



The Discalced Carmelite Secular Order (OCDS) Western Canada

P.O. Box 43011
Richmond Centre P.O.
Richmond, BC
Canada V6Y 3Y3
Tel: 604-988-3211

www.ocdswesterncanada.ca
secretariat@ocdswesterncanada.ca
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Sadbhavana, Bangalore

Karnataka-Goa Province Circular : December 3, 2010

Who among us is unfamiliar with the celestial chorus “*Glory to God in the highest heaven, and on earth peace among those whom he favors*” (Lk 1:14). Though heard in Bethlehem, it echoes beyond space and time. Holy land is a bridge of continents and cultures. It is in such a

bridge of civilizations that our Lord was born. This year, I would like to draw your attention to the universality of His coming. Did he come for you? Did he come for me? Of course, without an iota of doubt he came for all. As Isaiah prophesied, He is the “*Wonderful Counselor, Mighty God, Everlasting Father and Prince of Peace*” (Is 9:6). If He is for all, He cannot come just for you and me. He came for the whole of creation. Then why is He not welcomed by one and all? Because, as the Scripture says, “*He came to what was His own, and His own people did not accept him*” (Jn 1:11) It is this unpreparedness of many that makes Jesus’ arrival good news only to a few; they are ‘the chosen ones’. Our mission is to make His coming relevant for all. How shall we do it?

He comes to the Earth: Elizabeth Barrett Browning (1806-1861) writes, “*Earth’s crammed with heaven; and every common bush afire with God. And only he who sees takes off his shoes; the rest sit round and pluck blackberries.*” The manger and the animal kingdom are sanctified by the emphatic presence of the Divine. Teilhard de Chardin prays, “*Lord, teach me to adore it (Nature) by seeing You hidden within it.*” If Jesus has to be born in nature tomorrow, we have a bounded duty to protect it for the generations to come.

He comes to the World of Religions: Should we not look forward to the birth of Jesus being celebrated by world religions? One of the most absurd things said by the secular fundamentalist Richard Dawkins is that if there was no religion, there’d be no wars. This is in line with Marx, who said, “*Religion is the opium of the People.*” India is the cradle of many religions. For us Indians, to live in a multi-religious context is a necessity. For many centuries, the Western world outrightly rejected this predicament. But the twentieth century West has seen a paradigm shift in its scenario due to large scale immigration that has threatened Christian Monopoly, so much so, some doom day prophets have even predicted the West with a “*Christian minority.*” Will that make Jesus irrelevant? Jesus being the Universal Redeemer, it is our duty to welcome Him into the multi-religious world! Father Jacques Dupuis, a Belgian Jesuit who spent many years in India was deeply influenced by the culture and religions of India, wrote his noted book, “*Toward a Christian Theology of Religious Pluralism*” where he writes, “*Dialogue is the necessary foundation of a theology of religions.*” It is high time we also learn ways and means to make Jesus born in and for other religions.

He comes to the Last, the Least and the Lost: Looking at the Sensex Index at the Dalal Street, many predict, '*India to be the Super Power of tomorrow*'. However, the growing inequality between the rich and the poor speaks the contrary. No doubt, Christian Charities and NGO's have made the birth of Jesus good news for some poor Indians. The very birth of Jesus in a manger proclaims Jesus' preferential option for the poor. Until the Church in India makes this option Her own, Jesus cannot be born in the homes of the poor and the marginalized. The 27 Storey residential palace of the Ambani's amidst the slums of Dharavi depicts the true picture of India today. How shall we strengthen our option for the poor?

It is only when the chorus echoes in all these sectors, Jesus becomes truly universal. There have been malicious efforts to confine Jesus to a caste, language, rite, tribe, nation and what not. All through human history these attempts have miserably failed and Jesus has triumphed. Today it is our turn to sing the very same chorus, "Glory to God in the Highest and peace to his people on Earth" to make Him known near and far!

I extend to you all a Joyful Christmas and a Prosperous New year 2011

Fr. Archibald Gonsalves, OCD
Provincial Superior

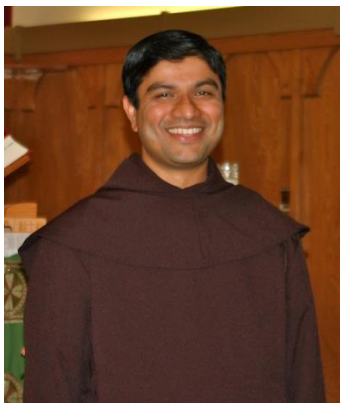


Fr. Archibald Gonsalves officiated at Holy Mass,
St. Edmund's Church on October 24, 2010.

Karnataka- Goa Discalced Carmelite Province
Bangalore, Sabdhavana, India

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

Glory to God in the highest and on earth peace to men of good will - Luke 2:14



This wish and prayer are realized in our dear Lord Jesus Christ. He is the Divine Master, the Way, the Truth and the Life: the truth to believe, the way to follow, the life to possess – Alleluia!

Why did God send His Son Jesus to our world? For God loved the world so much that He gave His only Son. God gave His Son so that whoever believes in Him may not be lost, but have eternal life – *John 3:16*. Do you have something/someone that you love very much? It would be hard to give it away or even to let someone else have it for a while. But God gave His Son Jesus to live in the stable of our humanity. Lo and behold! This is the night that directly concerns the drama that took place when heaven touched earth and God became man! The Silent, Holy Night, when what the human mind could never have conceived or hoped for, “God (has) bestowed upon us” says St. John Chrysostom. “The Miracle of Miracles” as St. Thomas terms the mystery of the Incarnation, took place because God could in no other way demonstrate His love for us than by descending, for our sake, to a lowly form, adds St. Gregory Nazianzen. “The Unspeakable Wisdom wisely became an Infant” says St. Augustine. Naturally then, let us also go to Bethlehem exclaims St. Bernard. There we have something to love, to admire and to imitate. Praise God for this great Love which is immeasurable beyond our poor human grasp!

This brings me to the nature of Love which should be the North Star that guides us on our journey. I have already spoken to the questions that must weigh on our minds and our hearts as we choose the Carmelite way of life. The one rule that lies at the heart of every major religion is that we do unto others as we would have them do unto us. Adhering to this law of love has always been the core struggle of human nature. We are fallible, we make mistakes and fall victim to the temptations of pride and power and sometimes evil. Even those of us with the best intentions will at times fail to right the wrong before us.

Perhaps the most profound issue is that if we lose that love, then we lose what is best about humanity. We lose our sense of possibility; we lose our moral compass. Part of the problem lies in our perspective. In any given situation, in our day-to-day routine, for example, it can be very easy to come up with a good reason for not telling the whole truth. But this calls our attention to a larger purpose, a greater calling. Only by accustoming ourselves to ignore our human view, which is too subjective and self-interested, will we be able to see beyond the appearance of things. During this Christmas Season, let us reach for the world that ought to be – that spark of the Divine that still stirs within each of our souls. Let us live by the example of our Carmelite Saints.

The Divine Infant Jesus waits to be born in our hearts and He will, provided we do not hide behind a hard shell of prejudice. For when we wear any form of armour, we are protecting ourselves from experiencing LOVE. Not only is this Love real, it is the vibrant heart of reality. In the search for this greater Love, in the courage to look at ourselves honestly, we have a chance to find our God-given identity and worth as human beings. This is the human – and humanizing – task of reflection and prayer. By our prayers and our apostolate may all our work flow from a quiet and loving heart. In silent wonder of my sweet Jesus and with deep gratitude to my dear Carmelite Family for your creative energies and largesse, I wish you all a blessed Christmas and a Prosperous New Year. May our Mother of Carmel bless each one with loving hearts on this Her Blessed Son's Birthday and throughout the New Year - 2011.

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

Edith Stein – St. Benedicta of the Cross

Edith Stein, 1891-1942 (St. Benedicta of the Cross,) was born on Yom Kippur, the Jewish Day of Atonement. When the Dutch bishops issued an encyclical attacking the anti-Semitic atrocities of the Nazi regime, the Gestapo retaliated immediately by rounding up all Roman Catholic Jews to be sent to the death camps. Edith, a convert to Catholicism and now a Carmelite nun, and her sister Rosa, were arrested on August 2, 1942. The sisters were deported to Auschwitz and executed just a week later. Edith Stein was fifty years old.

Edith, a brilliant student in phenomenology, is listed as one of the world's most important phenomenologist's. Being female, Edith had to be content to work as an assistant to Professor Edmund Husserl, proponent of the then modern movement of phenomenology. She later lost that job because she was a Jew.

Phenomenology is the study of that which we *experience*, we live through experiences or perform them. Other things in the world we may observe and engage but we do not experience them, in the sense of living through or performing them. Edith talks about the "science of the saints" showing how their lives were shaped by their choices leading to the experience of Divine Union. In her work, *The Science of the Cross*, she specifically studies St. John of the Cross.

In the eyes of Edith, her conversion was not the mere natural outcome of philosophical work but the effect of a disrupting initiative taken on the part of God. She experienced her conversion as a miraculous invasion of grace, a great grace from the divine mercy. From that time on, "living at God's hand" was her only concern. She does her own reflecting on how the spirit assimilates the content of faith, the various aspects of faith, how meditation grows into contemplation. She discusses how in contemplation one is pure spirit, freed from all images and concepts, and therefore in darkness, where faith, liberated from the grasp of the senses, directs the spirit toward God.

But to disentangle oneself from the natural world is not possible without the help of divine support and special communications. Even with the latter one can become attached to the gifts rather than to the giver. So another reality is necessary, Edith insists, a mightier reality, an intervention by God, a dark mystical contemplation.

She states that a lively faith and the "tremendous deeds" of God are the content of life, out of which a "holy realism," as Edith calls it, exists. Out of this realism comes an openness to the truths of faith, from which springs the science of the saints. The mystery of the cross becomes the inner form of this science, which allows the soul to be moulded by what is received. Conversely, excessive interior preoccupation with one's own personal concerns can develop in the course of life into a general indifference to things religious. She writes: "God is pure spirit and the archetype of all spiritual being. So, really, it is only by beginning with God that it is possible to understand what spirit is; however, that means that spirit is a mystery that constantly attracts us because it is the mystery of our own being. We can approach it, in a certain way, since our own being is spiritual. We can also approach it by way of all being to the extent that all being, which has meaning and which can be comprehended intellectually, has something of spiritual being about it. **But it reveals itself to a greater depth in proportion to our knowledge of God**, though it is never totally unveiled,

that is, it never ceases to be a mystery" (pp. 153-54). Edith might say that the scientific principle here is the constant fixing of the memory in God, with a concomitant detaching from the self, leading to a deeper experiential knowledge of God, and thus leading perhaps to the experience of Divine Union.

Detachment is designated as a night through which the soul must pass. The point of departure is the desire for the things of this world, which the soul must renounce. But this renunciation transplants her into darkness and as though into nothingness. That is why it is called night. The world that we perceive with the senses is, after all, naturally the firm foundation that supports us, the house in which we feel at home, that nourishes us and provides us with everything necessary, the source of all our joys and gratifications. If this world is taken from us or if we are forced to withdraw ourselves from it, it is truly as though the ground were swept away from under our feet and as though it became night all around us; as though we ourselves must sink and vanish.

But this is not so. In fact, we are set upon a surer way, albeit a dark way, one engulfed by night, the way of faith. It is a way, for it leads to the goal of union. But it is a nocturnal way, since in comparison to the clear insight of the natural understanding, faith is a dark knowledge: it acquaints us with something but we do not get to see it. That is why it must be said that the goal we reach on the way of faith is also night. God remains hidden from us on earth, even in the bliss of union. John has stressed the fact that the way of faith leads through a dark night and is a way of the cross.

Based on St. John of the Cross' writings, Edith shows how we can accomplish such detachment from the world through learning to "silence and quiet the faculties of the soul so that God may speak to her," and we do this by disciplining the memory. Allowing the memory to remain fixed in the self rather than in God causes harm.

A spiritual person who wishes to make use of natural knowledge and discursive reflection of the memory in the journey to God will experience three kinds of harm. She will suffer from manifold miseries concerning things of the world, "for instance, falsehoods, imperfections, appetites, inclination to criticize, waste of time, etc..." If one allows the memory to occupy itself with what has been perceived through the senses, one falls into imperfections step by step. For some emotion will cling to these sensory objects, now of sorrow and fear, soon of hate and vain hopes or vainglory, which will remain in the soul. ... all things that hinder the perfect purity of the soul and perfect union with God.... **These imperfections are better overcome all at once through complete denial of the memory.**" It is best "to learn to silence and quiet the faculties of the soul so that God may speak to her." Then "a river of peace will descend on her... and... in this peace, God will remove all the misgivings, suspicions, disturbances, and darknesses which awakened in her the fear that she is already lost or is near to being lost...the more the soul keeps the memory free of forms and things that are not God, the deeper she will fix the memory in God, the better she will be able to hope that God will take the memory perfectly into His possession." As often as distinct images or knowledge offer themselves, one should go beyond them and turn to God. The soul may occupy herself with recalling them only insofar as the fulfillment of duties demands, and at such times she should do so without becoming attached to or taking pleasure in them so that they will not totally absorb the soul. Keeping the memory fixed in God is true prayer.

To achieve such a state, it is necessary to stop dwelling on the self, i.e., do not dwell on the past, attend only to those duties that are necessary in the present, and do not fret about the future. Keep the memory fixed in God. To live such is to “pray always,” and prepares one for the gift of contemplation.

Edith states that in being seized by God in contemplation, all that is mortal in the soul is consumed in the fire of eternal love. The spirit as spirit is destined for immortal being. This consuming leads along a path through the Passion and cross of Christ to the glory of His resurrection. The object of The Ascent and The Night is the way of the cross. No other way to union exists than the way that leads through the cross. We often think of the cross as merely physical pain, but we are discussing here a spiritual cross which is an emptying of self so that God can be encountered in a personal relationship. This emptying requires a constant detaching from one’s memories and fixing the memory in God. It is a much heavier cross because our imperfections, especially obsession with the self, must be annihilated. However, if we take up this cross, and carry it faithfully, we become acclimated to the night which gradually becomes the dawn where the outlines of Perfect Love become visible. The fire that was dark, consuming, and painful is now brilliant, loving, and gentle.

To be more clear, Edith states, Saint John inserts a brief explanation here of what he means when he speaks of union in all of these expositions. It is not God's substantial union with all things by which he conserves their being, which union always exists, but rather "the soul's union with and transformation in God through love." This union does **not** always exist; rather its existence is possible only "**when the soul arrives at a likeness of love.**" Thus when one empties oneself of self, there is now room for God to enter the soul and **imprint His likeness**. All voluntary and habitual imperfections being annihilated, the soul rests transformed in God.

The divine light, then, already dwells in the soul by nature. But only when, for God's sake, **she divests herself of all that is not God**, will the soul be illumined by and transformed in God. "God will so communicate His supernatural being to the soul that she will appear to be God Himself and will possess what God Himself possesses." So great a union is caused "that all the things of both God and the soul become one in participant transformation, and the soul appears to be God. Indeed, she is God by participation. Yet, truly, her being (even though transformed) is naturally as distinct from God's as it was before." God's self-communication is more appropriately given to the spirit than to the senses. At this stage, the night that once was stormy and forbidding now becomes:

“The tranquil night
At the time of the rising dawn,
Silent music,
Sounding solitude,
The supper that refreshes and
Deepens love.” *The Spiritual Canticle. 15, p. 76.*

Essay by Ann Potschka based on Edith Stein’s, *The Science of the Cross*.

DISCALCED CARMELITE FRIARS
Karnataka-Goa Province



Rev. Fr. Archibald Gonsalves OCD
Provincial



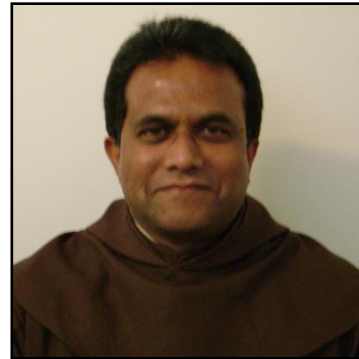
Rev. Fr. Rudolf D'Souza OCD
Guardian Angels Parish
Vancouver BC



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



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



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



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



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



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

DISCALCED CARMELITE NUNS

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

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

UPCOMING EVENTS

- March 5, 2011 Day of Recollection
St. Joseph, Calgary
- March 25, 26 & 27 2011 Retreat, Seton House, Kelowna
St. Teresa of Jesus of the Andes, Vernon
- April 2, 2011 Day of Recollection, All Saints Church, Coquitlam
Langley, Richmond, Vancouver & N. Vancouver Communities
- May 1, 2011 Ceremonies, St. Thomas More Church
St. Joseph, Calgary
- May 13, 14, 15 2011 Retreat , Mt. St. Francis, Cochrane AB
St. Joseph, Calgary
- August 19, 20, 21 2011 Retreat, Westminster Abbey, BC
Langley, Richmond, Vancouver & N. Vancouver
- October 22, 2011 Ceremonies, St. Edmund's Church, North Vancouver
Langley, Richmond, Vancouver & N. Vancouver Communities

ARTICLES

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

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P.O. Box 43011, Richmond Centre P.O. , Richmond BC Canada V6Y 3Y3
Fr. Jerald D'Souza, OCD Provincial Delegate ocdsvancouver@yahoo.com
Molly Diaz, ocds President mdocds@yahoo.ca
Renee Fietz, ocds Central Director of Formation rfietz@telus.net

<p>COMMUNITIES DISCALCED CARMELITE SECULAR ORDER</p>

St. Joseph, Calgary, Alberta

Meetings: Fourth Sunday of the month
 Place: St. Thomas More Church, Calgary
 Time: 1:00 p.m.
 President: Renee Fietz
 Tel: 403-257-9638
 Sp. Assistant: Fr. Gabriel Dias OCD

St. Teresa of Jesus, Richmond B.C.

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

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

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

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

Meetings: Second Saturday of the month
 Place: St. Nicholas Church
 Langley
 Time: 2:00 p.m.
 President: Paul Rasavage
 Tel: 604-882-1810
 Sp. Assistant: Fr. Jerald D'Souza OCD

Our Lady of Mt. Carmel , N. Vancouver, B.C.

Meetings: Third Sunday of the month
 Place: St. Edmund's Church
 North Vancouver
 Time: 8:15 a.m.
 President: Marilyn Cunada
 Tel: 604-931-1555
 Sp. Assistant: Fr. Jerome Mascarenhas OCD

St. Joseph, Vancouver, B.C.

Meetings: Third Saturday of the month
 Place: Guardian Angels Church
 Vancouver
 Time: 8:15 a.m.
 President: Bella Castillo
 Tel: 604-325-8428
 Sp. Assistant: Fr. Rudolf D'Souza OCD

PRAYER

Fr. Dubay S.M. has written extensively about St. Teresa and St. John of the Cross. The following is taken from his book *Fire Within* and is based on the writings of St. Teresa and St. John of the Cross and the Gospel. Both of these saints have not written a lot on the beginnings of prayer - meditation, but both consider it essential and very important. They are very short on techniques or methods "Through angelic inspiration and the truths of Scripture the soul comes to a dying of love." It is this dying of love that is important and that meditation leads the soul to love. But one must use meditation in the proper way. It is faith that will lead us out of meditation to a more contemplative prayer. In fact we must use meditation as people use statues and images of the sacred to lead us to greater devotion, a loving devotion. John Paul II was impressed in his thesis on St. John of the Cross by his great faith. Fr. Dubay compares meditation to jumping up and down to reach the moon. But to reach the moon we must rely on rockets to carry us there. So faith is the rocket which carries us to union with God. For when God sees our faith He gives us the means to grow deeper in love of Him. In fact we must become more like Christ by leaving our attachments behind to become more attached to God, then we become more like God. Have you ever wondered about the meaning behind John the Evangelist's words "We shall be like Him for we shall see Him as He is?" We cannot see Christ as He is if we do not resemble Him in His purity, charity, and all His virtues. "In His light we shall see light." St. Teresa's take on prayer is very simple. "The careful student of St. Teresa will notice that her procedural advice for beginners in prayer is very simple. What she insists on is utterly basic and indispensable, in whatever degree of prayer one is in it is love not reasoning that is primary. If you would progress a long way on this road and ascend to the Mansion of your desire, the important thing is not to think much but to love much. She offers the same advice to a layman to whom she writes "You must not tire yourself out by trying to think a great deal nor worry about meditation, keep occupying yourself all the time with praise to the Lord."

After Fr. Dubay goes through the seven mansions of St. Teresa, he turns to Scripture. He impresses on us that we must not think of St. Teresa and St. John of the Cross as just one method among many. Oh no, these two are the very peak and essence of perfection in the Spiritual life because they are based on Scripture. It's all there in Scripture. The reason we don't always see it is because we are used to watering down Scripture as we read. St. Teresa insists on the basics to anyone who wants to advance in the spiritual life and these basics are fraternal charity, detachment and humility. This also is Scripture's insistence. And so follows a list of Bible quotes and parables: love your neighbour as yourself; if a man takes your coat give him also your cloak; the parable of the Good Samaritan also illustrates love of neighbour and points out that your neighbour includes everyone; when you go to a feast sit in the last place so that you can be invited to go up higher; the parable of the Pharisee and the tax collector in the Temple where the Pharisee praises himself and the tax collector acknowledges his sins; and detachment in the rich young man who could not give up his material wealth to follow Jesus. On and on.

One of the things that St. Teresa was insistent upon was the correlation between virtue and prayer. This means the result of prayer is an increase in virtue and the result of virtue is a deepening of prayer. Fr. Dubay said that the most outstanding trait of St. Teresa was her

determination, and this is the trait we must all acquire to get to union with God. This is a quote from St. Teresa as she gives advice to those beginners in prayer "It is most important, all important indeed that they should begin well by making an earnest and most determined resolve not to halt until they have reached their goal whatever may come, whatever may happen, however hard they have to labour, whoever may complain of them, whether they reach their goal or die on the road or have no heart to confront the trials which they meet, whether the whole world dissolves before them." These traits are all found in the Gospel. The parable of the seed and the sower is one and how seeds that fall by the wayside are choked by the cares of the world. There are three prerequisites for prayer which we must learn and which St. Teresa insists on, love of neighbour, humility and detachment. These must be adhered to all through our spiritual life. St. Teresa also teaches us that suffering is a chance to grow in holiness, and to improve our prayer.

Fr. Dubay says that he has never come across anyone who is advanced in prayer who has not suffered and suffered well. All of us have crosses and it is in how we accept our crosses that we become more like Christ. The more we are like Christ the more favors God will bestow on us and the deeper will be our prayer.

To summarize much of Fr. Dubay's book - *the way to advance in prayer* is not so much what we do in prayer but what we do outside of prayer. We must practice the virtues especially love of neighbour, detachment and humility; we must accept the crosses God sends us with abandonment and love His Holy Will. We must not look for techniques or methods of prayer or the perfect book or the perfect human guide. We must go to prayer to love God and this is all that is required.

Rita Allan
2010

RENEW

As the rain falls a clean newness arises
I do not feel the fall of the rain
No oppression from above, no weight
I feel the gentle, careful washing of the rain
The refreshing; the cleaning; the purifying
And already new green growth breaks through
Virgin shoots emerging
Not tainted by the dust and grime of the world
New time; new chance; new me
Oh how I love the rain of God
The word; the breath;
The inner peace
Rain on me o breath of God
That I may blossom as your heart desires.

Bernadette O'Connor Aug 2010

PASTORAL VISITATION - OCTOBER 2010
Fr. Archibald Gonsalves, Provincial



Above: Fr. Archibald Gonsalves celebrated Mass at Guardian Angels Church with concelebrants Fr. Gabriel Dias, Fr. Mario Fernandes, Fr. Jerome Mascarenhas and Fr. Ranjan D'Sa.



Above: Fr. Archibald Gonsalves and Fr. Rudolf D'Souza met with Archbishop Michael Miller



Above: All OCD friars came together at Guardian Angels Parish to meet with Provincial Fr. Archibald Gonsalves.



**Happy Birthday
Fr. Mario Fernandes**



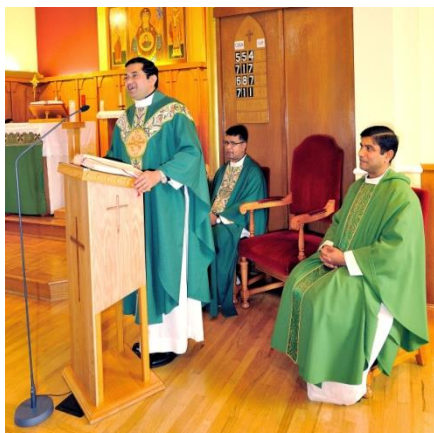
Friends and parishioners joined in a celebration of Fr. Mario Fernandes birthday on October 24. Fr. Archibald Gonsalves and Fr. Rudolf D'Souza also joined the festivities.



**Mass Celebration at St. Edmund's Church October 24, 2010
Welcome to Provincial Fr. Archibald Gonsalves
and Farewell to Fr. Ranjan D'Sa**



**Above: Fr. Archibald Gonsalves, Fr. Jerald D'souza, Fr. Ranjan D'Sa
and Fr. Jerome Mascarenhas at the reception**





OCD Friars Fr. Ranjan D'Sa and Fr. Jerald D'Souza with OCDS Members who attended the event



Fr. Ranjan D'Sa cutting his farewell cake

EVENTS IN AND AROUND OUR COMMUNITIES

COMMUNITY OF ST. JOHN OF THE CROSS OCDS, LANGLEY

INVESTITURE CEREMONY

On Saturday October 9, 2010 St. John of the Cross Community had their first Investiture Ceremony. Three aspirants, Barbara Robinson, Don Mason and Celeste Mason along with a fourth aspirant, Joseph Giroux of St. Teresa of Jesus Vancouver, were clothed at St. Nicholas Church, Langley. Fr. Jerald D'Souza OCD presided over the ceremony followed by Holy Mass. It was a joyous day of celebration over a light lunch with ocds members, family and friends.

Fr. Jerry's homily was a great inspiration as he spoke of our Blessed Mother and her fiat. We must be like her and be ready to give our fiat to God all our life long. She is especially dear to us as Secular Carmelites, members of the only Secular Order out of five which has been given to our Lady to be our Patroness and protector.



Left: L to R Don Mason, Celeste Mason and Barbara Robinson.

Above: Candidates with Fr. Jerald D'Souza

ARTICLES

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Molly Diaz, ocds President mdocds@yahoo.ca

Renee Fietz, ocds Central Director of Formation rfietz@telus.net

**ST. TERESA OF JESUS , VANCOUVER
CEREMONIES, OCTOBER 16, 2010**



**Provincial Fr. Archibald Gonsalves officiated at Mass concelebrated by
Fr. Jerald D'Souza (L) and Fr. Rudolf D'Souza (R)**



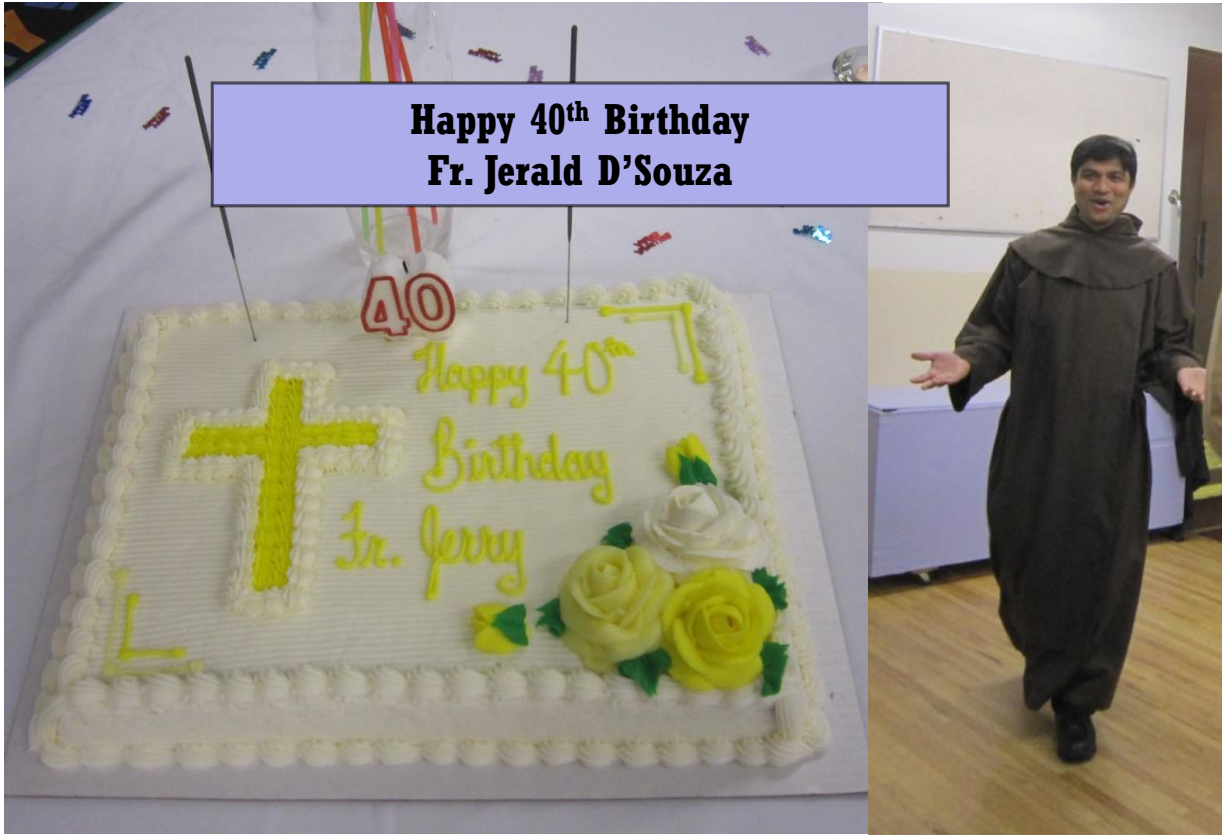
A happy group after the Ceremonies!



L to R: Newly clothed members were Denys O'Brien, Olivia Kawaguchi, Joseph Giroux, Venita Kwan, Assunta Tan, and Ruth Kustner



**Above L to R: Definitive Promise Candidates Marilyn Cunada, Cecilia Ilagan and Lucy Chan
Kneeling: Candidate Cecilia Yuan making her Temporary Promise with Fr. Archibald Gonsalves presiding**



Fr. Jerry D'Souza's 40th Birthday Celebration



A special blessing!



Parishioners of All Saints Church where Fr. Jerry was first appointed upon his arrival in Canada



The Cast of Rev. Tom

On November 6th a small group of ocds members and friends gathered to celebrate Fr. Jerry's 40th birthday. After dinner, a cast headed by Fr. Jerome Mascarenhas as the main character, performed a short skit on a fictitious story of Reverend Tom. This was thoroughly enjoyed by audience and cast alike.



Left: Yvonne Doucette of All Saints Parish was a strong provider of motherly support and care



OCDS Members

**ST. EDMUND'S CHURCH, NORTH VANCOUVER
FEAST OF ST. EDMUND & CENTENNIAL YEAR**



Father John Braganza OSB, Abbot of Westminster Abbey, was the celebrant at a Mass on the occasion of the Feast of St. Edmund and to mark the beginning of the Centennial Year of St. Edmund's Church.



L to R: Fr. Jerome Mascarenhas, Fr. John Braganza OSB, and Fr. Jerald D'Souza flanked by members of the Knights of Columbus.

VIGIL FOR LIFE

HOLY ROSARY CATHEDRAL, VANCOUVER

November 27, 2010



Pope Benedict XVI invited the world's bishops to promote the Vigil for Life during the Advent season and to invite the faithful to pray for the unborn.

Archbishop J. Michael Miller led the Vigil at the Holy Rosary Cathedral on November 27, the first Vespers of the Advent season which was very well attended filling the cathedral to capacity.

L to R: Vancouver OCDS aspirants Renee Schmitz and Tracy Caron as they entered the doors of the cathedral in readiness for a procession with Archdiocesan groups and movements and high school students.



OCDS members after the Vigil