry but becomes a time of turmoil and all our being wants to say: *"I'm done! There is nothing here for me!"* This is a time of power for priests....when we will ourselves to say: *"Lord, there is a priest somewhere who is wanting to give up...to throw in the towel and walk away.....Lord, give me a heart to struggle with him and for him. Grant Him your merciful gift of Piety. Help him to stand fast, and for today, let me carry his burden. Amen"*

The gospel from Hebrews ch.10 verse 9 & 10 sums it up with the Words of Jesus and if we memorize this verse it can become our victory song in our darkest night: *"Here I am Lord...I am coming to do YOUR WILL....and this Will was for us to be made holy by the offering of His body"*.

A regular reading of the last page of the Pieta book would help us all to realize how seriously God takes the priesthood. I would like to encourage every Carmelite community to discuss how we can make priests our community apostolate. Feed them, drive them, pray for them.....encourage them...etc. Please email any ideas you decide to put into effect in your community in order for all of us to gain from the inspiration of the Holy Spirit in the Garden of Carmel.

*Fraternal peace and love
In Carmel
Renee Fietz ocds*

The First Gift of Carmel

Today a journey began
A journey within a journey
My soul leapt with joy
My heart so filled with love I ached
And for a moment could not draw deep breath
Tears just on the brink
Bring me comfort
I know this feeling
It's deep, meaningful

Full of hope and happiness
I am excited with great elation
And premonition of something greater
This is the feeling of a father's cuddle
When He is pleased with you
When you have done the right thing
Made the right choice on something important
This is the sense of God.

Bernadette O'Connor Aug 2010

Upon acceptance to begin her aspirancy, Bernadette was inspired to write this poem.

*Feast Day of Our Lady of Mt. Carmel
St. Joseph Monastery, Armstrong, BC*

Seven members of the Vancouver OCDS Community travelled to Armstrong to attend the Mass in Thanksgiving to Our Lady of Mount Carmel at the Carmelite Sisters Monastery of St. Joseph on Sunday, July 18th. They also toured the beautiful new monastery which is almost complete and will be dedicated on August 6th. Over 250 devoted friends of the Sisters attended the outdoor Mass celebrated on the monastery grounds by Bishop David Monroe of the Kamloops Diocese with diocesan priests under sunny Okanagan skies. Many members of the Vernon OCDS group also attended and took part in the celebration reading at the Mass, playing the organ and helping with the lunch and other logistics.

Bishop Monroe's profound love for the Sisters and his joy at their presence in his diocese was evident in his homily. "The monastery is the heart of the Diocese!" he said, adding, "We have good priests and good people because the Sisters are praying for us."

The Bishop also highlighted the faith of the Sisters in the matter of raising the two million dollars that the new monastery cost. "As costs escalated, the diocesan financial officer became concerned and asked Mother Claire about it. Mother said, ' St. Joseph will take care of it,' to which the officer said, 'You know that and I know it but the banks don't!'"

The Bishop also praised the architect for the superb traditional design of the new monastery, including its state of the art fire prevention system which includes a water cistern and is electronically linked to the local fire station. But his highest praise was for the Sisters. "In this homily I want to let you know how important it is to have the Sisters here", he said. "They are very important to our Diocese as they spend their time in the work they have to do and in their prayers for all of us."

The Vancouver members travelled home safely and in great joy with a renewed sense of community and love for our family of Carmel and in profound thanksgiving to Our Lady of Mount Carmel, our Mother, and to St. Joseph .

Joan Ripley ocds



New Monastery to be dedicated on August 6, 2010



Bishop David Monroe and Diocesan Priests at the outdoor Mass celebration



Vancouver and Vernon OCDS Members with Bishop David Monroe on the grounds of the monastery

ST. TERESA OF JESUS OF THE ANDES COMMUNITY, VERNON

We have had a busy few months as our small community has adjusted to the “changing of the guard”. With the elections in April, we became fully staffed, giving our past Formation Director/ President/ acting Spiritual Advisor a much needed break. For six years, our Linda Stuchberry has led our community to the brink of canonical establishment. She managed this with serenity and confidence. We now have six professed members and three members in formation.

We have come to an awareness of the importance of an active, informed council and we are learning what this responsibility means. Our monthly meetings have been rearranged, reworked and retimed , all in an effort to keep within the designated two hour criteria. We decided to simplify our formation and model it more closely to the Canadian manual so that people would have more of an opportunity to make Carmel a way of life and not merely an intellectual pursuit. As a community, we also embraced the opportunity to read and reflect on St. Teresa’s life.

At the 2004 congress, Fr. Aloysius Deeney reminded everyone of the need for communal recreation, “If you don’t know how to relax together, you won’t be a community” (Carmel Clarion, July-August 2004, Volume xx, issue 4). We have decided, four times a year, to provide opportunities for everyone to get together and share mass and a meal in each other’s company.

Although these have been a busy few months, I am very encouraged to see my community working through these “small things with great love” and respect. I think St. Teresa of Avila would be pleased by our efforts!

Julia Ziebarth ocds



Retreat at Seton House, Kelowna

Back row L to R: Julie Ziebarth, Fr. Ranjan D’Sa OCD, Crystal Wadlegger, Paul Emerson, Maria Maciaszek

Seated L to R: Meg Greenwood, Linda Stuchberry, Angeline McAnn

FIRST RETREAT

The Community of St. Teresa of Jesus of the Andes had a memorable first-ever retreat at Seton House in Kelowna in March. Father Ranjan D'Sa, OCD, graced us with his warmth and wisdom, leaving us all spiritually well nourished with his words of wisdom.

Our Community wishes all our fellow OCDS members in the Western Canada Jurisdiction a summer filled with God's peace and joy.

Linda Stuchberry ocds
Director of Formation



Investiture Ceremony, Retreat at Seton House, Kelowna
Fr. Ranjan D'Sa OCD with newly clothed Ruth Frisby, Meg Greenwood,
and Crystal Wadlegger



Crystal Wadlegger and Meg Greenwood celebrate with family and friends
after the Investiture Ceremony.

Community of St. Joseph OCDS, Calgary

The first Carmelites to come to Alberta were the cloistered nuns originally transferred from Macao. With Mother Teresa, they founded the Discalced Carmelite Monastery of St. Joseph in 1993 in Spruce Grove where they built a beautiful new home for their community. At present they are a joyful community of ten, three of whom entered from Canada.

The (OCDS) Discalced Secular Carmelite family began in Calgary in October 2004. At present we have seventeen members, fourteen of whom meet once a month at St. Thomas More Parish in Calgary. We also have three distant members in Alberta.

On May 15, 2008, Our General Definitory in Rome placed Alberta in the OCD Jurisdiction of Karnakata-Goa, India. We had originally started under the Maltese Province with Eastern Canada.

In February 2008, Bishop Henry welcomed the Carmelite priests and in August 2009, Father John Pinto, OCD and Father Gabriel Dias, OCD came to Calgary. Father John Pinto, OCD was installed as Pastor of St. Thomas More and Father Gabriel Dias, OCD is the Assistant Pastor. Both of our priests, who transferred out from Vancouver, came from a community of Carmelite priests that are now established in Vancouver and are also under the Jurisdiction of Karnakata-Goa, India.

We in the Secular community were overjoyed when our Carmelite priests came to Calgary. Father Gabriel is our Spiritual Assistant, and we now have our monthly meeting at his parish church, St. Thomas More. It was especially meaningful when Father Gabriel drove to Spruce Grove with us for our annual visit with Mother Teresa and her community last September. We had no idea when we started in October 2004 that in September 2009 our Carmelite family would be represented by the nuns, priests and seculars when Father Gabriel celebrated the Mass in the Monastery chapel.

Our Blessed Lord seems to be visibly blessing Alberta with Carmelites to serve the Church in contemplative prayer.

Mara B. Neely ocds



L to R: Fr. Gabriel Dias OCD, Bishop Frederick Henry, Fr. John Pinto OCD and Mara Neely OCDS

COMMUNITY OF ST. JOHN OF THE CROSS OCDS, LANGLEY

THE MERCY OF GOD

Archbishop Luis Martinez, the Mexican Bishop whose mysticism and spirituality is rooted in St. John of the Cross and Therese of Lisieux and widely read in Mexico wrote a lovely little book the translator called “Secrets of the Interior Life.” He zeros in on the faults spiritual people are inclined to make. One of them being a lack of confidence in God. This is when a person who is striving to lead a spiritual life and finds he is falling over and over into venial sin. The harder he tries the more frequently the falls. Here the Bishop quotes St. Therese “This I know very well, although I should have on my soul all the crimes that could be committed I would lose none of my confidence, rather I would hasten with my heart broken into pieces by sorrow to cast myself into the arms of my Saviour. I know how greatly he loved the prodigal son. I have marked his words to Mary Magdalene, to the adulterous woman, to the Samaritan. No, no one could make me afraid because I know to whom I cling by reason of His love and His mercy. I know that all this multitude of offences would disappear in a twinkling of an eye as a drop of water cast into a roaring furnace.”

Archbishop Martinez asks how can this be? Then answers by explaining how he sees it. We must put our confidence not in us, but in God. It is God’s tremendous love and mercy which is so great that all the crimes in the world are not greater than His love and mercy. In fact it is St. John of the Cross who admonishes us not to see our sins and vices as greater than God’s love or we will indeed offend God. This is not to downgrade our sins, for sin is still a great offense to God. One of the errors of today is to see nothing wrong in anything and to see God as an indulgent Father who approves of everything His children do, in which case there wouldn’t be the 10 commandments, but 10 suggestions. The absolutes of right and wrong would not be there, and the beatitudes would be for anyone to follow, but not for us. This is what relativism would lead us to. Some teachers report that it is difficult to teach nowadays when most students believe in relative truth. Your truth is yours, and mine is mine and everyone’s is different.

St. Therese had it right when she said “with my heart broken in pieces by sorrow to cast myself into the arms of my Saviour.” She knew what sin was but also knew the great love and mercy of God.

St. Teresa of Jesus in her autobiography says “He might well punish us, but in fact our sins only make Him forgive us the more readily, as He would those who have been members of His household and who have eaten of His bread.” Let men remember His words and consider what He has done for me, who grew tired of offending before he grew tired of forgiving. He never tires of giving nor can His mercies ever be exhausted.

Let us not grow weary of receiving them.

Let us look at the sin of Judas. This is a man most beloved by Jesus but whose pride was so great he could not accept that Christ would forgive him his sin. His sin he felt was greater than the mercy of God. This is the sin he cannot be forgiven, not his betrayal for he refuses forgiveness.

Now let us look at the sin of Peter. In a way Peter’s sin was almost as great, if not as great as the sin of Judas, for Peter betrayed Jesus in a negative way by not admitting he was a follower of Jesus. In

fact he said “I swear I do not know the man.” So great was Peter’s transgression that all four evangelists recorded it. But Peter recognized not only the greatness of his sin but how much greater was the mercy of God. This was Peter’s great conversion for it attacked his pride as most conversions do, and it did so in a way that brought Peter to know himself and more importantly to know Christ. Peter like Judas suffered after his sin, but Peter accepted the mercy of Christ and Judas despaired.

Now let us look at our sins. We too betray Christ when we prefer ourselves to God. Remember St. Teresa’s advice. “I repeat my advice and I do not mind how many times I do so. It is most important I say that no one should be distressed or afflicted because of aridities or distractions or disturbances in thoughts. If he wishes to gain freedom of spirit and not always be troubled let him begin by not being afraid of the Cross. Then he will advance joyfully and profit from everything. It is clear that if the well yields no water we can put none in, but the Lord will help him to carry the Cross.

It is true that we must not be careless and fail to see when there is no water for it is such times that God’s wish by means of it to multiply our virtues.”

We come to see in St. Teresa’s words that it is truly in abandoning ourselves to God’s mercy we find true peace and quiet joy. It is likely more clear in Spanish, but I think that in this quote Teresa is saying it is very important to keep ourselves at peace no matter how troubled our life, and one step we can take is to accept all that God sends us; the bad and the good and this is how we advance in virtue.

Rita Allan ocds



**Congratulations to
Rita Allan on her
85th Birthday!**

**Left: Rita Allan with
Fr. Rudolf D’Souza OCD
at the August Retreat**

Langley Day of Recollection: Right with Fr. Jerald D’Souza OCD, are Victoria OCDS members and guests who made a special trip to join Langley’s First Day of Recollection. Members of the Community of St. Teresa of Jesus, Vancouver also attended.



PICTURE GALLERY



Weary but smiling travellers arrive in Vancouver, BC for the first official meeting of the Western Canada Province

L to R: Mara Neely (Calgary), Renee Fietz (Calgary), Julia Ziebarth (Vernon) and Jennifer McDiarmid (Edmonton)

First Visit: St. Teresa of Jesus Vancouver welcomed Fr. Ranjan D'Sa OCD to their community last June. It was his first visit which gave members an opportunity to finally meet him on the 1st anniversary of his arrival in Vancouver.



Fr. Mario Fernandes OCD and friends at the Jubilee Mass celebration of St. Ann's Parish, Duncan, on the occasion of their 150th anniversary dedicated to the First Nations.

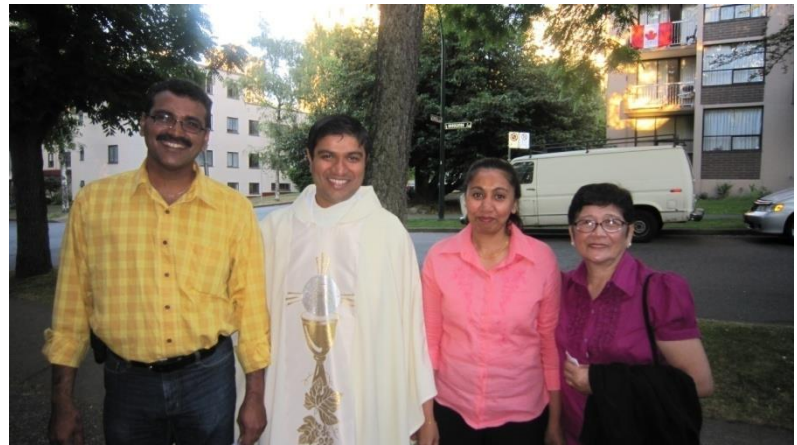
Mass was celebrated by Bishop Richard Gagnon with Bishop Emeritus Remi de Roo, OMI and Diocesan Priests . Also present were the Mayors of Cowichan and Duncan, and Cowichan elders.

*Feast Day of Our Lady of Mt. Carmel
July 16, 2010
Guardian Angels Parish, Vancouver*



**Our OCD Friars celebrate Mass
L to R: Fr. Jerome Mascarenhas,
Fr. Ranjan D'Sa, Fr. Jerald D'souza,
Fr. Rudolf D'Souza, Fr. Mario
Fernandes (inset) with Fr. John Eason,
Seaports Chaplain, Vancouver,**

**Fr. Jerald D'Souza OCD
and friends**



OCD Friars Fr. Rudolf D'Souza, Fr. Jerald D'Souza, Fr. Mario Fernandes, Fr. Jerome Mascarenhas, and Fr. Ranjan D'Sa, with Victoria and Vancouver ocds members after the beautiful Mass celebration.

**50th Birthday Celebration
Fr. Rudolf D'Souza OCD**



**Archbishop Michael Miller CSB,
Fr. Jack Dias and Sr. Josefina
joined guests in singing
Happy Birthday**

**Visiting OCD Friars
Fr. Marlon Rodrigues OCD of Denver,
Fr. John Pinto OCD of Calgary with
Fr. Jack Dias and Fr. Rudolf D'Souza OCD**



**Members of the Vancouver
OCDS Community with the
birthday celebrant,
Fr. Rudolf D'Souza**

**RETREAT – VANCOUVER OCDS
Westminster Abbey, Mission BC**



Happy retreatants at the end of a successful retreat!



**Congratulations to
Rita Allan on her
85th Birthday!**

**Left: Rita Allan with
Retreat Master
Fr. Rudolf D'Souza OCD**



Above: Farewell Lunch

DISCALCED CARMELITE FRIARS



Rev. Fr. Rudolf D'Souza OCD
Guardian Angels Parish
Vancouver BC



Rev. Fr. John Alex Pinto OCD
St. Thomas More Parish
Calgary AB



Rev. Fr. Jerald D'Souza OCD
St. Edmund's Parish
North Vancouver BC



Rev. Fr. Gabriel Dias OCD
St. Thomas More Parish
Calgary AB



Rev. Fr. Mario Fernandes OCD
Chaplain
St. Paul's Hospital, Vancouver
BC



Rev. Fr. Jerome Mascarenhas OCD
St. Edmund's Parish
North Vancouver BC



Rev. Fr. Ranjan D'Sa OCD
St. Edmund's Parish
North Vancouver BC

DISCALCED CARMELITE NUNS

Monastery of the Carmel of St. Joseph
12, 5122 Rge Road 270
Spruce Grove, AB T7Y 1G7
Tel: 780-963-3380
Prioress: Mother Teresa of Jesus OCD

Monastery of the Carmel of St. Joseph
4815 Salmon River Road
Armstrong, BC V0E 1B4
Tel: 250-546-8801 www.carmelspall.org
Prioress: Mother Claire of the
Blessed Sacrament OCD

COMMUNITIES DISCALCED CARMELITE SECULAR ORDER

St. Joseph, Calgary, Alberta

Meetings: Fourth Sunday of the month
Place: St. Thomas More Church, Calgary
Time: 1:00 p.m.
President: Mara Neely
Tel: 403-686-6502
Spiritual Assistant: Fr. Gabriel Dias OCD

St. Teresa of Jesus, Vancouver, B.C.

Meetings: Third Saturday of the month
Place: Guardian Angels Church, Vancouver
Time: 8:15 a.m.
President: Molly Diaz
Tel: 604-275-3740
Spiritual Assistant: Fr. Rudolf D'Souza OCD

St. Teresa of Jesus of the Andes, Vernon, B.C.

Meetings: Fourth Sunday of the month
Place: Our Lady of the Valley
Coldstream
Time: 1:30 p.m.
President: Julia Ziebarth
Tel: 250-404-4228
Spiritual Assistant: Fr. Dale Normandeau

St. John of the Cross, Langley, B.C.

Meetings: Second Saturday of the month
Place: St. Nicholas Church
Langley
Time: 2:00 p.m.
Leader: Rita Allan
Tel: 604-882-1810
Spiritual Assistant: Fr. Jerald D'Souza OCD

ARTICLES

If you have articles, pictures or news of interest to the Communities, please submit them to your respective Presidents for their review and submission to the Secretariat Office. Upon approval, we would be pleased to post them in the newsletters and/or website.

SECRETARIAT MAILING ADDRESS:

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