

Flos Carmeli



Our Lady of Mt. Carmel



St. Teresa of Avila



St. John of the Cross



St. Joseph

Newsletter - Western Canada

The Secular Order of Discalced Carmelites

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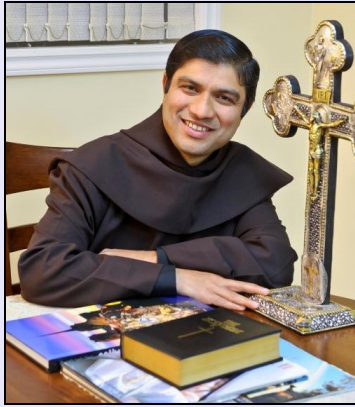
APPOINTMENT IN THE GENERAL CURIA NEW GENERAL DELEGATE OF THE SECULAR CARMEL

Rome-Italy (25-04-2012).- The Father General and the Definitory have appointed Father Alzinir Debastiani of the Province of Saint Joseph in South-East Brazil as the new General Delegate of the Secular Carmel.

Father Alzinir was born in 1962 in Abdon Batista, in the Brazilian state of Santa Catarina. He pronounced his first profession in 1984 and was ordained to the priesthood in 1991. He studied philosophy in the Pontifical Catholic University of Minas Gerais (Belo Horizonte), theology in the Pontifical Theological Faculty "Teresianum" in Rome, and the Teresian-Sanjuanist Spirituality course in the International Teresian-Sanjuanista Center of Ávila (CITES).

In his Province, his assignments have included pastor, formator, provincial counselor, regional superior and OCDS delegate. In 2008 he was elected Provincial Superior, an office he held until the Chapter celebrated in 2011.

Father Aloysius Deeney has been assigned to the Commissariat of Indonesia to assist the Commissariat. From there, he will help the new General Delegate as OCDS Delegate for the Asia-Oceania region.



Righteous lips are the delight of a King and He loves those who speak what is right. - Prov.16:13

It is crucial for us to wrap our minds around its profoundness and explore it through meditation. If we don't move beyond reading, it will never accomplish the mind-shaping and life-changing effect God intended it to have on us.

At the outset, we must all recognize and accept that one of the unavoidable realities of life is that Rules/Laws have “exceptions” If we keep on trying to achieve perfection using only the Law, we can never succeed. We will only lack discernment and compassion and become too rigid for our own sake. However, following the Law is good but the Law was made for man, not man for the Law.

In our personal lives and even in our community life there should be some exceptions, when this is what God wishes for us. That said, in my case, for purposes of maintaining good health/exercise, I go twice a week to the Community Centre to play badminton. No doubt, badminton is a serious racket game that requires a lot of stamina and practice to win the game, but there is also something unique in it to make it a fun sport. The membership is about 40 - 50 (actual ages defying analysis ranging from 55 - 91 years). Being the youngest, the exception made was not because I am a priest or that I am a good player but because they are loving and accepting of me. For myself, I know no other means of reaching perfection but through love. Time, place, culture - all shape persons and the members belong to many ethnic/cultural and religious backgrounds that treat each other with respect and love. We have not joined to gain experience but to make us physically fit. Now, When they play they want to win, they don't want to lose the game. I love the game and I love the people!

Likewise in our community, we are persons of all ages, from varied personalities of economic, educational and social levels. But our focus should not be lost. Religious rigidity is a danger that can subtly taint a believer or community. How often do we treasure this rigidity over the more important things? Let us not be afraid to bend when love of God and neighbor is at stake. In this worldly environment, good and evil surround us. But God gives us the freedom to choose whether we want to be the wheat or the weeds. The call to Secular Carmelites is for holiness, come closer to God and not to dominate over others. If you begin to love one another then you become a strong team member and thus a strong community.

The badminton players have now taken a summer break. However, there was a luncheon before this and all members brought food and we shared the meal. As a priest, I observed everyone with a consistently fresh and valued state of awareness. Most of them said the prayers before the meal but one lady really made a great impression in my prayer life. She was so focused, she bowed and prayed for one minute, then she looked up and said, "Thank you God". Likewise in the community, as long as we don't pigeonhole and label people, we can find many helpful insights. Each one of us can become an inspiration for others if we can, but practice asceticism of the senses whereby control of the tongue supplants gossip and

back-biting with praise of God and building up of persons. One of the major tasks facing us is this task of coming to terms with plurality, is recognizing its richness and celebrating it.

The context indicates the creation of a solid and enhanced community that grows in holiness through awareness, love and acceptance of such exceptions. Build - and in some cases rebuild - your relationships. When we live in communion with one another, we in fact freely communicate virtue to each other. Then, when we use those virtues to make choices, we actually acquire those virtues for ourselves. As our Blessed Mother of Mount Carmel said, "Come, let us climb the mountain of the Lord, let us walk in His paths" and walk carefully, but walk with each other. I urge you to open your eyes/heart that we may come to a profoundly experienced understanding of the Communion of Saints. If we are truly one in Christ, then we may, so to speak, lend and borrow one another's virtues, for they are all the virtues of Christ. Take time to love and be loved. It is a God-given privilege!

With God as our focal point and imbued with Carmelite spirituality, let us have a good summer, taking time to see the more important things in life: relationships, family time, prayer, scripture and service to God and maybe even a badminton game. ***"Be perfect, therefore, as your heavenly Father is perfect"***. (Mathew 5:48).

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

THE DISCALCED CARMELITE FORMATION CENTER, MISSION BC

The Laying of the Foundation Stone at the Discalced Carmelite Formation Center in Mission, BC by Archbishop Michael Miller on the 20 acre parcel of land in Mission, BC will take place on September 11, 2012.

A Mass will be celebrated at 10:00 a.m. Westminster Abbey, Mission, BC prior to the laying of the Foundation Stone. Our Provincial, Fr. Archibald Gonsalves, and all our OCD friars of Canada will be in attendance for this historic occasion.



10789 North Deroche Road, Mission BC

OCDS members have also been invited to attend.

The Discalced Carmelite Order (OCD) Karnataka- Goa Discalced Carmelite Province
Canadian Carmelite Community www.cccocd.org

Karnataka- Goa Discalced Carmelite Province
Bangalore, Sabdhavana, India www.carmelifekgprovince.in

Prayer and Our Life

The words 'Carmelite' and 'Prayer' are closely related because of their historical and cultural background. The historical association of Mount Carmel with the spirit of prayer is an accepted fact. We cannot find any better example than our forefather Prophet Elija who combined in himself the very characteristics of Mount Carmel that is beautiful, affluent, silent, strong, contemplative and mystical. On these Mountain ranges he lived in the presence of the Almighty and proved the power of the Living God on the day of the great sacrifice. Then we find him yet bearing witness to the essence of prayer on his flight to Mount Horeb. Cultural background is related to the very nature of this mystic who was filled with zeal for the living God.

Prophet Elijah and his followers in mysterious ways and through unknown historical circumstances have handed down the rich heritage of Carmelite charism of prayer to those who desired to continue this holy tradition. The primitive rule of our Order has a very important place for prayer and it recommends each one of us "to stay in his cell or nearby, pondering the Lord's law day and night and keeping watch at his prayers unless attending to some other duty" (*Constitutions* p. 23). The cave of St. Elijah is the archetype of our present cells or rooms.

Under the inspiration of our primitive rule our Constitutions no. 3f reads that we are called "above all to lead a life of unceasing prayer in silence and solitude, in accordance with the Gospel admonition to watch and pray".

Our prayer is a call to embrace our whole life sustained by the Word of God and sacred liturgy, through which we are led to deep intimacy with God (C 15c). This demands that our prayer life and our consecrated life be ardently apostolic (C 15d). This is clearly spelt out in our charism, which is called "contemplative and active" (C 15e).

Moreover, the emphasis given to "Liturgy" enriches the above charism of our Order (C 56). This does not mean prayer is only limited to liturgical hours but it is a deeper call to live our prayer in 'secret' and to pray 'always' (C 63). Consequently we are to pray always making our whole life a prayer (C 63).

Now we have an understanding of our charism of prayer that is essentially rooted in our call. Often in our reflections and talks we give more emphasis to the formal "two hours" of prayer (C 64), which in fact if we read the text carefully is "a means to fostering this life of prayer".

The Constitutions number 64 reads further thus: "Each community should decide on the two hours best suited for this in its own particular situation. During that time the whole community must ensure that all can give themselves undisturbed to personal prayer. If for some valid reason approved of by the superior a religious should be unable to be present at community prayer, he should make up for this at some other time."

"There should be a concerted effort to devise and use the best ways and means of fostering a spirit of prayer and promoting its practice, so that our communities are seen to be truly praying communities" (C 69).

Our Constitutions n. 101 reads thus: "down the centuries our Order has fulfilled this special mission (prayer and apostolate) in variety of ways, by the spoken and written word. We must

continue this and update our methods so that we can more fully and successfully share with others the treasures of our rich spiritual heritage. We should strive to be well grounded in theology and Carmelite spirituality, and to equip ourselves both as individuals and as communities for our mission *of leading people to a deeper knowledge and experience of intimacy with God*". This is a call to teach and share what we have experienced in our prayer.

In all these texts of the Constitutions I gather four important elements for our further discussion:

1. Our life should be permeated by the spirit of prayer
2. Our communities should be witnesses to prayer
3. Our apostolic activity should be the outcome of prayer.
4. We should be teachers of prayer.

The daily "two hours" practice should be sustained by the constant spirit of prayer that is lived everywhere, in any situation or circumstance. This in fact makes a Carmelite true to the spirit of our forefathers.

The first point, which I consider a fundamental to our life, has to sustain the other three subsequent points. Our life should be permeated by the spirit of prayer is an invitation by both our holy parents St. Teresa of Avila who says "the Lord walks among the pots and pans" (*Foundations* 5,viii); and St. John of the Cross recommends us to use our whole being "for the sake of going to God" (*Ascent* III,24,vii). This is a fundamental option we have made through our allegiance to our Order and charism.

When this is taken care of, naturally flows the second point, i.e., to make our communities witnesses to prayer. It is normal that when the whole day is lived in intense activity directing all our senses, feelings, emotions, thoughts and imaginations to the Lord, then the "two hour" formal prayer becomes desirable. Often the two hours become tedious because throughout the day our whole person is either "result oriented for personal gain or popularity" or our work is "done out of sheer duty, fear or with a mentality 'do for the do sake'". Consequently, either our prayer becomes totally a bundle of distractions or it becomes veritably an agony in the chapel.

The third one flows from the previous two points. When one is living prayer and witnessing prayer, he does not just remain a burden to the community. The one who integrates well the above two dimensions of prayer, wishes to contribute his share, either through work at home or through his ministry. He loves the home and tries to love everyone contributing his share positively for the joy and good of the community members. Apostolic activity and/or work spring from the desire to serve the Church and the community.

Teaching prayer or becoming teachers of prayer is the last point for our consideration. This mission is an offshoot of the previous three elements lived and personalized. When we are living prayer, producing fruits of prayer there is an instinctual tendency to perpetuate the seed of prayer by teaching others the art of prayer. A Carmelite is born to sow the seed of prayer in the minds and hearts of people through his expertise in this field.

All these four dimensions of our charism make us feel at home wherever we are. When we are out we long to come back. When we are at home we long to serve the people of God and the community through work, apostolic activity and study. This in fact should be the goal of

Carmelite prayer. A Carmelite living prayer and experiencing its effects 24 hours a day will be able to say with St. Paul: "I have learnt this secret, so that *anywhere, at any time, I am content, whether I am full or hungry, whether I have too much or too little.* I have the strength to face all conditions by the power that Christ gives me" (Phil 4.12-13).

Let God bless us all in this holy venture of prayer.

Rev. Dr. Rudolf V. D'Souza OCD

Spiritual Classics: Brother Lawrence's *Practice of the Presence of God*

Saints Teresa of Avila, John of the Cross and Thérèse of Lisieux are the best known and most popular proponents of Carmelite spirituality. They are, however, not the only spiritual teachers to be found in this religious order. Lesser-known Carmelites like Brother Lawrence of the Resurrection (c. 1614-1691), is also appreciated for his wisdom and profound spiritual insights. Br. Lawrence's teachings were so valued that, after his death, many of his conversations, letters and spiritual maxims were collected in a slim volume entitled *The Practice of the Presence of God*. It has remained, for over 300 years, a spiritual classic that has found a receptive audience among those who desire spiritual peace and fullness of life.

Br. Lawrence was born Nicolas Herman in the region of Lorraine, north-eastern France, around 1614. His parents were very devout and raised him in a religious environment. He had a conversion experience at 18, which he described as a revelation of God's providence and power. He served as a soldier during the Thirty Years War (1618-1648), a violent sectarian conflict fought in central Europe. Nicolas Herman was captured by enemy forces, charged with being a spy and sentenced to be hanged. He convinced his captors of his innocence, however, and was released. His career as a soldier was abruptly ended when he was wounded fighting Swedish soldiers in Lorraine.

Nicolas' violent memories of the war impelled him to devote the remainder of his life to Christ. Encouraged by his uncle who was a Carmelite religious, he applied to be received as a lay brother at the monastery of the Discalced Carmelites on the rue de Vaugirard in Paris in 1640. He made his profession two years later and took Brother Lawrence of the Resurrection as his religious name.

Br. Lawrence was assigned menial tasks in the monastery. He worked in the kitchen for many years until, in his later years, painful gout impelled his superiors to move him to the sandal-repair shop. He accepted all his tasks uncomplainingly, having a serene, humble and joyful temperament.

Br. Lawrence's peaceful demeanor was not easily acquired. In his fifth letter, included in *The Practice of the Presence of God*, he describes the "great suffering" he endured during the first ten years of his religious life. He was rebounding between feelings of presumption and fear that that same presumption would be the cause of his damnation.

This struggle was resolved by nothing less than God's intervening grace. Br. Lawrence suddenly found himself with a deep interior peace that remained with him for the rest of his life "as he experienced and practiced the presence of God in this world".

Br. Lawrence acquired a reputation for holiness and maintained active correspondence with several people, lay and religious alike, acting as their spiritual director. He only desired to live a quiet, secluded, simple life of service to his monastic community and the men and women he encountered through his spiritual direction and correspondence. He died on February 12th, 1691, after a painful illness.

Br. Lawrence would have been largely unknown, had it not been for *The Practice of the Presence of God*. This is a book by accident. This collection of letters, spiritual maxims and snippets of conversation were compiled by Abbé Joseph de Beaufort, after Br. Lawrence's death. Abbé Beaufort was Br. Lawrence's superior and was so impressed with this humble and saintly lay brother, that he undertook the publishing of his writings, the first edition appearing in 1692.

Unfortunately, the book was handicapped by its purported Quietist tendencies. Quietism promoted the idea that spiritual perfection was obtained by totally annihilating one's own will before God to the point where one has no desire to adore God, to exercise virtue, or to confess one's sins. As a result, the book was under a cloud of suspicion for many years. Eventually, cooler, more analytical heads prevailed and the book's spiritual wisdom and orthodoxy was finally recognized.

The book itself is a very slim volume. My own copy comes to exactly 100 pages, including *Forward* and *Introduction*. An adult with even moderate reading ability could read the entire book in a little over an hour.

Anyone who hopes to acquire a spiritual 'method' or 'technique' from this book will be greatly disappointed. This book promotes no spiritual method or technique, except that of ongoing prayer. By prayer one maintains a conversation with God, enabling one to invoke His presence at all times. The author himself had little patience for methods, devotions and mortifications himself, and does not promote one to his readers. The book is more like a conversation between two friends over coffee than a spiritual manual or instructional treatise. It has an immediacy and intimacy that is both blunt and refreshing. It is a spirituality that is best practiced in the small rooms of our ordinary lives and in its mundane but necessary details. It is, in short, a book for everyone.

The book has one goal; to lead the reader to an experience of union with God. It is in the last section of the book, the *Spiritual Maxims*, where the author approximates a systematic approach to this goal. Br. Lawrence begins by reminding the reader to see God's glory in all we are and accomplish. We are unworthy of Him and totally reliant on His help and grace. By sacrificing ourselves through our sufferings and disappointments out of love of God, we submit our mind and will to Him. This is the foundation upon which we learn to live perpetually in God's presence.

This foundation is strengthened and cultivated by conversing with God several times throughout the day. Opportunities to adore God should be taken even in the midst of one's activities. This activity is not meant to replace set times for prayer, but to supplement it.

These moments of adoration, Br. Lawrence reminds his readers, is simple acknowledgment of who God is and who we are. We adore God because He is infinitely perfect and adorable. Our act of worship is to simply acknowledge who we are before God; His creatures that have been created to know, love and adore Him.

The goal of adoration is to achieve actual union with God. Actual union is a dynamic encounter between God and oneself, where one single-mindedly pursues God's love and will alone, which means divesting oneself of "tastes and pleasures, spiritual and corporal", so that God can be loved above all.

The presence of God is acquired through purity of life, acknowledging God's interior presence and to allow one's exterior actions to be conformed by His interior gaze. This will take time and practice, so one must be patient when frequent failure to do this happens. The acquiring of God's presence is a habit that one will become proficient in over time, providing one is steadfast and patient.

The benefits drawn from the presence of God is fourfold. One's faith becomes "more alive and more active" because God can be called upon immediately when the need arises. The virtue of hope also grows along with faith, as God's providence is better appreciated. A person then grows in love of God, as they prefer Him above all creatures. Finally, in the living out of these three theological virtues, one's life becomes a perpetual offering of adoration and love to God.

The spiritual writer Fr. Henri Nouwen said of this book: "This simple but difficult way of Brother Lawrence is indeed a great challenge for us today. It is a hard way worth following. It is the way to God."

Rev. Fr. Dale Normandeau

Our Lady of the Valley Church, Coldstream, B.C.

Spiritual Assistant, Community of St. Teresa of Jesus of the Andes, Vernon BC

APPOINTMENT OF SECRETARY TO THE SECRETARIAT

Virginia Concon has been appointed as Secretary to the Secretariat to assist with administration matters, correspondence and special projects under the direction of the President of the Secretariat and the Provincial Delegate. Virginia will be distributing emails and corresponding with the membership as directed. She is a member of the Study Group of Our Lady of Mt. Carmel, North Vancouver.

WELCOME TO CANADA, FR. STENY MASCARENHAS

Fr. Steny Mascarenhas, OCD was born on June 4, 1974 to Albert and Alice Mascarenhas. He is the 5th child of 7 children of which two brothers and one sister have dedicated themselves to the service of the Lord as religious. He comes from the little town of Bajagoli, Karnataka, South India.

Fr. Steny joined the Discalced Carmelite Order in 1991 after his 10th grade. Following four years of seminary training, he made his religious profession in 1996. He graduated in B.A from the University of Mysore, P.G. Diploma in Yoga, Masters in Human Resource Management (MHRM), and Masters in Science of Yoga (MSC in Yoga) from the University of Annamalai Chidambaram, T.N. South India. He pursued his theological studies at St. Joseph's Seminary in Mangalore where he obtained a degree in Theology (BTH).

He was ordained on December 29, 2003. After his ordination, he was Assistant to the Parish Priest at St. Michael Church, Belur, Karnataka, India. From there he was sent to Goa as Assistant Pastor at Our Lady of Fatima Chapel and the Superior at the Fatima Retreat Centre. After 6 years of his service and pastoral experience, he was appointed as Assistant Director and Administrator at the Holistic Integral Spirituality Centre "Dhyana Sadhana" in Mysore. Having served there for two years, our Provincial appointed him to London, ON Canada.

Since his arrival on May 15th 2012, Fr. Steny has been in residence at St. Andrew the Apostle Parish. He is serving as Associate Pastor at St. Peter Cathedral, London, ON.

Welcome Rev. Fr. Alfredo Pereira to the Carmelite Community in Canada



On 2nd August, 2012 Rev. Fr. Alfredo Pereira was warmly welcomed to the Carmelite Community at St. Edmund's Parish. Rev. Fr. Alfredo Pereira hails from Goa and is a Canadian Citizen now. He worked in Calgary Diocese and was promoted to the Carmelite Way of life by Rev. Fr. John Alex Pinto OCD. He will live with the Carmelites and will decide to join the Novitiate within a few months from now.

Re-assignments of Friars

Fr. Jerome Mascarenhas and Fr. Vijay Martin - St. Aloysius Church, Kitchener, ON
Fr. Mario Fernandes - St. Michael Church, Dunnville ON
Fr. Gabriel Dias - St. Elizabeth Church, Wainfleet ON
Fr. Melvin Pinto from Tanzania - St. Thomas More Church to Calgary, AB
Fr. Steny Mascarenhas - St. Andrew the Apostle Church, ON

We extend a very warm welcome to Fr. Steny Mascarenhas OCD and Fr. Melvin Pinto OCD.
Welcome to Canada!

DISCALCED CARMELITE FRIARS
Canadian Community - Karnataka-Goa Province



Rev. Fr. Archibald Gonsalves OCD
Provincial, Karnataka-Goa Province



Rev. Fr. Rudolf D'Souza OCD
Regional Superior
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 Parish
North Vancouver BC



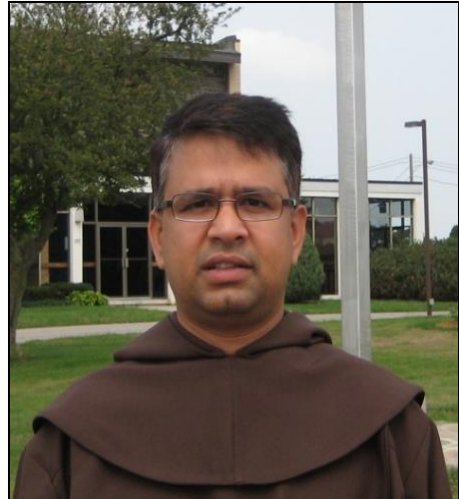
Rev. Fr. Gabriel Dias OCD
St. Elizabeth Parish, Wainfleet ON



Rev. Fr. Mario Fernandes OCD
St. Michael Parish, Dunnville ON



Rev. Fr. Boniface D'Souza OCD
Chaplain - St. Paul's Hospital, Vancouver BC



Rev. Fr. Ranjan D'Sa OCD
St. Andrew The Apostle Parish, London ON



Rev. Fr. Jerome Mascarenhas OCD
St. Aloysius Parish, Kitchener, ON



Rev. Fr. Vijay Martin OCD
St. Aloysius Parish, Kitchener, ON



Rev. Fr. Steny Mascarenhas OCD
St. Andrew The Apostle Parish, London ON



Rev. Fr. Melivin Pinto OCD
St. Thomas More Parish, Calgary AB

The OCDS Community: Its Purpose and Role in the Secular Vocation

The monthly meeting of our OCDS Community is an essential part of the formation of those whom God has called to embrace a vocation in the Teresian Carmel.

Whether we are called to monthly attendance as members of the Community, members of the Council or Directors of Formation, or find ourselves orbiting as a distant member; it is into the Community that our Promise incorporates us, and it is from the Community that we draw direction and support for the daily incarnation of our vocation.

I have already written something about our response to this reality and how we are called to serve within the Community. I have now been asked to say something concerning the obligations of the OCDS Community to the individual member.

What is the purpose of a Secular Community?
How should a Community be structured in order to fulfill this purpose?

Much of the mechanics of this have been accurately laid out for us in the Manual of Formation under the headings *Local Statutes For Canada* and *General Formation Information and Guidelines*. These structures and regulations find their origin in the OCDS Constitutions, which are the specific expression of the Rule of St. Albert written by seculars for seculars. The Rule of St. Albert is the foundation of the Order of Carmel itself.

In essence, the local OCDS Community should be a direct incarnation of these documents, and it is to these documents it should turn for discernment and clarification in every circumstance.

Many of the conflicts and divisions that members experience within the OCDS Community spring from an unclear understanding of the purpose of an OCDS Community.

Some individuals within a community setting, as well as some isolated members without access to the community, feel and or complain that a community should be involved in an endless assortment of activities and devotions, similar to Martha's complaint to Jesus that Mary should be told to get up and help with the work.

Yet Christ admonished Martha for this complaint, asserting that Mary had chosen the better part, and He affirmed it would not be taken away from her. This better part is to walk the way of perfection: to be interiorly crucified with Christ through obedience to the Will of God. This is perfect contemplation. This is not to be taken away from us, and we should be very careful to not forsake it ourselves.

Therefore, the local OCDS Community must be the place that seeks to illuminate St. Teresa's Way of Perfection through reading and discussion and equally teach in a practical way how to grow in the way of perfection through the example of fraternal charity and encouragement rendered by its members to one another.

The Community is called to walk with the candidates and the members as they enter and re-enter into the writings of our Founders; to explain and assist in discernment of the nature of the evangelical counsels, to be able to both form and inform minds and hearts in all aspects of the Carmelite charism.

The OCDS Community is to be a place where fraternal charity is learned and incarnated, by offering moral support and companionship as an oasis after a month of journey. This fraternal charity finds its source in a spiritual love that thrives among those who are actively seeking to conform themselves to the Will of God through an active and passive forsaking of self.

The seculars who originally gathered on Mount Carmel had this exact purpose in mind when they turned to the Bishop of Jerusalem, St. Albert, and asked him write a Rule that would give the form and structure of a community to this type of commitment. Herein lies the essential work of the local OCDS Community and it is obligated to perform this work before any other and even to the exclusion of any other.

The OCDS Community has the mandate of fostering the secular Carmelite vocations God sends to it; we are to remain dedicated to this. The place for apostolic activity and for involvement in devotions and social justice lie outside of the monthly meeting in the personal lives of each member.

The Community cannot become the instrument of any other work other than the one it has been formed to do. If we depart from the purpose for which the Community exists we will quickly find ourselves wandering and searching for direction in this movement and that devotion.

The OCDS Community cannot become the instrument or channel for any social, charitable, personal or political cause. Instead, any and all worthy works within the Church that the OCDS member undertakes must become secondary to the essential purpose of the OCDS Community; again, that is, to form and direct those who have received a vocation in the charism given to St. Teresa of Avila and St. John of the Cross.

It follows that the individual member must first and foremost seek to support the work of the OCDS Community; the mandate of the Community is the mandate of each member of the Community.

When a member or candidate displays an inability or an unwillingness to participate in the essential work of the Community it is a strong indicator of not having or not wishing to embrace a vocation to the OCDS.

Each individual member is asked to lay aside their preferences in devotions, their political opinions, and the types of social interactions and personalities they are familiar and comfortable with and give themselves to the work of the Community with an active and sincere charity towards every other person in the Community. Individual members are called to grow into a humble and detached maturity in which they realize they are explicitly called to serve the OCDS Community as well as be served by it. This is the interior mortification the OCDS Community asks of those who seek union with God.

Therefore, it may be that God is calling a member to incarnate any number of good works into his/her personal life; but when a vocation to the OCDS is present, it is understood that he/she is required to choose the work of the Community as the first work.

We are called to be crucified interiorly with Christ (this is perfect contemplation!) and it is the obligation of the OCDS Community to be directing and supporting each member towards this end.

Understanding that it is God Who affects union with Himself, there still remains much that can be done to work the earth of our hearts and minds as we wait on the rain of God's grace.

Within the monthly meeting the Community can assist the members by providing speakers concerning all aspects of Carmelite spirituality and or the historical progression of the Order, works explaining and expounding the writings of the Founders and other Carmelite saints, explorations and research done on the evangelical counsels, even talks exploring cultural and artistic aspects of Carmel. (Consider the sketch St. John of the Cross made of Christ on the Cross or the play St. Therese wrote and performed in her Carmel!)

This is an inexhaustible list, but in general we seek that which advances people in understanding and finding their home in Carmel, in practicing Teresian mental prayer, in embracing the evangelical counsels we have promised to incarnate. The Community is to seek everything which enlightens the member's hearts and minds as concerns the Carmelite charism-it is this that fulfills the obligation of the Community with respect each to vocation within it.

The Council, having the primary responsibility for forming members in the Carmelite charism, has the obligation of safeguarding the vocation of each member by remaining focused on this task. It is totally inappropriate for the Council to introduce various pious devotions and practices into the monthly meeting, or to require members to align themselves with particular social justice movements or political factions within the Church, and it is understood that the individual member is prohibited from doing this as well.

God has sent people to the Community for the purpose of exploring and perhaps committing themselves to the OCDS vocation and they are never to be regarded as new recruits for a fervent project that a member of the Community has in mind. The Council is to be watchful that this is not occurring.

The purpose of the Community is to direct the members to seek perfect conformity to the Will of God according to the charism given to St. Teresa of Avila and St. John of the Cross.

The Rule of St. Albert facilitates this conformity with a prescription of interior mortification through a commitment to fraternal charity in a communal life. Consider that it was the gradual loss of this singular commitment to communal life in fraternal charity that led to a loss of the interior mortification required for perfect conformity to God's Will. This necessitated the Reform. The coming and goings of a busy parlor within each convent fractured the recollection of the nuns, drawing them further and further from fraternal charity by allowing them to pick and chose who they wished to socialize with and what they desired to devote their time to.

Specifically it was the removal of all that distracted the nuns from the work of prayer and fraternal charity within the Community that St. Teresa labored to achieve. Being the Master of Prayer, she promoted this type of detachment not only within the monasteries she founded based on the Reform, but to all who desired perfect contemplation. St. Teresa regarded this detachment as wholly necessary if a person wished to begin to journey inward towards union with God.

When called to be Prioress of her original monastery, the Incarnation, St. Teresa again employed this principle. The Incarnation monastery was in a state of collapse- not even being able to feed the nuns on a daily basis. Many of the nuns were furious when St. Teresa was installed as Prioress and they feared her rumored strict ways. Although the women of the Incarnation had not promised total enclosure St. Teresa quickly obtained the keys to the parlor and the front door. She brought order to the convent

of the Incarnation by removing everything that did not contribute to a communal life of fraternal charity and prayer. The nuns were to discover that this type of mortification produced spiritual as well as physical fulfillment.

The OCDS Community is to be focused on one thing, the work of directing and walking on the way of perfection according to our Constitutions and the charism given to us by St. Teresa of Avila and St. John of the Cross.

This focus must be found in each individual member and in the Community as a whole. It is necessary that the Council of each Community safeguard the better part we have been given, regardless of whether people are disappointed because they wanted a social group to belong to, or a place in which to expand their own projects.

There is no end of voices calling for attention within the Church today, but we are called to listen attentively for only One Voice, that of Jesus Christ in the Gospels.

Jennifer McDiarmid OCDS
Central Director of Formation

FIRST CONGRESS – WESTERN CANADA OCDS & SILVER JUBILEE CELEBRATION OF FR. RUDOLF D’SOUZA OCD



(Above) Fr. Jerome Mascarenhas makes a presentation to Fr. Rudolf D'Souza



(Above) Fr. Jerald D'Souza, Fr. Rudolf D'Souza, Fr. Jerome Mascarenhas and Fr. John Pinto

FIRST CONGRESS – WESTERN CANADA OCDS SILVER JUBILEE CELEBRATION OF FR. RUDOLF D’SOUZA OCD

On March 24, 2012 St. Edmunds’s Church, North Vancouver, B.C. was filled with excitement and anticipation. History was about to be made! The First Congress of Western Canada OCDS was to take place.

It was also an occasion to congratulate Fr. Rudolf D’Souza OCD, Regional Superior and Pastor of Guardian Angels Parish, on his Silver Jubilee which was celebrated with a grand function in India on February 24, the day of his ordination. Participating in the event were OCDS Community members of Western Canada with family, parishioners and guests who wished to learn more about the Discalced Carmelite Secular Order.

Everyone gathered in the church with the parishioners for the Morning Prayer led by Fr. Jerald D’Souza OCD, Pastor and OCDS Provincial Delegate and Fr. Jerome Mascarenhas OCD, Assistant Pastor. A Eucharistic Celebration followed with Fr. Rudolf D’Souza as the main celebrant with Fr. Jerald D’Souza and Fr. Jerome Mascarenhas con-celebrating. Fr. John Alex Pinto OCD, Pastor of St. Thomas More Parish, Calgary, Alberta arrived just in time to grace the occasion.

In his homily, Fr. Rudolf reminded everyone about the fruitfulness of our spiritual exercises. He said they must help us to grow interiorly and foster love toward God and our neighbor; otherwise, these spiritual exercises would be in vain. Fr. Jerald expressed his best wishes to Fr. Rudolf and Fr. Jerome presented him with a beautiful bouquet of red roses. The OCDS Members of Western Canada also extended their best wishes and congratulations with a bouquet of bright yellow roses presented by Bella Castillo and Marie Chew of St. Joseph and St. Teresa of Jesus Communities respectively.



(Above) Marie Chew & Bella Castillo making a presentation to Fr. Rudolf D’Souza



(Above) Secretariat Officers Jennifer McDiarmid, Molly Diaz, Provincial Delegate Fr. Jerald D'Souza, and Guest Speaker Teresa Martinez of Mid-Eastern Canada OCDS

After Mass, Congress attendees proceeded to the school gym for registration and fellowship over a delightful breakfast spread prepared by the Catholic Women's League of St. Edmund's Parish before the much-anticipated talks of Teresa Martinez, the guest speaker. Teresa Martinez joined the OCDS 26 years ago and is a well respected member of the OCDS Secretariat, Mid-Eastern Jurisdiction and a pillar of the OCDS Communities.

Touched by the hospitality extended by the OCDS members, Teresa thanked and congratulated everyone for achieving a historical event in our jurisdiction - a milestone to be proud of – the First Congress of the Western Canada OCDS. The theme of the Congress, “Following St. Teresa in the Secular Life” was chosen to allow us to reflect on the aspects of the writings and teachings of St. Teresa of Jesus as they relate to lay people.

The topic of the morning session was “Correct Formation equals Survival” and the afternoon topic was “Living St. Teresa in the Secular World”.

“Vocation in Carmel is a personal gift from God! The vocation in Carmel assists us to live our faith in a more authentic manner and teaches us how to be holy, both of which prepare us for our mission. We are not called just for ourselves to be holy. We are called to Carmel to make our people holy by our example to bring people to God. It is every member's personal obligation to conscientiously participate in the whole formation to enable us to sanctify the world by our prayers as well as by our example.”

It was the conviction of St. Teresa that when people sought the kingdom of God first, and even exclusively, all other aspects of their lives became ordered in God.

The resulting transformation of the Incarnation speaks to the wisdom of her methods. So let us leave off being busy about many things when only one is necessary.

Everyone joined in for an Italian buffet lunch before the afternoon session. Teresa's inspiration in her second talk, “Living St. Teresa in the Secular World”, came from the Collected Works of St. Teresa de Avila, on Prayer, Interior Disposition in Prayer, Attitudes that Facilitate Mental Prayer, Making a Recollected Prayer, Discursive Reflection and Infused Contemplation. St. Teresa's writings rose out of her personal story and encounter with God. They bring joy to a soul that's thirsting to know God, to love and serve Him better.

Each of Teresa's talks was followed by an opportunity for questions and answers. Our hope is that the experience of the Congress will enliven and deepen our Carmelite life, not only as individuals, but also as communities across Western Canada.

Fr. Jerald thanked Teresa for her words of wisdom, support and encouragement as well as all attendees for their participation in the First Congress of Western Canada OCDS. Molly Diaz, President of the Secretariat, also expressed her gratitude to Teresa and made a presentation to her on behalf of all members.

The Congress concluded with Sunday Anticipated Mass.

First Congress of Western Canada OCDS



Fr. Jerome Mascarenhas with Calgary OCDS Members
Marilyn Huber, Marge Patipanakoon & Carla Jane Romeo



OCDS Members of various communities & guests

First Congress of Western Canada OCDS



OCDS Members & Guests



Molly Diaz giving a presentation to Teresa Martinez

THANK YOU TO THE CWL OF ST. EDMUND'S PARISH

We acknowledge and thank the Ladies of the CWL of St. Edmund's Parish for their endearing support and generosity towards our Congress and all our events at St. Edmund's. Their hospitality and fraternal charity demonstrates true Carmelite spirituality. May God reward them all for the good work they do in the vineyard of the Lord.

Feast of Our Lady of Mt. Carmel at St. Edmund's Church

The Feast of Our Lady of Mt. Carmel was preceded by a 9-day Novena at St. Edmund's Church and culminated with solemn Mass on July 16th. The details of the celebration from the decorations to the beautiful liturgy were carefully and lovingly orchestrated by Fr. Jerald D'Souza OCD. The entrance hymn "Sing of Mary pure and lowly" reminded us of Our Lady's simplicity and humility which set the tone of the celebration.

Monsignor Gregory Smith, the Pastor of Christ the Redeemer Church, was the main celebrant and the con-celebrants were OCD Friars Rudolf D'Souza, Jerald D'Souza and Mario Fernandes together with Reverend Fathers James Comey, Reynaldo Usman, John Brioux OMI and Terry McNamara, OMI.

Fr. Jerald sang a solo rendition of the Flos Carmeli before the Gospel reading by Fr. Rudolf D'Souza. In his homily, Monsignor Smith reminded us that Mary is our Mother. The Church invites us to make a place for Mary in our homes and in our hearts. This can be done in many ways. The recitation of the Rosary and the wearing of the Scapular are clearly ways of drawing closer to Mary, as well as the praying of the Memorare. "We are richly blessed to have Mary as our Intercessor and Guardian of the Truth about her Son!" He concluded his homily with the prayer, "Under thy protection, O holy Mother of God, despise not our petitions in our needs but for all ages deliver us all, O Virgin and Blessed Virgin Mary".

The Mass concluded with everyone joyfully and vociferously singing the Salve Regina.



(Above L to R) Fr. Jerald D'Souza, Msgr. Gregory Smith and Fr. Rudolf D'Souza

Feast of Our Lady of Mt. Carmel at St. Edmund's Church



OCD Friars with Carmelite Sisters & guests



OCDS members with Fr. Rudolf D'Souza

3RD ANNUAL MEETING WESTERN CANADA OCDS

On June 29, 2012 the Feast of Peter and Paul Apostles, Fr. Jerald D'Souza OCD, the Provincial Delegate together with the Secretariat presided over the 3rd annual meeting with the Presidents and Directors of Formation of the Western Canada OCDS Communities.

The six communities were well represented with members from Vernon, Calgary and Edmonton travelling mainly by air to attend the event, a clear indication of their commitment to the Order.

The meeting was hosted at St. Edmund's Parish and was held on the evening of Friday June 29 and the morning of Saturday, June 30. Being the 3rd meeting, the assembly seem to have developed a good rapport with each other so discussions flowed freely and openly. Various situations and challenges were discussed and resolved while other matters were to be given future consideration and resolution. Some of the topics were formation syllabus, absenteeism and various aspects of cultivating community.

On Saturday morning, attendees joined the parishioners for Morning Prayer and the celebration of Mass. The ladies of the Catholic Women's League generously and lovingly prepared breakfast and lunch.

It was resolved that the 2013 Annual Meeting will take place at St. Edmund's Parish on October 4, 2013.

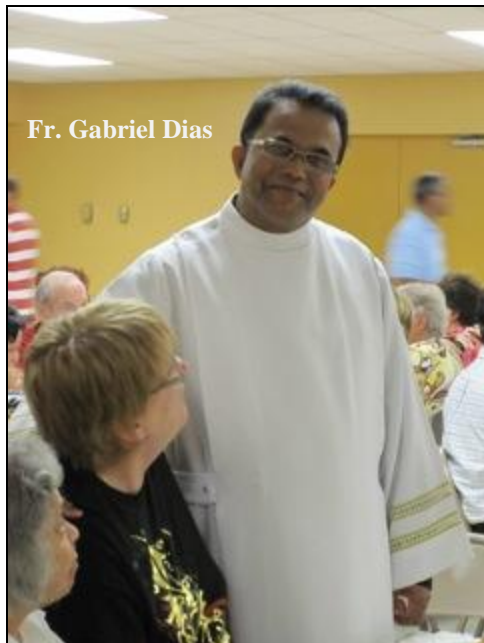


3RD ANNUAL MEETING WESTERN CANADA OCDS



Farewell to Fr. Gabriel Dias

On July 14, 2012 the OCDS Community of St. Joseph joined the parishioners of St. Thomas More at a farewell dinner party for Fr Gabriel Dias, who has been assigned to St. Elizabeth Church, Wainfleet ON. Fr Gabriel was honoured with songs, speeches and a beautiful cake.. A special book was presented to him by the children of the parish.



Fr. Gabriel Dias



Members of St. Joseph OCDS



Fr. John Pinto joined in the festivities

Farewell Fr. Jerome Mascarenhas



Above: Fr. Jerald D'Souza & Fr. Jerome Mascarenhas

St. Edmund's Parish gathered on Saturday, June 23, 2012 for a farewell celebration in honour of their Asst. Pastor, Fr. Jerome Mascarenhas, who was appointed as Pastor of St. Aloysius Parish, Kitchener, ON.



Above: Fr. Jerome Mascarenhas at St. Edmund's Church on his farewell weekend

FAREWELL TO FR. MARIO FERNANDES

The Community of Teresa of Jesus, Richmond gathered together for an intimate dinner of home cooked offerings at the home of one its members to bid farewell to Fr. Mario, their Spiritual Assistant. Lourdes and Greg Torroba reminisced about their first meeting with Fr. Mario at the airport and his early days in Canada. Fr. Mario gave the group parting words on community. Everyone wished Fr. Mario well on his appointment to St. Michael Parish, Dunnville ON.



MONASTERIES

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

UPCOMING OCDS EVENTS

- September 23 Day of Recollection
St. Teresa of Jesus of the Andes, Vernon
Spiritual Director: Fr. Don Wilson
Place: Monastery of the Carmel of St. Joseph, Armstrong, BC
- September 24 Ceremonies
St. Teresa of Jesus of the Andes, Vernon
Officiating Priest: Fr. Don Wilson
Place: Monastery of the Carmel of St. Joseph, Armstrong, BC
- September 25 Ceremonies
St. Joseph, Calgary
Officiating Friar: Provincial, Father Archibald Gonsalves OCD
St. Thomas More Church, Calgary AB
- October 6 Ceremonies
St. Teresa of Jesus, Richmond
St. John of the Cross, Langley
Our Lady of Mt. Carmel , N. Vancouver
St. Joseph, Vancouver
Officiating Friar: Provincial Delegate Father Jerald D'Souza OCD
Place: St. Edmund Church, North Vancouver BC

ARTICLES

If you have pictures or articles on community events, 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:

P.O. Box 43011, Richmond Centre P.O. , Richmond BC Canada V6Y 3Y3
Fr. Jerald D'Souza, OCD Provincial Delegate jerryocd@shaw.ca
Molly Diaz ocds President mdocds@yahoo.ca
Jennifer McDiarmid ocds Central Director of Formation jmdocds@telus.net

COMMUNITIES

St. Teresa of Jesus, Richmond BC

Meetings: Third Saturday of the month
Place: St. Paul Church, Richmond
Time: 9:00 a.m.
President: Molly Diaz ocds
Tel: 604-275-3740
Sp. Assistant: TBA

St. Joseph, Calgary AB

Meetings: Fourth Sunday of the month
Place: St. Thomas More Church, Calgary
Time: 1:00 p.m.
President: Marge Patipatanakoon ocds
Tel: 403-288-2296
Sp. Assistant: Fr. John Pinto OCD

St. Teresa of Jesus of the Andes, Vernon BC

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

St. John of the Cross, Langley BC

Meetings: Second Saturday of the month
Place: St. Joseph Church
Langley
Time: 2:00 p.m.
President: Joey Zapanta ocds
Tel: 604-560-2038
Sp. Assistant: Fr. Jerald D'Souza OCD

STUDY GROUPS

Our Lady of Mt. Carmel , N. Vancouver BC

Meetings: Third Saturday of the month
Place: St. Edmund's Church
North Vancouver
Time: 8:15 a.m.
Leader: Marilyn Cunada ocds
Tel: 604-931-1555
Sp. Assistant: TBA

St. Joseph, Vancouver BC

Meetings: Second Saturday of the month
Place: Guardian Angels Church
Vancouver
Time: 8:15 a.m.
Leader: Bella Castillo ocds
Tel: 604-325-8420
Sp. Assistant: Fr. Rudolf D'Souza OCD

OFFICE OF STATISTICS

Grace Aleong is responsible for the maintenance of membership lists, updating of member formation status, requests for Masses, various forms, scapulars, Constitution booklets, and Ritual booklets.

Email address: westerncanadaocds@yahoo.ca

Masses are offered by the OCD Friars of the Tanzania Mission, Africa.

WEBMASTER

Virginia Concon has been appointed webmaster of our newly established website for the OCDS
www.ocdswest.ca Email address: ocdswest@gmail.com



St. Joseph

***Patron Saint
Western Canada***

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