

# *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 Disalced Carmelites*

**August 2013**

**Edition 2013.011**



**CASA GENERALIZIA CARMELITANI SCALZI**  
Segretariato per l'Ordine Secolare e Istituti Aggregati

*Dear Friends in Christ and in the Teresian Carmel,*

With joy I am writing to the *Flos Carmeli*. I wish you the peace of Christ and that you walk in the steps of Jesus.

This year, we are celebrating the “Year of faith”. In this year, we are called to deepen the knowledge of faith received in Baptism and consequently of the Person of Christ.

For us in Carmel, with Jesus, the Virgin Mary is a model of faith. Her presence is very important. She teaches us to be disciple of his Son. As say the OCDS Constitutions:

“She teaches us to listen to God’s Word in Scripture and in life, to believe in it in every circumstance in order to live its demands. All this she did, without understanding many things; pondering all in her heart (Lk 2:19, 50-51) until light dawned through contemplative prayer” (n. 29).

Therefore, go ahead in the responding to the call of the Lord: in prayer, in the active participation in the meetings of the Community, in the mission of proclaiming the Gospel! They are means by which faith is strengthened and witnessed. With Mary, our Mother, and her spouse, St. Joseph, always seek to do the Will of God, in the spirit of faith, hope and charity.

May God bless you

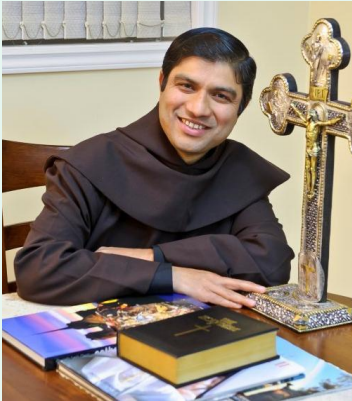
With fraternal greetings,  
Fr. Alzinir Francisco Debastiani OCD



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***Those who love Me will keep My Word, and My Father will love them, and We will come to them and make Our home with them. – John 14:23***

The Word of the Lord comes to us when we come together as a community. Faith, like love, is meant to be shared, not kept within. Sharing our faith with our brothers and sisters in a faith-filled community can be both spiritually and physically healing.

I had the great privilege to attend the OCDS Congress in Portland from 20 - 23 June, 2013. While I have attended many congresses/conventions such as CWL, Knights of Columbus, Hospital Chaplains, this Secular Discalced Carmelite Congress was set apart from the others and quite distinct. More than 430 people gathered from east to west and north to south with the goal of achieving an in-depth understanding of the profound lessons the Interior Castle of St. Teresa of Avila has to offer. I left this Congress with a deeper appreciation of the ocds vocation in living the Charism of Carmel and above all the great sense of purpose displayed by those who attended.

The two distinct factors which impressed me were:

- As all gathered before Mass in the conference hall, there was silence, an atmosphere of contemplation and meditation.
- There was a strong sense of community which prevailed. The joy of all who attended was visible by their sharing, caring and personal interaction with each other, particularly by their awareness and going out of their way to serve the needs of the elderly and disabled amongst them. Such peace, joy and caring that stems from souls that are free and walking in truth.

I had an opportune conversation with a lady who had been an OCDS for the last 25 years. I remarked that this was her Jubilee year and she smiled with notable ease as she affirmed this. We spoke so freely and at great length with one another and I was deeply inspired to learn how her parents had pioneered her path to the OCDS.

Through their own deep faith, quiet examples, loving prayers and devotion to Our Lady of Mount Carmel and the scapular, she came to know about Carmel and the promises. While at university, God had also channelled His graces of faith to her through a friend who had given her a book of St. Therese. Subsequently she joined the OCDS and is so in love with Carmel.

Leaders, those in office and professed members set examples and assist other members in achieving the openness, communication and dialogue necessary for good community. After 25 years as a Carmelite and holding office as president, I marvelled that this lady had recognized that every community is made up of many flawed visions and partial insights. She had seen her community change attitudes from problems to the present spiritual maturity of its members. This was not a painless project or an immediate success. They are still growing; still learning how to identify and acknowledge their differences; and to allow those differences to help them grow as a community. She remarked that the spiritual maturity of the community tells us the Mansion it is in. She stated that this Congress will help each community to establish which Mansion it is in.

I was really impressed when she imparted that only spiritual maturity and union will help us solve our day to day problems in the family, at the work place and in our community. To strive for human closeness and spiritual cohesion, one need not conform to the crowd, but by going out towards others and making a contribution.

This brings to mind the Seventh Dwelling Places, Chapter 4, Paragraph 6, “O my Sisters! How forgetful this soul, in which the Lord dwells in so particular a way, should be of its own rest, how little it should care for its honor, and how far it should be from wanting esteem in anything! For it is with him very much, as is right, it should think little about itself. All its concern is taken up with how to please him more and how or where it will show God the love it bears him. This is the reason for prayer, my daughters, the purpose of this spiritual marriage: the birth always of good works, good works.”

I urge you, therefore, to read and study the Interior Castle of St. Teresa of Avila, establish which Mansion you are in and strive for the Seventh Mansion. What are the obstacles and shortcomings you face every day? Strive to overcome them and to fulfill your promises. Strive for perfection and finally attain spiritual union in the Seventh Mansion leading not only to good works but a spiritually mature community; to walk in truth and with quiet certitude in your journey to Carmel; to

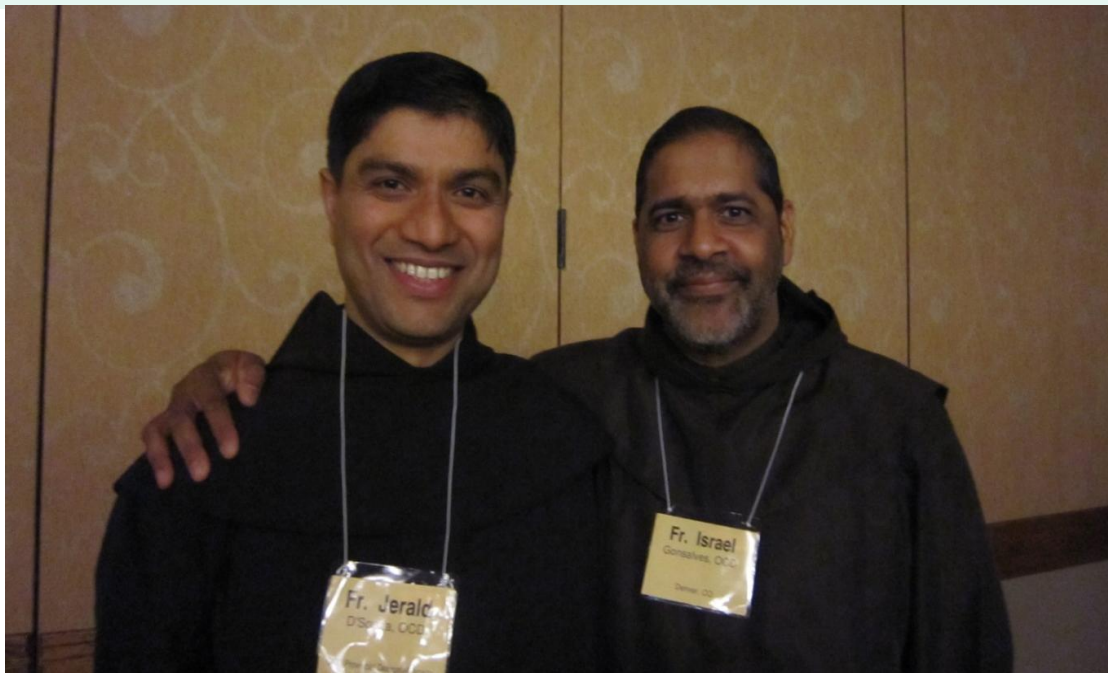
be a shining light to those around you; and to become a dwelling place for God in the Spirit.

Romans 12:2 *Do not conform yourselves to this age but be transformed by the renewal of your mind, so that you may judge what is God's will, what is good, pleasing and perfect.*

The fragrance of flowers spreads only in the direction of the wind but the goodness of the person spreads in all direction. The Carmelites see in the Blessed Virgin Mary a perfect model of the interior life of prayer and contemplation to which Carmelites aspire, a model of virtue, as well as the person who was closest in life to Jesus Christ. Like Elijah who retreated interiorly to Carmel to wait upon the Lord in faith and prayer, devotion to Our Lady of Mount Carmel is a special call to the interior life, which is predominantly a Marian life. Our Lady wants us to resemble her in heart and spirit. If we gaze into Mary's soul, we shall see that grace in her has flowered into a spiritual life of incalculable wealth – a life of recollection, prayer, un-interrupted oblation to God and intimate union with Him.

1 Corinthians 6:17 But he who is joined to the Lord is one spirit with Him.

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



**Above: Fr. Jerald D'Souza and Fr. Israel Gonsalves at the Congress.  
It was a surprise and unexpected reunion for both.**





**2013-07-07 Vatican Radio (Vatican Radio) Pope Francis: Sunday Angelus (full text)**

Pope Francis prayed the Angelus with pilgrims and tourists gathered in St Peter's Square this Sunday. Ahead of the traditional prayer of Marian devotion, Pope Francis spoke of the common missionary mandate of all the baptized, as well as the special way in which those called to priesthood and religious life respond to the common Christian vocation. The Holy Father also praised the courage of those discerning vocations, and asked for the prayers of all the faithful in their behalf. After the Angelus, Pope Francis returned to discuss his Encyclical, *Lumen fidei*, which he released this past Friday. Below, please find Vatican Radio's English translation of his remarks.

Dear brothers and sisters!

First of all I want to share with you the joy of having encountered, yesterday and today, a special Year of Faith pilgrimage: that of seminarians & novices. Please pray for them, that their love for Christ might mature more and more in their lives and that they might become true missionaries of God's Kingdom.

This Sunday's Gospel (Lk 10:1-12.17-20) speaks to us precisely of this: of the fact that Jesus is not an isolated missionary, does not want to fulfill his mission alone, but involves his disciples. Today we see that, in addition to the Twelve Apostles, He calls seventy-two others, and sends them into the villages, two by two, to announce that the Kingdom of God is near. This is very beautiful! Jesus does not want to act alone, He has come to bring to the world the love of God and wants to spread that love with a style of communion and fraternity. For this reason, he forms immediately a community of disciples, which is a missionary community. Right from the start, He trains them for the mission, to go [on the mission].

Beware, however: the purpose is not to socialize, to spend time together – no, the purpose is to proclaim the Kingdom of God, and this is urgent! There is no time to waste in small talk, no need to wait for the consent of all – there is need only of going out and proclaiming. The peace of Christ is to be brought to everyone, and if some do not receive it, then you go on. To the sick is to be brought healing, because God wants to heal man from all evil. How many missionaries do this! They sow life, health, comfort to the peripheries of the world.

These seventy-two disciples, whom Jesus sent ahead of him, who are they? Whom do they represent? If the Twelve are the Apostles, and therefore also represent the Bishops, their successors, these may represent seventy-two other ordained ministers - priests and deacons - but in a wider sense we can think of other ministries in the Church, catechists and lay faithful who engage in parish missions, those who work with the sick, with the various forms of discomfort and alienation, but always as missionaries of the Gospel, with the urgency of the Kingdom that is at hand.

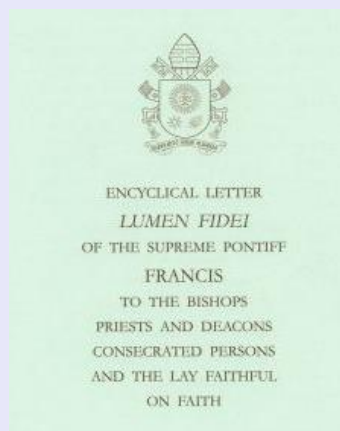
The Gospel says that those seventy-two returned from their mission full of joy, because they had experienced the power of the Name of Christ against evil. Jesus confirms this: to these disciples He gives the strength to defeat the evil one. He adds, though: “Do not rejoice that the spirits

submit to you, but rejoice that your names are written in heaven. (Luke 10:20)” We should not boast as if we were the protagonists: the protagonist is the Lord [and] His grace. Our joy is only this: [in] being His disciples, His friends. May Our Lady help us to be good servants of the Gospel.

### **After the Angelus, Pope Francis returned to discuss his Encyclical *On the Light of Faith***

“Dear brothers and sisters,

As you know, two days ago was published the Encyclical Letter on the subject of faith, entitled *Lumen fidei*, “The light of faith”. For the Year of Faith, Pope Benedict XVI had started this Encyclical, which follows on from those on charity and hope. I picked up this project and I have finished it. I offer it with joy to the whole People of God: in fact, especially today, we need to go to the essentials of the Christian faith, to deepen it, and to measure current issues by it. But I think that this encyclical, at least in some parts, can also be useful to those who are searching for God and for the meaning of life. I put it in the hands of Mary, the perfect icon of faith, that it may bring in the fruits that the Lord wants..... To all, a happy Sunday! “ <http://www.news.va/en/news>



### **Lumen Fidei (“the Light of Faith”)**

1. The light of Faith: this is how the Church’s tradition speaks of the great gift brought by Jesus. In John’s Gospel, Christ says of himself: "I have come as light into the world, that whoever believes in me may not remain in darkness" *Jn* 12:46). Saint Paul uses the same image: "God who said ‘Let light shine out of darkness,’ has shone in our hearts" (*2 Cor* 4:6). The pagan world, which hungered for light, had seen the growth of the cult of the sun god, *Sol Invictus*, invoked each day at sunrise. Yet though the sun was born anew each morning, as clearly incapable of casting its light on all of human existence. The sun does not illumine all reality; its rays cannot penetrate to the shadow of death, the place where men’s eyes are closed to its light. "No one — Saint Justin Martyr writes — has ever been ready to die for his faith in the sun".<sup>[1]</sup> Conscious of the immense horizon which their faith opened before them, Christians invoked Jesus as the true sun "whose rays bestow life".<sup>[2]</sup> To Martha, weeping for the death of her brother Lazarus, Jesus said: "Did I not tell you that if you believed, you would see the glory of God?" (*Jn* 11:40). Those who believe, see; they see with a light that illumines their entire journey, for it comes from the risen Christ, the morning star which never sets.

**The first encyclical of our Holy Father, Pope Francis was released at the Vatican on July 5, 2013. To read the full encyclical, visit <http://www.vatican.va>**

## **MOUNT CARMEL FEAST**

### **An Invitation to Prayer and Spiritual Empowering**



#### **PART ONE** Rev. Dr. Rudolf V. D' Souza OCD

On 16<sup>th</sup> July the Catholic Church celebrates the feast of Our Lady of Mount Camel, and on 20<sup>th</sup> July the Feast of St. Elijah. Both these commemorations spell out the importance of prayer and spirituality; and the significance of "CARMEL". The word 'Carmelite' is derived from the Old Testament; and precisely its mention is found in the I Kings Chapter 18, where the adventurous Prophet Elijah has a religious appointment with the prophets of Baal. On Mount Carmel he gives witness to the Living God offering Him a true sacrifice and massacring the false prophets of Baal after they had failed to prove the existence of their deity. The prophet shows himself a man filled with zeal for the living God and has several encounters with Him later in his life (I Kgs 19). Mount Carmel is not a single mountain, rather a mountain range that provides a scenic beauty to the beholder and compels one to contemplation, prayer and solitude. It is here that the disciples or the sons of the Prophet Elijah begin their life of total dedication to and communion with the Lord.

#### **The Birth of Carmel**

The Carmelite Order, the cradle of Carmelite spirituality was born when a group of dedicated holy people lived together trying to experience the presence of the living God after the maiden example of Prophet Elijah. In their undying quest for God-experience they faced squarely all the difficulties and trials and got settled on the western slope of Mount Carmel, determined to live in obedience to God and sought to live the Christian life in imitation of Jesus Christ.

In the twelfth and thirteenth centuries, some of crusaders who had come from France, England, and other Western countries, to fight and re-conquer Palestine, decided to settle on the slopes of Mount Carmel, dedicating themselves to "meditation on the law of the Lord, day and night, and watching in prayer." Most of them were scarcely literate soldiers, who got converted to a more spiritual warfare, took up an eremitical form of life, and professed a special devotion to Our Lady, styling themselves, Brothers of Our Lady of Mount Carmel.

In their tryst venture at living a totally dedicated life to God, they felt something was missing and they approached the Patriarch of Jerusalem for some guidelines around which they could organize their daily life. The Patriarch of the time (1206-1214) was Albert the Great, and he obliged the holy people to offer them some important guiding principles. Being himself a Canon regular of St. Augustine, and quite experienced in the monastic way of life, gave them a program of life in a short document succinctly explaining the characteristic features of the new lifestyle they wished to embrace. This is what has come to be called *The Carmelite Rule*, a document that was to become the basis and point of reference for all who subsequently joined this new religious family. The Carmelite School of Spirituality has its roots in this very rule given to those hermits.

#### **The Initial Essentials**

Since the holy hermits had decided to embrace the eremitical life as a group (and not as individuals) they had to elect one among them to preside over their life affairs. The elected one is to be called the Superior and will then govern the daily affairs with the agreement and collaboration of all. He will live in the cell nearest to the entrance to their settlement so as to be more easily accessible to anyone seeking to join the group or meet the group or individually. He would be responsible for assessing candidates and making due provision for their admission to and initiation into their particular way of life. He is to regard himself as the humble servant of the rest, while they in turn are to honour and obey him as the representative of Christ in their midst.



Each hermit is to live in a cave or cell of his own meditating the word of God and watching in prayer, unless otherwise other duties required their attention. Every morning they are to come together to celebrate the Eucharist. All they possess is to be held in common and distributed to each according to ones age and needs. At least once a week, they are to come together to discuss the observance of the main points of the Rule and what concerns the salvation of their souls. This was the time to draw attention to any fault, be it in an individual or in the community as a whole, with a view to progress in spiritual life.

They are to be austere in their eating habits: no meat at any time, a fast from the Exaltation of the Holy Cross to Easter was to be strictly observed. It was accepted that delicate health, illness or any just cause could excuse one from the fast or abstinence, as necessity knows no law. The Patriarch then goes on to exhort them to live by *faith, hope* and *charity* and never to forget that life is an ongoing battle. Their whole energy must be directed towards loving God above everything else and loving their neighbours; and they were to look to the Lord alone for their salvation and inspiration. Manual work or any other type of work was essential in the whole monastic *tradition*, and therefore it was to be regarded as an integral part of their way of life. Following the example of St. Paul, it was to be a means of earning their livelihood as well as a means of avoiding idleness that created the occasions of so many temptations.

If they are to ponder God's law day and night, then silence was indispensable. During the day they must avoid all unnecessary speech and at night from Vespers till next morning all useless communication had to be severed. Should anyone wish to do even more than is required here, concludes Albert, he may do so, and the Lord will reward him when He comes. Let everything be done with that moderation which is the hallmark of all true virtue. From these primitive rules sprout forth the initial shoots of Carmelite Spirituality that gradually become the mighty branches of the spirit of this family.

### **The Birth of Spirituality**

Due to persecution in the Holy Land the Carmelite hermits were forced to escape to Europe for their survival in the thirteenth Century. The Carmelite life spread rapidly in various parts of Europe and especially in Spain.

The Great Teresa of Avila, a woman of determined determination launches into renewal of Carmelite life in Europe, especially in the Castile region of Spanish territory after she felt a deeper longing for living exclusively for God alone. Teresa was born in Avila, Spain, March 28, 1515. She died in Alba, October 4, 1582. Her family origins have been traced to Toledo and Olmedo. Her father, Alonso de Cepeda, was a son of a Toledan merchant, Juan Sanchez de Toledo and Ines de Cepeda, originally from Tordesillas. Juan transferred his business to Avila, where he succeeded in having his children marry into families of the nobility. In 1505 Alonso married Catalina del Peso, who bore him two children and died in 1507. Two years later Alonso married the 15-year-old Beatriz de Ahumada of whom Teresa was born. On Nov. 2, 1535, Teresa entered the Carmelite Monastery of the Incarnation at Avila, where she had a friend, Juana Suarez. Her father resigned himself to this development in the life of Teresa. The following year she received the habit and began wholeheartedly to give herself to prayer and penance. Shortly after her profession she became seriously ill and failed to respond to medical treatment. As a last resort her father took her to Becedas, a small village, to seek the help of a woman healer famous throughout Castile, but Teresa's health did not improve. Leaving Becedas in the fall of 1538, she stayed in Hortigosa at the home of her uncle Pedro de Cepeda, who gave her the Third Alphabet (*Tercer Abecedario*) of Francis of Osuna to read. This reading triggers in her a novel enthusiasm for God-experience.

Her great work of reform began with herself. She made a vow always to follow the more perfect course, and resolved to keep the *rule* as perfectly as she could (Life 32.9). However, the atmosphere prevailing at the Incarnation monastery was less than favorable for a perfect type of life to which Teresa aspired. A group assembled in her cell one September evening in 1560, taking their inspiration from the primitive tradition of Carmel and the discalced reform of St. Peter of Alcantara who proposed the foundation of a monastery of an eremitical type.

### **The Spiritual March**

Teresa's writings are an indication to the development of the Spirit of Carmel and her march towards deeper experience of God. Among her writings three can be indicated as the depositories of her spiritual teaching: her *autobiography*, the *Way of perfection*, and the *Interior Castle*. Readers must exercise some caution, however, and resist the temptation to hastily synthesize the doctrine in these books, because St. Teresa wrote from her personal experience at different stages of the spiritual life according to the need of the time. For example, the doctrine of prayer found in the *autobiography* is not identical with that in the *Interior Castle*. One is the offshoot of the other and more than a decade had elapsed between their final compositions. Teresa had meanwhile attained a higher degree of spiritual maturity with its simultaneous deepening of experience. The *autobiography*, written primarily as a manifestation of her spiritual state for her spiritual directors, was later elaborated for benefiting her own sisters. Chapters 11 to 22 inclusive are devoted exclusively to the discussion of prayer, although additional comments and examples are scattered throughout the remaining 28 chapters. Teresa depicts different stages of the life of prayer in metaphorical terms taken from the manner of drawing or carrying water to irrigate a garden. The "first water" is laboriously obtained from a well and carried in a bucket to the garden; this is in reference to beginners who, liberated from the more flagrant mortal sins, apply themselves to discursive prayer or meditation, although they experience the daily fatigue and aridity from time to time. After speaking at length of meditation in its stricter meaning, Teresa makes a brief reference to "acquired" contemplation before beginning her discussion on the "second type of watering the garden". In this second stage, the gardener secures water through use of a windlass and bucket or container. Here Teresa refers to the "prayer of quiet, a gift of God through which the individual begins to have a passive experience of prayer. The third method of irrigation is channeling the water from a stream or river. This application made in reference to the "sleep of the faculties or powers during prayer." Although Teresa considered this an important stage in the evolution of prayer, she later compares it to a simple intensification of the "prayer of quiet" in the *Interior Castle*. The fourth method of irrigation is a downpour of God's graces i.e., the rain. Teresa uses this metaphor to describe a state of union in prayer in which the soul is apparently passive and drinks quietly all that God gifts to the soul.

In her *Way of Perfection*, Teresa teaches the major virtues that demand the practice of prayer, and using the *Pater Noster* as a true means for teaching prayer at greater depth. This book is sometimes referred to as the apex of Teresa's ascetical doctrine. The *Interior Castle* is the principal source of mature Teresian thought on the spiritual life in its integrity. Chief emphasis is laid on the life of prayer, but other elements like charity, service and apostolate are also integrated. The *Interior Castle* is the soul, in the center of which dwells the Trinity. Growth in prayer enables the individual to enter into deeper intimacy with God marked by a progressive journey through the mansions of the castle from the outermost to the luminous center. When a man has attained union with God in the degree permitted to him in this world, he is "at the center" of himself; in other words, he has integrity as a child of God and as a human being. Each of the mansions of the castle is distinguished by a different stage in the evolution of prayer, with its consequent effects upon every other phase of the life of the individual.

## PRAYING SIGNIFIES CHANGE

Rev. Dr. Rudolf V. D' Souza OCD



The need for reviewing and deepening the charism of prayer is crucial for the future of Carmel. The roots of Carmel are centred in the spirit of Prophet Elijah who showed the power of prayer on Mount Carmel and then his burning zeal for the living God on Mount Horeb. The primitive rule given to our forefathers by the Patriarch of Jerusalem, Albert the Great, is the explicit source of our charism. Then our Holy Parents have left behind a very rich legacy of prayer though their invaluable writings enriched through their own lived life. Given these short details on Carmel, we need to be aware of our roots, that remind us of our great contemplative tradition. This should be an incentive to all of us for being examples of prayer in this modern times. In this modern world when people are fed up with sense pleasures and materialism, they keep looking for deeper values searching for lasting solutions through reiki, yoga, vipassana, T.M. Perhaps we are at the right juncture of history to give expression to our charism and attract people towards this authentic value of prayer and contemplation. There are a number of books available on prayer. None can really beat the pedagogy and methods taught by our Holy Parents. No method of prayer can be equal to the methods and means indicated in their writings. I do not want just limit prayer to what we call the daily "two hours" prayer. This is right in its place. There is no question about that. The practice of it requires discipline, atmosphere, training, teaching and finally plenty of good will. This type of prayer can turn out to be at times just a practice rather than life. What I mean to say is, there can be a tendency and a habit that is formed to spend daily two hours without really getting into life situation with the effect of such prayer. It is in a way easy to spend two hours prayer in the chapel and do nothing rest of the day and live a very comfortable life without any challenge, risk or hard work. (Ascent "look for the hardest and the most difficult"). **Prayer and Creativity:** Our prayer cannot lead us to stagnancy of thought and action. We find lot of creativity in the life of our Holy parents. The type of life they lived in their own monasteries is an example to this creativity. Their humor, their words, their very concrete life examples are the real vibrations of this creativity. **Prayer and Flexibility:** They were flexible. They knew to live anywhere in any circumstance. Real praying person can never be rigid in life. Flexibility does not mean pleasing all. It means adjust-ability. **Prayer and Responsibility:** Prayer brings out our hidden abilities. Responsibility means that we build within us an ability to respond to the need and circumstance. In our life there can arise innumerable types of circumstances and situations. We need to respond to them. The ability to respond must be brought out from within. It cannot be produced outside of us. This in fact is the fruit of real prayer. Responsibility is not just doing our work, but doing it to serve the purpose and need through the work in an able way. The ability to do so is generated within us. **Prayer, Growth and Change:** The person who prays shows real growth. He will be never be the same. The moment one is same, without change, has fallen in a routine of prayer, which does not affect his life. This I would term as stagnant prayer life something like, as we begin our prayer "In the name of the Father and of the Son and of the Holy Spirit" and end it "As it was in the beginning, is now and ever shall be world without end. Amen". Change is vital to prayer life. We are not able to change the will of God by our prayer. Through authentic prayer we ourselves are changed.



**SUPERIORS – FORMATORS MEET JULY 2 & 3, 2013 &  
BIRTHDAY CELEBRATION OF REV. FR. PROVINCIAL**



*Happy Birthday, Fr. Provincial*



## DISCALCED CARMELITE MISSIONS IN TANZANIA

### 1. Kihonda, Morogoro: Regional Vicariate (Founded : 1989)

The Kihonda Community in Morogoro diocese is the first Carmelite House in Tanzania. It is the Regional House and since its origin it has become the headquarters of the Carmelites in Tanzania. The Community has four priests including the Regional Vicar. Formerly, a formation community of the Candidates, now is the Formation house for the Postulancy. Six postulants began their novitiate on July 16, 2013 the Feast of Our Lady of Mt. Carmel. We also have Carmel

Pre & Primary School and a Public Oratory where people come for mass and spiritual nourishment. The Oratory is small and cannot accommodate the faithful joining for mass. We plan to build a big Church which will be used by our school children and the faithful. We intend to make it a Shrine of Our Lady of Mount Carmel in the future. The construction work has already begun.

### 2. Kola, Morogoro: Philosophate and Theologate (Founded: 2002)

The Kola Community, in the diocese of Morogoro is the formation community of the major seminarians who study philosophy and theology. The Scholastics study at the Jordan University College (formerly Salvatorian Institute of Philosophy and Theology). We have scholastics from India, Tanzania, Malawi, Rwanda and Burundi. We have 10 theology students; four Tanzanian students, four Indians, one Malawian and one Burundian. We have three priests in the community, one of them from the Rwanda-Burundi delegation.

### 3. Malolo Mission, Morogoro (Founded : 1991)

The Malolo Community has three priests. Under our care there is the Carmel Secondary School which is about four kilometres away. Besides the school, we have a parish under the care of the community, which has five outstations in the remote areas. The community also takes care of the formation of the candidates.

### 4. Mpandangindo & Mateka, Songea (Founded : 2003)

We have a community in Mateka in the Archdiocese of Songea. This community was originally at Mpandangindo where we established a parish 9 years ago. In January 2013 we moved from Mpandangindo to Mateka while serving the Mpandangindo Parish. The Archbishop wanted us to organize programs for the spiritual upliftment of priests, religious as well as for the lay people. Being in the village far away from the town this was not possible, so the Archbishop offered us an outstation in Mateka. The church in Mateka was half built and since our arrival the church work is in progress. The people are very happy with priests in the vicinity, to have the possibility of regular masses and the other sacraments. Here we have plans to construct a building for



multiple purposes such as for retreats, seminars, courses etc. Meanwhile, we use the available building in the town to conduct courses and seminars. Here we have three priests.

#### **5. Mbezi, Dar Es Salaam** (Founded : 2000)

Mbezi Luis in the Archdiocese of Dar Es Salaam is a parish community. Within the distance of four kilometres we have two parishes, independently working but forming one Carmelite community. St. Peter Claver is the original parish which gave birth to another parish called St. Therese's Parish, at Mbezi Mwisho. St Peter Claver parish has a Pre & Primary Swahili Medium School, managed by the parish. St. Therese's Parish too has an equally large population and has two outstations. The community has four priests, but two each stay in respective parish premises and from time to time come together for meetings and other purposes.

#### **6. Uyole, Mbeya** (Founded :2000)

The Uyole community has three priests. This community is situated at the crossroads of Malawi and Zambia. It has a social center which has trained more than twenty batches of women and drop out girls in tailoring . They were given stitching machines at a subsidized cost when they finished their six-month intensive courses. It also has the Spirituality Center, which has seen three batches of sisters graduating an intensive three-month spirituality course. The Spirituality Center also welcomes anyone who wishes to do their retreats in groups or individuals.

#### **7. Bunda**

After a long gap, this year 2013, we decided to have one more community in the Diocese of Bunda, around 1250 kilometres from Morogoro, at the invitation of Rt Rev. Renatus Nkwande, the Bishop of Bunda. We arrived here in the month of May after all initial preparations in the Parish of St. Stanislaus in Nyamuswawe, we took over this parish in June. This parish has 15 outstations, a dispensary and a nursery school. From Bunda town it is some 20 kilometres interior and has no basic facilities. At the moment only one priest, Fr. Walter D'Souza is here.

Wednesday August 7, 2013 is the ordination of Deacon Reginald Mworira who studied in Rome. He will be serving in the Diocese of Bunda in September after his first Masses in his parish and our communities.

Fr. Shabas Crasta, Superior

Fr. Marlon Rodrigues, Regional Vicar

<http://carmelitemissionstz.org/friars>

#### ***HOW WE CAN SUPPORT THE TANZANIA MISSION***

***Masses are offered by the OCD Friars of the Tanzania Mission, Africa upon request. Mass offerings are sent to the Tanzania Mission in support of all their missionary work. To request a Mass, email Grace Aleong at email address: westerncanadaocds@yahoo.ca or by mail to P.O. Box 43011, Richmond Centre P.O. , Richmond BC Canada V6Y 3Y3***

## FIRST PROFESSION OF OUR NOVICES - 20th JULY 2013

The Discalced Carmelite Friars of the Vicariate of Tanzania, had great delight in thanking Almighty God and the Queen Beauty of Carmel for the gift of **CHARLES MUYENJWA, OCD, SIMON RIPOLI, OCD and PETER CHAMI, OCD** who made their first profession of religious vows to the Carmelite way of life at the Solemn Eucharistic Celebration on Saturday, 20<sup>th</sup> July, 2013 at our Kola Community at 10.30 am. The celebration presided by Regional Vicar of the Carmelites Tanzania, Fr. Marlon Rodrigues. The families of the novices joined us in the celebration and offered their sons to the Order of Carmel. Charles, Simon and Peter will thus begin their priestly studies, beginning with Philosophy studies from September 2013. We request your continued prayer support for the growth of these young buds of the garden of Carmel.







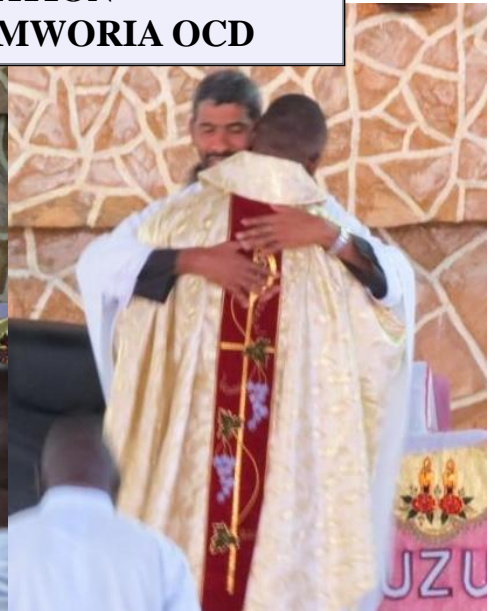
## SACERDOTAL ORDINATION DEACON REGINALD SAFARI MWORIA OCD

August 7<sup>th</sup> was a memorable day for the Discalced Carmelites in Tanzania as well as to the whole Order, as Deacon Reginald Safari Mworio became the 4<sup>th</sup> native Discalced Carmelite Priest. He was raised to the Order of Priesthood by the Auxilliary Bishop of the Archdiocese of Dar Es Salaam, His Excellency Rev. Titus. S. Mdoe at a Solemn Liturgical Celebration at 9:30 am. 36 priests from the Order as well as from different congregations and a good number of religious and faithful of the Archdiocese witnessed the ordination. We request your constant prayerful support for our newly ordained priest, that he may become a worthy servant of the Lord in the Garden of Carmel. See more at: <http://carmelitemissionstz.org/news/articles/sacerdotal-ordination-deacon-reginald-safari-mworio-ocd>





**SACERDOTAL ORDINATION  
DEACON REGINALD SAFARI MWORIA OCD**



## **SOLEMN PROFESSIONS: take my life O Lord!**

The Karnataka Goa Carmelite Province rejoices with nine brothers who made their final commitment in the Order.

They are:

1. Br. Kevin Felix Fernandes from Vamanjoor
2. Br. Prakash Lancy Rebello from Bannur - Puttur
3. Br. Antony Stephen from Mariapur, Bengaluru
4. Br. Noel Francis D'Cunha from Margao - Goa
5. Br. Augustine Robert from Chamarajnagar - Mysore
6. Br. Sandeep Goveas from Mudigiery - Chikmagalur
7. Br. Joseph Cyril D'Souza from Siddakatte - Mangalore
8. Br. Pawan Nelson Saldanha from Agrar - Mangalore
9. Br. Arun Bennis from Nirkan – Mangalore

Rev. Fr. Archibald Gonsalves the Provincial Superior received their perpetual commitment in the name of the Carmelite Order on the 21st of May 2013 at Infant Jesus Shrine, Carmel Hill, Mangalore. There we have around 35 priests. We congratulate these young brothers and pray that the Lord help them remain faithful to the end. Religious Profession denotes the act of embracing the religious state by the three vows of poverty, chastity, and obedience according to the Rule of an order canonically approved; it involves then a triple vow made to God, and binding oneself to the Rule of a certain order.





## **Their journey in Carmel begins...**

On 12th March 2013, the community members of Guardian Angels Church and St. Edmund's Church came together to wish the two candidates: Fr. Alfredo Pereira and Mr. Josef Giroux (French Canadian - but speaks good English) on behalf of the Carmelite Region Canada before they flew to San Jose - California Province for their postulancy which began on the 14th of March. They were both given a solemn send off, at the conclusion of their seven- month live-in experience in our Carmelite Communities. During the celebration they had the rare opportunity of discussing matters through a telephonic conversation with Rev. Fr. Provincial and Fr. William Miranda, the Councillor in charge of temporalities. The meeting ended with a sumptuous meal prepared by Fr. Jerald D'Souza, the Superior of St. Edmund's Community.



**Lto R: Fr. Rudolf D'Souza, Josef Giroux, Fr. Alfredo Pereira, Fr. Jerald D'Souza & Fr. Boniface D'Souza**

**Rev. Dr. Gregory D'Souza OCD - Zelator Missionum of our Province visited the Canada Mission from 9th April to 18th April after his hectic lecture tour in the UK and USA. Thank you Fr. Gregory for your kind fraternal visit and words of encouragement.**





## Diamond Jubilee bells ring at St. Aloysius Church, Kitchener, Canada

St. Aloysius Catholic Church celebrated its 60th Jubilee Year as a Catholic Christian faith community on Sunday, June 23. His Excellency Bishop Douglas Crosby, Bishop of Hamilton celebrated the Mass, along with Fr. Jerome Mascarenhas, Pastor and Fr. Vijay Martin, Associate Pastor. Bishop gave a meaningful homily highlighting the past and present with the sense of gratitude and enthusiasm, and gave a call to go to the future with confidence.

The community came together and put on a stunning celebration. In the afternoon from 2 p.m. to 7 p.m., there was non stop entertainment and food, such as multicultural food tasting, barbeque, and ice cream.

Entertainment included: group singing, multicultural folk dances, bouncy castle for children, face painting, Kitchener Rangers street team with hockey, pavement art, soccer, digital viewing of 60 years of St. Aloysius History, the magic show by a parishioner, pro-life sculpture exhibit by Timothy Schmaltz, and at the end there was a raffle and silent auction. A large crowd had come out numbering around 600 and more, including our neighbors, and a few clergy who served at St. Aloysius in the past. The weather was perfect for the celebration. Everyone who celebrated with us had returned home with rich experience as being one family and community.

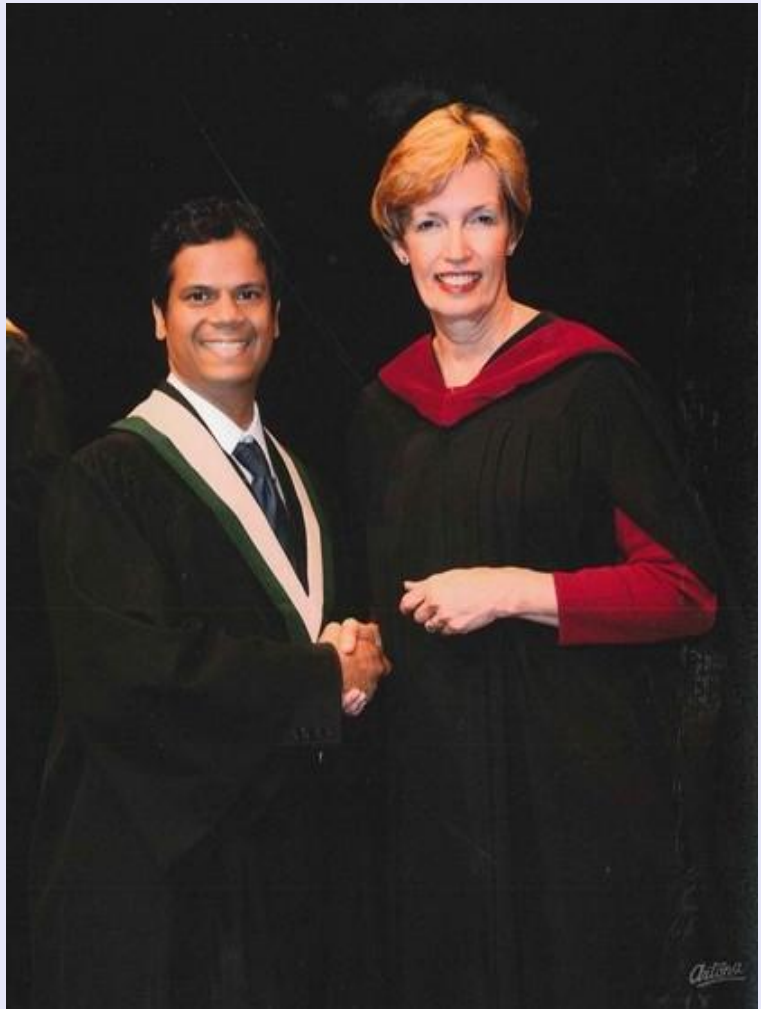


**Rev. Fr. Mario Fernandes  
New Certified Counselor**

We are glad to announce that Fr. Mario Fernandes (Canada) has successfully completed his certificate studies in counseling. He is now a Certified Counselor. The Karnataka-Goa Province congratulates Fr. Mario on his achievements. This new qualification will come handy in reaching out to the people in his pastoral ministry. We thank the Carmelite friars in Canada for all their support.

***Fr. Mario is the Pastor at:***

St. Michael Parish  
204 Alder Street West  
Dunnville, Ontario  
N1A 1R4 Canada



**Welcome to Fr. Godwin Pinto OCD**

We look forward to the arrival of Fr. Pinto by the end of September 2013. He will be assigned as the Assistant Pastor at St. Edmund's Parish, North Vancouver, BC

**The Discalced Carmelite Order (OCD)**

**Karnataka- Goa Discalced Carmelite Province**

**Canadian Carmelite Community      [www.cccocd.org](http://www.cccocd.org)**

**Karnataka- Goa Discalced Carmelite Province**

**Bangalore, Sabdhavana, India**

**<http://www.carmelbangalore.com/>**

## “Jellyfish” at Carmel Hill

It was the Feast of the Presentation of the Lord and a perfect day to start our study weekend at Carmel Hill. We were all looking forward to a time of recollection. Individually we hoped to find fulfillment and peace, unity and fraternal charity within this small gathering of believers, this little “church”, to re-focus on the essential.

After morning Mass and brunch at a favorite eatery, the three-car convoy arrived at Carmel Hill and received a warm welcome from Joseph Giroux, temporarily in residence. We put away food and gear, and decided on our room assignments. A few of us took a leisurely walk around the grounds, while others took care of errands and some housekeeping.

Then sitting around the living room, we watched a short DVD on the life of St. John of the Cross and listened to a talk by Fr. Dominic Borg OCD on the importance of Scripture and on St. Elizabeth of the Trinity.

We gathered in the library for the lighting of the blessed candles and prayers, a Catholic tradition on the Feast of the Presentation of the Lord celebrated from as early as the 4<sup>th</sup> century. The rest of the weekend was spent in prayer and reflection. It was an opportunity for us to get to know one another and grow as community and as ‘family’.

The next morning, we woke up early for Morning Prayer and a quick breakfast before



Members of Our Lady of Mt. Carmel at CARMEL HILL



tidying up and packing our bags for the trip home. We attended the 10:00 a.m. Sunday Mass at Westminster Abbey. Along with the seminarians and the congregation, we listened intently to the homily as the celebrant gave us a visual to help us remember 1 Corinthians 13 and what love is not: *“A jellyfish on a boat with a seat and a rude fish sitting on it.”* Love is not jealous, love is not boastful, love is not conceited, it is not rude, it is not selfish. It does not take offense, is not resentful and does not delight in another’s sin. And we were all given an assignment for Lent: each morning to look at ourselves in the mirror and see the jellyfish staring back at us—and ask for God’s help to change.

Over brunch at the Blackberry Kitchen in Mission, a favorite among the locals, our conversation was about what we got out of our short respite from our everyday routine: the consensus was peace and contentment, tolerance and acceptance of each other, inspiration, grace and an increased faith. We came away with a sense of a deeper relationship with God and each other, a renewed commitment to community and Mother Church, and to put into action the new evangelization. We were inspired by each other’s love and faith and with hearts burning with love for God, we look forward to the future with Jesus’ words in our hearts to “Be not afraid!”

Community of Our Lady of Mt. Carmel

### The Project Title: Formation House of the Discalced Carmelites

20 rooms self contained, suite size (350 sq ft); with the intention of multi purpose dining hall, chapel, library, lobby, laundry, meeting rooms etc.

Permission Granted from Fraser Valley Development Authority

Architect: John Clarke

Executive body: Fr. Rudolf V. D'Souza, Mr. Francis Wong, Darrell Wickstrom (Helen's lawyer); Helen C. Tiampo

**Start date:** End of February 2014. **Time line-completion:** June-July 2015

<http://www.canadacarmel.org/>



**“WHEN I CANNOT PRAY”**  
**A DAY OF RECOLLECTION WITH FR. RUDOLPH D’SOUZA**

A week away from the celebration of the Passion, Death and Resurrection of Our Lord Jesus Christ, about forty OCDS members from the Lower Mainland gathered and participated in a Day of Recollection at Guardian Angels Parish on Saturday, March 23, 2013. Fr. Rudolph D’Souza, Regional Superior of the OCD in Canada and Pastor of the Guardian Angels Parish led the group to reflect on a theme close to everyone’s heart, “When I Cannot Pray”. The day provided an opportunity for the participants to be together as one family to say the Morning Prayer, attend Mass and engage in common reflection on ‘Prayer’.

“The most important thing is to understand prayer and its stages. Most often, people think that prayer is multiplying acts of prayer or reciting prayers made by others. Prayer is being in touch with God practically 24 hours. He compared prayer and its stages with the relationship of a man and woman, beginning in the courtship stage up to the marriage stage. Signs of authentic prayer, according to St. John of the Cross, include a gentle inclination to dryness, inability to use one’s imagination or fantasy and enjoying silence and solitude. One thing necessary for real prayer is self-denial, exterior or interior. It’s like a candle unruffled by wind or weather condition. It is with God in silence. When we cannot pray, we simply submit ourselves to God and hear him say ‘Be still and know that I am God’”.

Fr. Rudy’s talk with its explanation on the stages in prayer in simple terms was a great inspiration and a source of enlightenment on prayer and appreciation for the way of life offered in our journey to Carmel.



## DISCALCED CARMELITES SECULAR MEMBERS PARTICIPATE IN THE ONE CONFERENCE

What happens when 1,000 Catholics gather together to renew their faith? The place bursts with the Holy Spirit.

February 16, 2013 was the second year of the ONE Conference organized by the Vancouver Archdiocese Office. The theme, “Open Wide the Door of Faith” is a reflection of Pope Benedict XVI’s Year of Faith, in which we were invited to a renewed conversion and rediscovery of Faith. Held at the Vancouver Convention Centre, Sister Miriam James Heidland, SOLT, the keynote speaker, led the morning sessions with her keynote address, “How Free Do You Want to Be?”

Among the various religious communities and organizations of the Vancouver Archdiocese invited to participate in the Exhibitors Fair was our Discalced Carmelites Secular Order. Our booth with its beautiful display of Our Lady of Mount Carmel statue, pictures of our Discalced Carmelite Saints St. John of the Cross, St. Teresa of Avila and St. Therese of Lisieux along with comprehensive information about the Order attracted many. Brochures were given to those who visited and expressed interest and curiosity about the Order.

It was so fitting that this year’s conference was held at the beginning of Lent, a time when we turn our attention to our life with God. Along with Sister Miriam’s conference talk and Archbishop J. Michael Miller’s lecture on the papal transition, the ONE Conference offered shorter hour-long sessions. Topics ranged from being an authentic witnesses for Christ to tips for parents on imparting Catholicism to children. Father Chris Lynch, the chaplain of Vancouver College, lectured on “Credible and Authentic Witnesses” while New Yorker Danny Brock brought a light-hearted approach to his lecture, “Catholicity & Evangelization. It’s Tough Today”. Dr. Mary Healy, an associate professor of Scripture at Sacred Heart Major Seminary in Detroit, asked attendees to “Unleash the Power of God’s Word in Your Life. We’ve lost the grand narrative of all human history or where we came from. Scripture should be considered unique by all Christians, because it breathes God, just as we breathe air.”

The Conference concluded with a Mass, celebrated by Archbishop J. Michael Miller. The Archbishop thanked everyone for their attendance and hoped that the Conference would yield abundant fruit. A concert featuring singer-songwriter and worship leader Matt Maher brought the day to a resounding close.





## Visit to the Carmel of St. Joseph in Spruce Grove

Early on Saturday, July 13th, seven members of St. Joseph's OCDS Community in Calgary, set out to visit Mother Teresa, the Mother Superior of the Cloistered Carmel in Spruce Grove Alberta. Blessed by God at the outset by attending the 9am Mass celebrated by Fr. John Pinto OCD, at St. Thomas More Church, they assembled a multitude of gift offerings to be presented to the beautiful Carmelite prayer warriors at the monastery. From fish to fresh baked goods, fruit, nuts, chocolate, and this year a plethora of variety cheeses as well as a generous purse of donations from those who were unable to attend in person, all of these were received with great delight and gratitude by the sisters.

The six hours of driving that day flew by in a whirlwind of happy sharing, singing, and hearts full of awe and wonder at the panorama of rolling fields of bright yellow canola plants set in a backdrop of alternating blue sky and then the deepest contrasting grey thunder clouds and the occasional flash of brilliant lightning. But the highlight of every trip is to sit before the grill in the monastery and listen to the sweet and gentle voice of Mother Teresa as she shares some anecdotes of her incredible journey with the God who from a very young age she "knew I must pay attention to this Presence". Her remarkable calling to the Church in China, still bears fruit for the glory of God, as she shared with us some highlights of her recent visit by two Chinese priests who had spent 40 years in prison for their faith. She described their demeanor as witness to the great graces bestowed by God on those who suffer for His sake. "They were like two beings who dropped down from heaven to see us, and all in their presence were in awe of the love and peace which radiated from them".

On the way home, we mused on the interesting fact that each time we visit with Mother Teresa, we come away with the same evaluation of our time with her, even though we know any mention of it would make those lovely deep wrinkles which form a permanent imprint of joy on her face, deepen with amusement at the thought of such a thing. So we continue to visit each year to bask in the light of her faith, hope and love and this year it was a fitting and beautiful prelude to the celebration of the Feast of Our Lady of Mount Carmel three days later with the whole OCDS community and Fr. John Pinto and Fr. Melvyn Pinto. God is so GOOD!

St. Joseph Community, Calgary



## **PORTLAND OCDS WESTERN REGIONAL CONGRESS**

June 20—June 23, 2013

The theme for the Congress was “*Seeking Christ through the Interior Castle in Carmelite Secular Life*”. It was held at the Double Tree Hilton Hotel in historic Portland, Oregon—the “City of Roses” and drew over four hundred and thirty participants from communities all over the United States and even attendance from members of Western Canada.

The exceptional list of speakers gave talks about one or more dwelling places from St. Teresa’s *Interior Castle*. Dr. Susan Muto, renowned speaker and author, spoke about the third dwelling place, and Fr. Jerome Earley, much in demand as retreat master and speaker, spoke about the fifth dwelling place. Fr. Alzinir Debastiani, OCDS General Delegate, was the special guest.

Through an interpreter, he delivered a letter and answered various questions presented to him by a panel prior to the Congress. Due to time constraints he could not address all the questions and answers, however, Congress organizers advised that they would be posted on their website. A special excursion to Mount Angel Monastery was available on a first come-first serve basis.

Throughout the Congress, a special room was set aside for an Adoration Chapel that was always well attended. At the banquet on the evening of day three, everyone was seated with members of other communities to facilitate making new acquaintances. Door prizes were awarded to some very lucky people.

With all attendees very much enriched by this experience, the Congress concluded with a Mass. Fr. Donald Kinney, Provincial Delegate of the Arizona-California Province and Congress organizers thanked everyone for making the Congress a success and extended an invitation to the upcoming congresses.

### **UPCOMING OCDS CONGRESSES AND THE LINKS**

#### **2015 OCDS Congress - St. Teresa 5th Centenary Celebration**

Toronto, Canada

Dates to be advised      <http://www.ocds.ca>

#### **St. Teresa 5th Centenary Celebration of the Western US Discalced Carmelites**

San Jose, California

August 21-23, 2014      <http://www.stj500westernus.com/>

#### **2014 OCDS Regional Congress**

Atlanta, GA

August 20 - 23, 2014      <http://www.ocdsatlanta.org/event/2014-oklahoma-province-congress/>

#### **2015 OCDS National Congress**

Milwaukee, WI

October 14 - 17, 2015      <http://www.2015ocdsnationalcongress.com/links.html>



**PORTLAND OCDS WESTERN REGIONAL CONGRESS**



**OCDS Members of Western Canada with Fr. Alzinir Debastiani , General Delegate and Brother Leonel Varela of Mt. Angel Abbey**



## **FEAST OF OUR LADY OF MOUNT CARMEL AT GUARDIAN ANGELS CHURCH**

A day before the Feast of Our Lady of Mount Carmel, on July 15, 2013 Guardian Angels Parish in Vancouver, B.C. opened wide its doors to faithful parishioners, Secular Carmelites, friends and other religious groups to celebrate the Feast of Our Lady of Mount Carmel. About 600 to 700 devotees of Our Lady of Mount Carmel attended the Mass celebrated by Bishop Gary Gordon of the Yukon Diocese and concelebrated by Fr. Rudolph D'Souza, pastor of Guardian Angels Parish, Fr. Jerry D'Souza, Pastor of St. Edmund's Parish in North Vancouver and Fr. Boniface, Assistant Pastor at Guardian Angels Parish and Diocesan priests. Religious sisters from the Carmelite Order of Ancient Observance and Sisters of Charity as well as Secular Carmelites from the Lower Mainland Communities also took part in the celebration.

Bishop Gordon, who was born and raised in Vancouver, thanked Fr. Rudy D'Souza and Fr. Jerry D'Souza for inviting him to celebrate this solemnity. Surprised to see so many people at a weekday Mass, he said that it is an image of what Pope Francis has mentioned in his first encyclical on faith, "Lumen Fidei" – the Light of Faith. "Those who believe see - they see with a light that illuminates their entire journey for He is the Morning Star which never sets. This is why we are here because each of us has received by God's grace the gift of faith to see and to have a light that guides our journey."

Bishop Gordon gave a brief background of the Carmelites. "Carmel, means a garden of God and under the inspiration of St. Simon Stock, the Carmelite community was divinely favored by grace and vocations. This is as a result of the Carmelites' response to imitation of Mary's fiat – a response to God's love so that every Carmelite says, 'Let it be done to me according to your Word' – a complete and utter openness to faith in God which each Carmelite has known as 'Love'. " He added that in this Year of Faith, Pope Francis invites the whole church to walk in the garden of God's love, to know the beauty of God's love and to experience the exhilaration of new life in the garden.

After Mass, Fr. Rudolph D'Souza thanked Bishop Gary Gordon for gracing the occasion and thanked the Secular Carmelites for their valuable help and support in organizing the event. As a gift from Our Lady of Mount Carmel, everyone received a scapular and a small flashlight as a reminder of the Light of Faith spoken of by Pope Francis in his new encyclical. A sense of joy and thanksgiving prevailed as everyone gathered in Fr. Rudy's beautiful flower garden for fellowship and light refreshments after the Mass.



**Above: Bishop Gary Gordon, Carmelite Friars & Diocesan priests**



**FEAST OF OUR LADY OF MOUNT CARMEL**



**Above: Bishop Gary Gordon with Carmelite Sisters and Sisters of Charity**



**Above: OCDS Members from Lower Mainland Communities**

**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's Parish  
North Vancouver BC



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

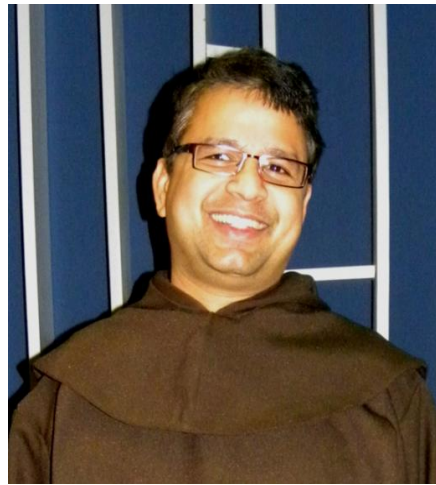


**Rev. Fr. Mario Fernandes OCD**  
St. Michael Parish, Dunnville ON





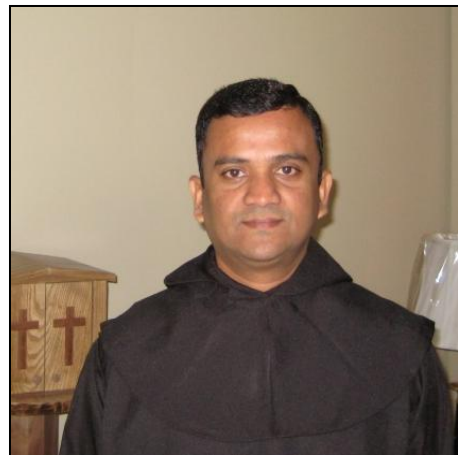
**Rev. Fr. Boniface D'Souza OCD**  
Chaplain - St. Paul's Hospital, Vancouver BC



**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. Stany Mascarenhas OCD**  
St. Andrew The Apostle Parish, London ON



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

## 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](http://www.carmelspall.org)  
Prioress: Mother Ann of Jesus OCD

## COMMUNITIES

### **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. 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. John of the Cross, Langley BC**

Meetings: Second Saturday of the month  
Place: Precious Blood Church  
Surrey  
Time: 2:00 p.m.  
President: Joey Zapanta OCDS  
Tel: 604-560-2038  
Sp. Assistant: Fr. Anthony Ho

### **St. Joseph, Vancouver BC**

Meetings: Second Saturday of the month  
Place: Guardian Angels Church  
Vancouver  
Time: 8:15 a.m.  
President: Susan Hauck OCDS  
Tel: 604-278-6346  
Sp. Assistant: Fr. Boniface D'Souza OCD

### **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.  
President: Marilyn Cunada OCDS  
Tel: 604-931-1555  
Sp. Assistant: Fr. Jerald D'Souza OCD

Fr. Jerald D'Souza, OCD - Provincial Delegate [jerryocd@shaw.ca](mailto:jerryocd@shaw.ca)  
Molly Diaz OCDS - President, Secretariat [mdocds@yahoo.ca](mailto:mdocds@yahoo.ca)

## UPCOMING OCDS EVENTS 2013

- September 20-22**                      **Annual Retreat -St. Teresa of Jesus of the Andes Community**  
**September 22**                              **Ceremonies**  
    **Vernon, BC    Seton House, Kelowna**
- September 21**                              **Ceremonies**  
    **St. Joseph Community, Calgary AB**
- October 4**                                      **4<sup>th</sup> Annual Meeting of the Provincial Delegate, Secretariat &**  
    **Community Presidents & Directors of Formation.**
- October 4 & 5**                              **Spiritual Renewal OCDS Conference**  
    **Guest Speaker & Facilitator Teresa Martinez OCDS**  
    **Western Canada Communities**
- October 5**                                      **Ceremonies - Lower Mainland Communities**  
    **St. Edmund's Parish, North Vancouver BC**

### **OFFICE OF STATISTICS**

Grace Aleong is responsible for the maintenance of membership lists, updating of member formation status, requests for various forms, Scapulars, Constitution Booklets, Ritual Booklets and Mass requests.  
Email address: [westerncanadaocds@yahoo.ca](mailto:westerncanadaocds@yahoo.ca)

### **SECRETARY TO THE SECRETARIAT**

Virginia Concon is responsible for distributing emails and corresponding with the membership, assisting with administration matters and special projects under the direction of the President of the Secretariat and the Provincial Delegate. Email address: [ocdswest@gmail.com](mailto:ocdswest@gmail.com)

**FLOS CARMELI** Editor - Molly Diaz

**FLOS CARMELI** Assistant Editor – Remi Vasquez

Remi Vasquez is responsible for assisting the Secretariat with correspondence relative to the Flos Carmeli and compiling articles and events for publishing. Email address: [remi.vasquez@shaw.ca](mailto:remi.vasquez@shaw.ca)

### **WEB MASTER**

Virginia Concon is the webmaster of our OCDS website [www.ocdswest.ca](http://www.ocdswest.ca)  
email address: [ocdswest@gmail.com](mailto:ocdswest@gmail.com)

### **ARTICLES**

Please submit pictures and articles on events 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



*St. Joseph*

***Patron Saint  
Western Canada***

**Mailing Address:  
Western Canada OCDS  
P.O. Box 43011  
Richmond Centre P.O.  
Richmond, BC  
Canada V6Y 3Y3**

**Tel: 604-988-3211**

**Website [www.ocdswest.ca](http://www.ocdswest.ca)  
e-mail: [ocdswest@gmail.com](mailto:ocdswest@gmail.com)**

