

Flos Carmeli



Our Lady of Mt. Carmel



St. Teresa of Avila



St. John of Cross



St. Joseph

Newsletter - Western Canada

The Secular Order of Disalced Carmelites

December 2011

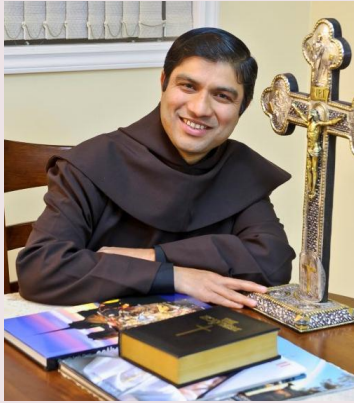
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“And suddenly there was with the Angel a multitude of the heavenly host, praising God and saying “ Glory to God in the highest heaven, and on earth peace among those with whom He favors!” - Luke 2: 13-14

As the year 2011 comes to a close let us look back with gratitude for the many blessings God has given to us this year, both in our personal lives and in our Community. There is no more difficult task than to make the old new and the familiar interesting. This is especially true of the two events that have taken place in the year 2011 which has had a definite impact on my spiritual journey – the centennial celebrations of St. Edmund’s Parish and the introduction of the New Roman Missal.

The Angel of Community, from the deeper Community of Angels, has certainly been close to us. As Pioneers, led by God’s hand, this year we glanced at the illuminating history of our own parish for the past one hundred years. A profound lesson etched itself into my soul as we were able to share our stories and memories of memorable years gone by, though consistently fresh and invigorating. It made me happy to be a part of a parish that opened the door to us and I hope I contributed just a bit to the heritage of this land.

As a community we will only be fruitful when each of us can progress along our own personal inner way. In this often turbulent and troubling age, one wonders how those who seek the fulfillment of involvement can create relationships that will succeed and endure. It is not enough to take direction from others. We must listen carefully to discover our own way. Only our own personal way will enable us to grow and really live our own life. To be truly alive, therefore, one must be rooted through commitment. When we truly love, we make every effort to block out all that distracts us, all which can be an obstacle to anticipating and receiving the one we love. I exhort you to approach your Commitment to Carmel carefully and with a willingness to accept mistakes, misunderstandings, and possible hardship. From this there can arise genuine companionship and communion, but this is only possible when we can distinguish the vital pains of growth from those of sheer incompatibility.

“Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words.” - Romans 8:26. The winds of doctrines are blowing quite strong around us and by the Holy Spirit the truth is still coming through and His Word gives us the right kind of clue. Rejoice and be glad, keep looking upward and always to Him; keep looking forward, don’t let your faith grow dim; glorify God and praise His Holy Name; pray and rekindle your spiritual flame. This year we have been introduced to the new Roman Missal. As of November 27th 2011, the Catholic Church is changing the required official English-language Mass. This is a big deal. It is the third time in the 1700-year history of the Church that the Mass is being changed formally. The new English-language Mass is closer to the original Latin and

Scriptures. To cite an example, the old version used the word “happy” where the new version uses the word “blessed”. This transition requires belief in our Church and our Community. The Holy Spirit is working through the Church and teaching us how to pray, so we have to accept it in faith as the gift from God. As we accept the changes in the wording of the missal and perhaps see things in a different light, we may discover something deep within our hearts that will lead us with trust to the mystery of Divine love which is in all our hearts. Let us go forward with full trust in the future. This coming year let us be peacemakers and try to see everything from God’s perspective. Our faith will lead to freedom and our lives will become fruitful. Christmas is the celebration of triumph of good over evil. Jesus Christ was born in Bethlehem and a new world emerged out of despair and suffering. The gift of love, however, only comes to complete fruition when it is embraced by our response of love. God gives Himself entirely to us without reserve. His one request is that we return His love in like manner.

He said to him, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the greatest and first commandment. And a second is like it: “You shall love your neighbor as yourself.” - Mathew 22: 37-39. This is also expressed in the Carmelite tradition through the first aim of the spiritual life that we offer God a pure and holy heart, free of the actual stain of sin, accomplished both with God’s grace and our own efforts of virtuous living. May the Angel of Community keep on giving you the experience of being with others which brings much happiness. We are meant to taste in our hearts and experience in our minds, not only after death but in this life, something of the power of the Divine Presence and the bliss of heavenly glory.

This Christmas Season, place yourselves at the Nativity scene before the Christ Child laying in a lowly manger. This was no ordinary night but a “Silent Night, Holy Night”, the night of our Saviour’s birth. It was no doubt a holy night but why silent? This was how God chose to enter into the world. There were no trumpets and fanfare; no coming and going; just peace and stillness in a stable of animals with Mary and Joseph before the Infant Child, oblivious to the poor surroundings and smells of the stable, silent and in awe of the fulfillment of the Scriptures. A state of silence and awe in which they perceive the Glory of God and beauty in the stillness around them.

As Carmelites we are called to silence in our journey and ascent to Carmel. These moments of silence allows God to find us. It is then that He listens and speaks to us, refreshing us and filling us with the gift of the Holy Spirit. It is this silence that connects us to God. The same silence of that glorious night which enables us to see only beauty and love around us. A silence that enables us to perceive the glory around us that we can almost touch it.

My wish for you this Christmas is that you may live near the many Angels who live in the presence of our Blessed Mother Mary. May they bless you as you deepen your faith in our dear Savior’s birth. I pray for good health, safety and freedom from all dangers for all the members of the Secular Carmelite Order. May our Blessed Mother of Mount Carmel accompany us always, every moment, from now 'till eternity as we give the glory to the Infant King – MERRY CHRISTMAS & A PROSPEROUS AND HAPPY NEW YEAR – 2012 !

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

Discerning God's Ways

In the recent past we have seen a number of developments, tumbling of stock markets, political upheaval in the Middle East and the economic crisis in Europe, U.S.A and in other parts of the world. We live in this time of constant change and shifts. We do not know what's going to happen in another few years from now. We have improved on already existing communication systems like fax, phone, cellular phone, e-mail, facebook, twitter etc. Today it is easier to type a quick message on the computer than to write a letter, type the address on the envelope, stick the stamp and take it to the post box. The message is instantly received and can be instantly answered in easy dialogue over oceans and continents. The highly complex world of widespread economic inflation, computer technology, instant worldwide communication, constantly changing job markets, ever more prolonged education for developing skills, and of nuclear energy for building or destroying the world in a matter of seconds has resulted in a lot of confusion in our minds and hearts. When making decisions, we feel weak and lonely in mind and heart before the vast, threatening and fast moving computer and cyber world. But God in His wisdom, reassures the one who prays, that He cares for him/her and leads us to a definite destiny. As a result the praying person experiences a confident expectancy of God's assistance in the decision about to be made.

The compensating factor at this instance is the gift of 'discernment' from the Holy Spirit. The Greek word '*dokimazein*' literally signifies 'to discern' 'to prove' 'to test' 'to check'. It is a word with multiple meanings. We cannot zero in on one single meaning to the word when it is applied in prayer or spiritual life. Moreover, the English word 'discernment' that is very often and frequently used in spiritual life cannot fully explain or translate every element that is contained in the Greek word '*dokimazein*'. Discernment can be a realistic possibility only within the theistic vision of the universe. The word "discern" (*dokimazein*) has its origin in the marketing system of the Greek culture. Transactions in the market were done through the use of gold, silver and bronze coins. One had to test the authenticity of the metal by biting the coin before it was accepted for transaction. We know that the precious metal is always soft in nature. Certainly, if the coin had been a genuine one it would make a tooth mark on it; if it were false it would not. Hence the word "*dokimazein*" meant testing through biting.

The word '*dokimazein*' used in Holy Scripture generally translated signifies 'to discern on every occasion what is actually the will of God'. It helps us to see through the storms of scientific and political changes, emotions of rationalization and of self-projections. The gift of discernment does not guarantee that a person will make the perfect decision, one that perfectly satisfies one's hopes and desires for oneself and others. In this task, prayer complements the process of discernment. It would not be a mistake to term discernment as equivalent to Prayer. However, discernment in prayer is an aptitude acquired through experience of recognizing the movements embracing them, if they come from God and rejecting them, if they are from the counter spirit.

Through the gift of discernment a prudent person is not scandalized at the mystery of other persons, of situations, and of God. For the Lord has created the universe and people so wonderfully that one can never exhaust comprehending through one's intelligence their complex beauty. The praying person knows well the designs of God and lives courageously and peacefully. He interprets the signs in favor of God's plan and lives in communion with His design and will.

Here we analyse a passage from the writings of St. Paul to better understand the intricacies of discernment. I will be dealing with the highlighted three verses from the following passage:
Text: *I Thessalonians 5,19-22*

“Do not restrain the Holy Spirit; do not despise inspired messages. Put all things to the test (dokimazete): keep what is good and avoid every kind of evil”. This text gives us ample evidence that a Christian has to be open to the Spirit of God. This text in fact ends with a series of exhortations (cfr. The. 5:12-22) to build up the community (cfr. v. 11). Paul offers also a series of concrete practical counsels to live a worthy life in the presence of the weak (vv. 14-15). This follows an invitation to cultivate a quality fundamental to Christian life that is to be happy, to pray and to do the “will of God in Christ” (vv. 16-18). This theme ends with an exhortation.

i) “Do not Restrain the Holy Spirit”

This invitation not to restrain the Holy Spirit is similar to an advice in the letter to the Ephesians “do not make God’s Holy Spirit sad” (Eph 4:30). The main thrust of this invitation is not to put any obstacle on the way of the Spirit of God in the community of the faithful. The Spirit is light and fire (cfr. Rom 12:11; II Tim. 1:6). The activity of the Spirit in the community is highly charismatic. This charismatic activity of the Spirit is not any gift bestowed in isolation, rather a presence of the Spirit that contributes to the edification of the community. That is why Paul insists “since you are eager to have the gifts of the Spirit, you must try above everything else to make greater use of those which help to build up the Church” (I Cor 14:12). The gifts of the Spirit should be used to the edification of the community. “Though we are many, we are one body in union with Christ, and we are all joined to each other as different part of the body. So we are to use our different gifts in accordance with the grace that God has given us. If our gift is to speak God’s message we should do it according to the faith that we have...” Rom 12:5ff). Therefore, we understand that the gift of the Spirit is not for personal satisfaction or glory but for the edification of the Church. Any gift misused can hurt the Spirit of God and prevent His free outpouring on the community.

b. “Do not Despise Inspired Messages”

Prophecy is regarded as one of the charismatic gifts (cfr. I Cor 12:4-11) received for the good of the community. Moreover this gift occupied prominent place among the charismatic gifts. In the edification of the body of Christ, this gift gains importance after the gift of apostolate (cfr. I Cor 12:28). According to Paul, the gift of prophecy signifies the understanding of the great mystery of Christ. That is why he writes: “if you will read what I have written, you can learn about my understanding of the secret of Christ. In past times mankind was not told this secret, but God has revealed it now by the Spirit to his holy apostles and prophets” (Eph 3:4-5).

Prophecies were mainly referred to the divine mysteries (cfr I Cor 13,2) or to the understanding of the Mystery of Christ (cfr. Eph 3,4-5). This understanding of the mysteries or the Mystery was towards the edification or exhortation of the Christian community (cfr. I Cor 14,3). According to Pauline Christology a prophet is the ambassador of God and revealer of God’s will. He is the one who announces “here and now” the exigencies of the will of God in the community of God. The one who despises prophecy shows little respect to God and is not regarded as a friend of God. Such a person was considered an outcast in the community of believers.

In this connection it is right to know how the first community was very vulnerable to the prophecies and messages. Paul exhorts the Thessalonians saying “I beg you brothers, not to be so easily confused in your thinking or upset by the claim that the Day of the Lord has come. Perhaps it is thought that we said this while prophesying or preaching, or that we wrote it in a letter. Do not let any one deceive you in any way. For the Day will not come until the final Rebellion takes place and the Wicked One appears, who is destined for hell” (II The 2, 3-4). This is a strong reminder as to how they need to be vigilant and careful of the ways of the wicked. Therefore prophecy should be examined. “Two or three who are given God’s message should speak, while the others are to judge what they say” (I Cor 14, 29). The invitation to prudence and discernment of the prophetic messages is not entirely new to the Scriptures. We have evidence of this even in the O.T. for example: Dt. 18,21-22; Jer. 23,13-17. John in his letter precisely warns the believers to be very careful in accepting the prophecies: “my dear friends, do not believe all who claim to have the Spirit, but test (*dokimazein*) them to find out if the spirit they have comes from God. For many false prophets have gone out everywhere” (I Jn 4,1). The only criterion to discern (*dokimazein*) the authenticity of the message is “the one who acknowledges that Jesus Christ came as a human being” (I Jn 4,2).

c. “Put all Things to the Test”

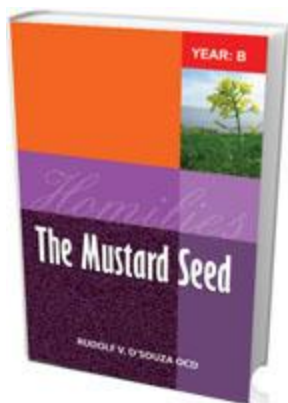
The word “*dokimazein*” finds its proper context here in this verse. It is an invitation to test, prove, taste or examine everything before despising or discarding it. This in fact is a positive process of discernment by which the authenticity (*dokimos*) of the thing at our disposal is examined. When a thing is false (*adokimos*) it is rejected. That is why Paul is very keen on keeping what is “good”. Anything that is good comes from God and what is evil from the evil one. Paul exhorts the believers to “avoid every kind of evil” (I The 4,22). This particular verse leads us to the conclusion of the first letter to the Thessalonians “May the God who gives us peace make you holy in every way and keep your whole being spirit, soul and body – free from every fault at the coming of our Lord Jesus Christ” (I The 4,23).

In putting every thing to the test a Christian sees always the good of the other. It is the law of Charity that determines in fact the essence of discernment (cfr. Mt 5,38-48; Lk 6,27; Rom 12,17-21; I Pt 2,19-21). The testing should be done in the spirit of charity and only this can lead a Christian to true prayer. When a particular thing is tested in the light of charity there is cause for joy and that is why Paul says “Be joyful always, pray at all times, be thankful in all circumstances. This is what God wants from you in your life in union with Christ Jesus” (I The 4,16-17).

The uncertainty of the present world should not in any way hinder our discernment process. We who are keen on doing the will of God must always find ways and means of trusting in His providence and live in the present moment glorifying Him who leads us on the safe path. Doing the will of God cannot be delinked from our love of neighbour. God is love and it is in love that we find and fulfill God's Will.

Dr. Rudolf V. D'Souza OCD
Guardian Angels Church - Vancouver

“THE MUSTARD SEED”



Rev. Dr. Rudolf V. D'Souza has come out with a new book, "The Mustard Seed". This book containing the Homilies for Year B is a helpful tool to break the Word of God to people. This is the First volume of Homilies, containing reflections, stories and life experiences based on the Scriptural texts of the Catholic Liturgical Calendar. This Volume is a welcome compendium of reflection in the libraries of Seminaries, Religious houses, Institutes of Spirituality and especially Parishes. The book has been published under the umbrella of Dhyavanava Publications, Bangalore, 2012 and consists of 350 pages.

DISCALCED CARMELITE FRIARS Karnataka-Goa Province



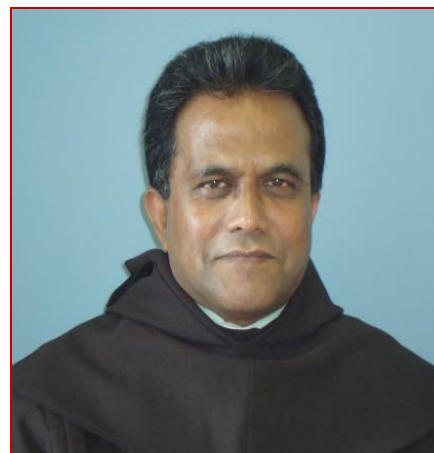
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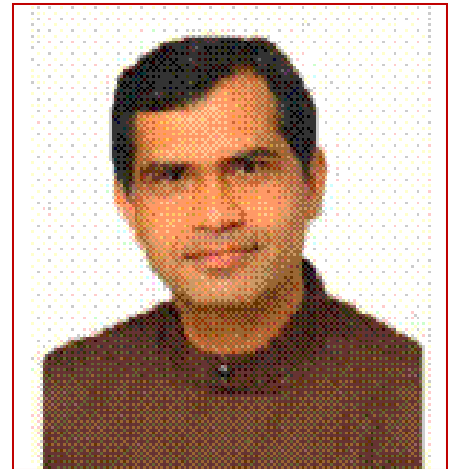


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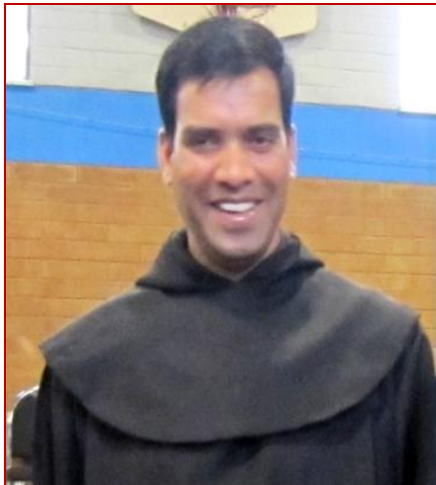
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Rev. Fr. Mario Fernandes OCD
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Rev. Fr. Ranjan D'Sa OCD
St. Andrew The Apostle Parish
London ON



Rev. Fr. Vijay Martin OCD
St. Peter's Cathedral
In residence at
St. Andrew the Apostle Parish
London ON

**Congratulations to Fr. Jerome Mascarenhas and Fr. Ranjan D'Sa
on the 10th Anniversary of their Ordination - December 29, 2011**

SILVER JUBILEE CELEBRATIONS



Fr. John Pinto OCD (Sr) celebrated the Silver Jubilee of his Ordination at Loretto, his home parish on 22nd May, 2011.



The Silver Jubilee of Fr. Raymond Santhanaz OCD of the Tanzania Mission was celebrated at Miyapadav on 22nd May, 2011. Fr. Raymond visited Canada in early 2010.



Above: Fr. Provincial Archibald Gonsalves, Fr. Raymond Samanthaz and Fr. John Pinto

The Silver Jubilee of Rev. Fr. Rudolf D'Souza's Ordination will be on February 24, 2012.

**Spiritual Classics: St. John of the Cross' *The Ascent of Mount Carmel*
and *Dark Night of the Soul***

St. Teresa of Avila, the spiritual writer treated in my previous essay, was a close friend of St. John of the Cross, the spiritual author whose writings are the focus of this essay. Together they sought to reinvigorate the Carmelite Order, whose original rule was made more lenient over the centuries, by returning it to the austerity of its primitive rule. As St. Teresa sought to do this for the women's branch of the Carmelite Order, so St. John did among the Carmelite Friars.

St John of the Cross was born on June 24th, 1542, in Fontiveros, in north-western Spain. He was born into poverty and sent to a poor school in Medina del Campo, where his family had moved. He joined the Carmelite Friars in Medina and took the name John of St. Matthias at his profession on February 24th, 1563.

It was in Medina that he met St. Teresa of Avila for the first time. St. Teresa had come to Medina to found a reformed community of nuns, known as the *Discalced* (meaning shoeless, as a mark of their asceticism) *Carmelites*, and persuaded John to assist her in this endeavor. He went with her to Valladolid to gain practical experience of the reform led by the nuns there. In a few short years, John established the reform for Carmelite friars. Now calling himself John of the Cross, he was called by St. Teresa to the convent in Avila, and remained there as confessor and director for five years.

Having received the authority of his office from the Apostolic Delegate rather than the Carmelite Provincial, John refused the Provincial's order that called for his return to Medina, with the understanding that he was not subject in obedience to the Provincial. Perceiving this refusal as insubordination, and given the passionate opposition to St. John's reforms, John was kidnapped on December 3rd 1577 and taken to Toledo where he was incarcerated for nine months under abominable conditions. It was while incarcerated that he wrote some of his best mystical poetry before escaping from his imprisonment in August of 1578.

St. John of the Cross founded several reform monasteries in the years that followed. Opponents of John's reforms, attempting to have him removed from the Carmelite Order, continued to make his life extremely difficult. Suffering from increasingly poor health, St. John of the Cross was relegated to a monastery in Ubeda where he was badly treated. He died there on December 14, 1591, his sanctity now recognized by even his most stalwart opponents. St. John was canonized in 1726 and was given the title *Doctor of the Church* in 1926, a title he shares with St. Teresa of Avila.

It is generally agreed that St. John of the Cross is one of the most insightful and brilliant teachers of mystical theology. His single best-known contribution to this field is found in what is described as the *Dark Night of the Soul*, a sense of spiritual desolation and loneliness experienced on the journey towards union with God. Two of his spiritual works, *The Ascent of Mount Carmel* and *Dark Night of the Soul*, focus on the role the dark night plays in the pursuit of spiritual progress.

The Ascent of Mount Carmel is considered to be an introductory work in mystical theology. The work begins with an eight stanza poem, with the rest of the text acting as an extended explanation of the poem.

Though hardly a desired experience, it is necessary that one journey through the dark night in order to achieve union with God. The dark night is where one experiences a form of purgation, where desire for all that falls short of God—creatures—is eliminated, so that one is left with only a pure love of God alone, a prerequisite to Divine union.

The *Ascent of Mount Carmel* is divided into three parts, or books, with each part describing a certain kind of dark night. The first dark night is that of the senses. Here, one mortifies all desire for ‘creature comforts’ that are received through the physical senses. This desire must be expunged because attachment to all delights found in sensate things compromises our ability to possess God, and leaves the soul chained to its appetites and unable to find spiritual freedom or to experience joy in God. One who is attached to sensate things will be constantly deceived and manipulated by them and made spiritually blind and unable to have union with God.

Having curbed one’s appetite for sensate things, one then moves into the dark night of faith and understanding, which is the realm of the imagination and the intellect. Here one sets aside knowing to embrace unknowing, to disengage one’s conception of God in order to find God Himself.

St. John reminds the reader that, at this stage, they will find themselves irresistibly drawn from meditative prayer—where words, images or the imagination are used to enhance prayer—to contemplative prayer, where one simply puts oneself in God’s presence without the assistance of meditative aids. This process is to be encouraged, as it shows spiritual progress.

It needs to be said here that St. John is not advocating the exaggerated mystical doctrine called *Quietism*, although he was accused of doing so during his lifetime. Adherents to Quietism believed that one must be passively absorbed into God and give no credence to external forms of prayer or worship, or sacraments, or law or any moral code. St. John was accused of being a quietist when some passages from his writings were taken out of context. Once read in their proper context, however, one finds no evidence of the quietist heresy in his writings.

The third dark night treats of the memory and the will as obstacles to union with God. Memory and will are hindrances because in these faculties are found presumption, pride and the affections of the will. These undesired qualities are supplanted by self-denial and renunciation of all creatures—sensual and spiritual—in order to reach a pure love of God alone.

The spiritual work, aptly entitled *Dark Night of the Soul*, is basically a continuation of *The Ascent of Mount Carmel*, but can be treated as a wholly separate work. Here, the reader is reminded that the aridity experienced in the night of the senses is caused by our sins and imperfections. The root of these imperfections is found in the seven deadly sins, which St. John describes in a number of chapters.

The second and more intense stage of purification is that of the spirit. The pains and miseries experienced at this stage are derived from the contrast between the light of God and the

darkness of the soul. In the light of God, the soul suffers pain because its darkness becomes more obvious and acute.

The soul must now progress towards God by means of the *mystical ladder of Divine Love*, insights which St. John draws from the writings of St. Thomas Aquinas and St. Bernard. On this ladder are ten steps, bringing the soul closer to union with God by progressing in love.

As a teacher of Catholic mysticism, St. John of the Cross is almost without equal. Unlike many mystics, St. John treats his subject with a practical knowledge which does not undermine in any way his pursuit of the utterly unknowable. He has given us a finely detailed road map leading to God. He has done this successfully because he first traveled this road himself.

Rev. Fr. Dale Normandeau
Our Lady of the Valley Church, Coldstream BC
Spiritual Assistant, Community of St. Teresa of Jesus of the Andes, Vernon

**REV. FR. . PROVINCIAL'S VISIT TO VANCOUVER BC
FEAST OF ST. THERESE**



REV. FR . PROVINCIAL'S VISIT TO VANCOUVER BC

Rev. Fr. Archibald Gonzalves OCD, Provincial, arrived in Canada late September for his pastoral visitation. His visit to Vancouver on October 1st coincided with the Feast of St. Therese of Lisieux.

In commemoration of her feast, Mass was celebrated at St. Edmund's Church by Father Provincial and concelebrated by Fr. Jerome Mascarenhas OCD. Among the congregation were parishioners, OCDS members of the Lower Mainland Communities, their family and friends. In his homily, Fr. Provincial touched on the life of St. Therese, her humility and her "little ways".

One hundred years after her death, on Mission Sunday October 19, 1997 in Rome Pope John Paul II officially proclaimed St. Therese as Doctor of the Universal Church. Therese's love for God and neighbor through simple childlike obedience by her "little ways" was a reflection of total surrender – the key to salvation.

In closing Fr. Provincial stated that all of us who feel we can do nothing should be reminded that it is the little things that keeps God's kingdom growing. Her autobiography, the Story of a Soul continues to be a best-seller and tells of her short lived spiritual life.

After Mass , Fr. Provincial addressed members at a short meeting.



Above: Rev. Fr. Provincial Archibald Gonzalves and Provincial Delegate Fr. Jerald D'Souza with ocds members

Retreat at Westminster Abbey, Mission BC



The annual retreat was held on August 19, 20 & 21, 2011 at Westminster Abbey, Mission BC with Fr. Ranjan D'Sa OCD, Pastor of St. Andrew the Apostle Parish, London, ON, as Retreat Master. Participating in the weekend retreat were members of the Richmond, Langley, Vancouver and North Vancouver Communities and one member who travelled all the way from Vernon, BC.

Fr. Ranjan commenced by analyzing the words “Carmel” and “Charism”. “Charism” comes from the word “chrism” or charisma” which means grace. Carmel is no more than a spirit of prayer. It is not a devotion; not a piety but a relationship with God through prayer. The charism of Carmel, therefore, is a way of life - a special grace given by God to help us become saints.

The Discalced Carmelite Order has three (3) traditions: Prophetic (the Prophet Elijah), Marian (the Blessed Virgin Mary) and Teresian (St. Teresa de Avila). Fr. Ranjan chose the Prophetic Tradition to expound the retreat theme.

The retreat culminated with Sunday Mass celebrated by the Benedictine monks and concelebrated by Fr. Ranjan in the beautiful Abbey. Silence being broken, retreatants met over lunch to share their experience and also to express their gratitude to Fr. Ranjan for an excellent retreat.



Above: Happy Retreatants with Fr. Ranjan D'Sa at the end of the Retreat



St. Edmund's marks 100 years!

A year of centenary celebrations at St. Edmund's Parish, North Vancouver culminated on October 15 with Mass and a banquet orchestrated and facilitated by Pastor Fr. Jerald D'Souza OCD and Assistant Pastor Fr. Jerome Mascarenhas.

Archbishop Michael Miller CSB concelebrated the 4:00 pm Mass with Fr. Jerry, Fr. Jerome and Fr. James Comey, Pastor of Holy Trinity Parish, North Vancouver, who grew up in St. Edmund's Parish.

Also concelebrating were a number of St. Edmund's old-timers who had served at St. Edmund's at one time or other. They were Fr. John Swinkels, Fr. David Hughes, Pastor of Holy Spirit Parish in New Westminster, Fr. Terry Bileski, Pastor of St. John the Apostle who was appointed to St. Edmund's upon his ordination; Fr. Michael Storey of the Calgary Diocese, who grew up in St. Edmund's; Fr. Ron Thompson, Pastor of Our Lady of the Assumption Parish in Port Coquitlam, who spent time at St. Edmund's as a seminarian; and Monsignor Gregory Smith, Pastor of Christ the Redeemer Parish in West Vancouver, whose vocation was sparked by his attendance at Night Prayer organized by former pastor, Bishop David Monroe of Kamloops.

St. Edmund's Parish, which was first established by the Oblates of Mary Immaculate (OMI), is now under the pastoral care of the Discalced Carmelites (OCD). Representing the Oblates were Fr. John Brioux OMI, Pastor of St. Paul's Parish in North Vancouver, and Fr. Vincent LaPlante OMI, former Pastor of St. Paul's. Representing the Discalced Carmelite friars at the event were Fr. Rudolf V. D'Souza OCD, Pastor of Guardian Angels Parish, Fr. John Alex Pinto OCD, Pastor of St. Thomas More in Calgary and Fr. Boniface D'Souza OCD, chaplain of St. Paul's Hospital, Vancouver.

Also concelebrating the Mass were Monsignor Stephen Jensen, Vicar General of the Archdiocese of Vancouver, who grew up in North Vancouver; Fr. Joseph Thanh Thoai Le, who is in residence at St. Anthony's Parish, West Vancouver and Fr. Xavier Rayappan, Assistant Pastor of Christ the Redeemer Parish, West Vancouver.

Current and former parishioners packed the church as Peter Nation gave a summary of the parish's history. At the request of former pastor Fr. Arduino Galanti, the choir who were relocated to the choir-loft to make room for concelebrating priests, sang the Mass of St. Edmund composed some years ago by long-time organist Kay Morrison.

In his homily, Archbishop Miller focussed on the most important work of a parish - the Administration of the Sacraments.

"Since 1911, how many people have been dipped in the saving waters of Baptism, confirmed in the Spirit, married in the Lord, reconciled to the One Who is rich in mercy, anointed to heal their infirmities and help them prepare for death, and speeded on their way to Heaven

by the consoling rites of the Church!" he said. "How many prayers have been offered and how many children educated according to the mind of the Church at St. Edmund's Elementary School!"

The Archbishop also recalled some of the incidents of the life of St. Edmund of Canterbury, after whom the parish was named in 1911 by its first pastor, Fr. Edmond Peytavin OMI.

"One day, alone in St. Mary's Church in Oxford, Edmund knelt before a statue of our Lady and promised that he would remain pure all his life," Archbishop Miller recounted. "To mark the solemnity of the occasion, Edmund had brought two rings, one of which he put on his own finger and the other on the finger of the statue. When he tried to remove the ring from the statue, it would not come off and 200 years later it was still there as attested in a manuscript from the time. It was not removed until the statue was smashed during the Reformation."

In conclusion, the Archbishop urged parishioners not to "hog the saving message of the Gospel" to themselves, but to "make every effort to share it with others," to become "agents of what Pope John Paul II frequently called the "new evangelization", especially to those to whom the good news has become "stale." "Of course you must practise what you preach," he said, "but you must also preach what you practise!"

He quoted Pope Benedict XVI. "There is nothing more beautiful than to know Christ and to speak to others of our friendship with Him." The Archbishop highlighted a number of "simple gestures" we can use in this outreach: talking directly about the Catholic Church, extending an invitation to Mass, keeping a devotional item on our desk at work, wearing a crucifix so it can be seen, saying grace before and after meals in a restaurant, and offering to pray for someone in need.

"May the Blessed Virgin Mary, whom St. Edmund loved so simply and sincerely, guide your next 100 years with her motherly protection!", he concluded.

The banquet after the Mass was emceed by parishioner Gillian Morrison and began with typical Indian welcoming gifts of a shawl, fruit and flowers, first presented to Archbishop Miller and then to North Vancouver City Mayor Darrell Mussatto by Fr. Jerry.

Mayor Mussatto, a Catholic, reciprocated by presenting the parish with two commemorative plaques, one of the 100th Anniversary Proclamation and one of the 100th Anniversary celebration.

The banquet was catered by John Carlo Felicella, a teacher at the Vancouver School of Culinary Arts and his students. On sale were the Parish's centenary book which features biographies of the families and pastors who formed the parish, and a centenary cookbook. Copies of both are still available from St. Edmund's Parish Office, 604-988-3211.

The evening ended with the music of the Dirty Diamond Coal Company whose members grew up in St. Edmund's Parish.

ST. EDMUND'S PARISH CENTENARY CELEBRATION



Above: Fr. Jerald D'Souza OCD, Archbishop Michael Miller CSB and Fr. James Comey



Above: Archbishop Michael Miller CSB and the many priests who came to mark the occasion



Above: A panoramic view of the interior of St. Edmund's



Above: Knights of Columbus dressed in their regalia for the occasion



Above: The banquet celebration



ST. EDMUND'S PARISH CENTENARY CELEBRATION



Above (L to R) OCD Friars: Fr. Jerome Mascarenhas, Fr. Boniface D'Souza, Fr. Rudolf D'Souza, Fr. Jerald D'Souza, and Fr. John Pinto



Above: Fr. Jerald D'Souza and Fr. Jerome Mascarenhas presenting a shawl to Archbishop Michael Miller



Above: Mayor Darrell Mussatto presenting the commemorative plaques to Fr. Jerald D'Souza

62ND ANNUAL PARISH FEAST CELEBRATED AT GUARDIAN ANGELS PARISH, VANCOUVER

The annual feast of the Guardian Angels Parish was celebrated on 1st October at 4 pm. Rev. Fr. Archibald Gonsalves (Provincial) was the main celebrant. He delivered a great homily with the message that we all need to be good stewards of the works entrusted to us. He highlighted the renovation works done at the Parish and the charitable activities that cater to 600 people through a sandwich program from Tuesday to Friday - which was an inspiration to him. He insisted that he would inspire all the Carmelite parishes in Tanzania and India so that the people are helped in their need through such activities conducted in church campuses. Fr. Rudolf D'Souza and Fr. Boniface D'Souza concelebrated at the festal mass. After the mass dinner was served at the Millennium Hall of the Parish. All the priests and parishioners contributed towards the evening entertainment through jokes, songs and few other items. The program concluded with a Konkani song "ANNA MARI, ANNA MARINA" sung by Fr. Provincial along with Fr. Rudolf and Fr. Boniface.



Left: Father Provincial with Fr. Rudolf D'Souza (L) and Fr. Boniface D'Souza (R) during the celebration of Mass

Right: Father Provincial, Fr. Rudolf and Fr. Boniface singing a Konkani song to the delight of all present



Rev. Fr. Provincial's Meeting with Friars in Canada

The Regional Meeting of the Carmelites of K.G Province in Canada was held at St. Andrew's Parish, London Ontario on September 21, 2011. Upon the arrival of Rev. Fr. Provincial at 9 a.m. the Community wished him a Happy Golden Birthday and congratulated him for being elected as Provincial for the Second Term. Later on, the friars along with Fr. Provincial proceeded to bless the newly furnished chapel of the Community, followed by a meeting which lasted 2 hours. After lunch, they all proceeded for a short outing to Niagara Falls. Next day all the friars celebrated Mass over which Fr. Provincial presided and gave a message encouraging the community to be faithful to the renewal of the Carmelite Charism. They then welcomed Bishop Ronald Fabbro who had a wonderful time with them over a delicious lunch prepared by Fr. Ranjan (Superior and Parish Priest) and Fr. Vijay Martin (Assistant). The afternoon was open for fun and relaxation. On September 23rd Fr. Provincial visited the Dioceses of Hamilton and St. Catherine to meet the Bishops in view of future expansion in the Region.



Above: Fr. Rudolf D'Souza presenting flowers to Fr. Provincial with Fr. John Pinto in the foreground



Above: Fr. Provincial blessing the Community chapel



Above: Fr. Provincial & Friars



Above: Fr. Provincial & Friars at Niagara Falls

OCDS CEREMONIES AT ST. EDMUND'S CHURCH, NORTH VANCOUVER

The communities of Richmond, Langley, North Vancouver and Vancouver gathered at St. Edmund's Church on Saturday October 22, 2011 for the occasion of the Investiture and the Promises of several of their members. It was the first time that the Ceremonies were held jointly by the communities. Members, family and friends gathered for Morning Prayer with the parishioners and the Catholic Women's League whose monthly meeting also coincided. This was followed by Holy Mass with Fr. Jerald D'Souza, Provincial Delegate for the OCDS as the main celebrant and Fr. Jerome Mascarenhas concelebrating.



Left: The newly professed and the newly clothed with Fr. Jerald D'Souza and Fr. Jerome Mascarenhas

Right: Fr. Jerald D'Souza, First Promise Candidates Teresa Weisser, Iona Gibson, Grace Aleong, and Definitive Promise Candidate Eva Richter



**OCDS CEREMONIES
AT ST. EDMUND'S CHURCH, NORTH VANCOUVER**



Above: Tracy Caron & John Koslowski being clothed by Fr. Jerald D'Souza



Left: Remi Vasquez being clothed by Fr. Jerald D'Souza



Right: Candidates Iona Gibson, Teresa Weisser & Eva Richter



Above: OCDS Members at St. Edmund's after the ceremonies



Above: A statue of Our Lady of Mt. Carmel flanked by pictures of St. Teresa of Avila and St. John of the Cross.

DAY OF RECOLLECTION & CEREMONIES 2011

Community of St. Teresa of Jesus of the Andes Vernon BC

The Community held their annual Day of Recollection at the Monastery of St. Joseph, Armstrong with Fr. Don Wilson as the Spiritual Director. Fr. Don gave three inspirational talks throughout the day, making time to hear confessions and offer spiritual directions.

The day began with Morning Prayer in the Monastery Chapel and at noon, the Community joined the Sisters for the Angelus and mid-day prayers. This was followed by a pot-luck lunch in the monastery foyer.

The investiture of Sharon Munro was held during a Mass celebration at the conclusion of the Day of Recollection.

The new monastery and its peaceful surroundings together with a glorious sunny day had provided for a beautiful occasion.

After Sharon's Investiture, everyone reconvened at a nearby restaurant to enjoy dinner together. It was a memorable day for all those who participated.



Sharon Munro about to be clothed by Fr. Don Wilson, with Linda Stuchberry, Director of Formation, assisting.



Sharon Munro and her family who came to share her special day of grace.

CEREMONIES 2011

COMMUNITY OF ST. JOSEPH, CALGARY AB

It was a glorious day on September 25, 2011 for this day St. Joseph's OCDS, Calgary, AB was to witness the clothing of **three** aspirants, **three** members who made their First Promises, and **three** members who made their Definitive Promises. Did you notice a pattern? A coincidence that "three" was such a prevalent number? We would like to think that our Triune God was definitely placing His special stamp on this day for the OCDS Community of St. Joseph.

We were blessed to have the Mass celebrated by our Provincial, Rev. Fr. Archibald Gonsalves OCD who was in Canada for his pastoral visit, and concelebrated by Rev. Fr. John Pinto OCD and Rev. Fr. Gabriel Dias OCD, Pastor and Assistant Pastor respectively of St. Thomas More Parish. The Mass was attended by the Community and their family and friends.

First, we witnessed the investiture of three aspirants Ella Hetherington, Hedy-Anne Hayduk and Wendy Porter. The Community warmly welcomed and congratulated them with much love.

The Mass then began with the newly clothed leading the procession followed by the candidates for First and Definitive Promises.

Making their First Promises were Danielle Hastie, Merly Vargas and Vittorina Pastega and making their Definitive Promises were Leslie Blair "of the Precious Body and Blood", Mara Neely "of St. Edith Benedicta of the Cross" and Marge Patipatanakoon "of St. John of the Cross". It was a solemn and lovely occasion with some tears, many smiles and much love felt by all particularly during the Definitive Promises upon the spoken words, "...for the rest of my life". It was a poignant reminder to all that this is a vocation and a great blessing. Again, congratulations and love were expressed by the Community for all who took another important step in their journey to Carmel.

After the Mass the Community and guests proceeded to the beautifully decorated parish hall where they shared a lovely meal provided by many members of the Community. Since the beginning of time, a feast marked an occasion when people came together to eat and express merriment in marking a special occasion. This feast was no different. All in attendance ate a lovely meal, laughed, and joined in fellowship. The newly clothed were asked to share stories of their year as observers. Those who made First and Definitive Promises also shared their journey to Carmel so far and how it has affected them.

In conclusion, the OCDS Community of St. Joseph has witnessed another year with much for which to be thankful and celebrate. Our God has indeed been good to us and we pray that, with our Lady's guidance and prayers, in the years to come we may be graced to see many such wonderful occasions which bring further glory to God.

**CEREMONIES 2011
COMMUNITY OF ST. JOSEPH, CALGARY AB**



Above: Community members with Fr. John Pinto, Father Provincial Archibald Gonsalves and Fr. Gabriel Dias



**Back Row: Merly Vergas, Danielle Hastie, Marge Patipatanakoon, Mara Neely and Leslie Blair
Front Row: Ella Hetherington, Vittorina Pastega, Wendy Porter and Hedy-Anne Hayduk**

VANCOUVER ARCHDIOCESAN EUCHARISTIC CONGRESS

Next summer, Dublin Ireland will host the 50th International Congress, marking the 50th anniversary of the inauguration of the Second Vatican Council. The theme of the Dublin Congress approved by Pope Benedict and drawn from Lumen Gentium 7 is “The Eucharist: Communion with Christ and with one another.”

To prepare for this event, the Archdiocese of Vancouver held its own Archdiocesan Eucharistic Congress on Saturday, November 5, 2011. More than 800 people from different ecclesial movements and communities in the Vancouver Archdiocese attended the event at St. Matthew’s Parish in Surrey. The Eucharistic Congress started with a Mass celebrated by Archbishop J. Michael Miller, CSB. Most Rev. Richard Gagnon, Bishop of Victoria, was a guest speaker while Father Tien Tran, Chair of the Archdiocesan Liturgy Commission and Pastor of All Saints Parish, presented the new translation of the Roman Missal.

“It is the Lord Himself who gathered us to celebrate this Eucharistic Congress, our way of preparing our hearts to join in the celebration of the 50th International Congress in Dublin Ireland next June”, Archbishop Miller said. “Its purpose is to remind us that the fullness of our belonging to Jesus is attained through our life in the church, which means our Eucharistic life: that this is the way in which our Lord built us up into His body. The offering of the sacrifice of the Mass draws us in the most profound mystery of God, the mystery of a love, His love which is redeeming. because in the Mass we proclaim the mystery of a God who dies, who experiences human suffering and death for one reason only – out of love. In the celebration of the Mass, the Lord reaches out to us with wounded hands and He gives us His flesh, His own self...the bread which is life for the world so that we might live forever.”

The Archbishop thanked the many leaders and members of the ecclesial movements and communities present for placing their gifts and charisms in the service of the Lord and His Body, the Church.

An exhibition from the Vatican collection of Eucharistic Miracles was on display and the Blessed Sacrament was exposed after the Mass for adoration.



Left: Sharon Irvine & Grace Aleong of Our Lady of Mount Carmel, North Vancouver, were the banner carriers in the procession at the Congress

MONASTERIES

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

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

2012 OCDS EVENTS

- August 17, 18 & 19 Annual Retreat
St. Teresa of Jesus, Richmond
St. John of the Cross, Langley
Our Lady of Mt. Carmel , N. Vancouver
St. Joseph, Vancouver
Place: Westminster Abbey, Mission BC
- September 21, 22 & 23 Annual Retreat -St. Teresa of Jesus of the Andes, Vernon
Retreat Master: Fr. Jerald D'Souza OCD
Place: Seton House, Kelowna BC
- September 23 Ceremonies - St. Teresa of Jesus of the Andes, Vernon
Officiating Friar: Fr. Jerald D'Souza OCD
- September 30 Ceremonies - St. Joseph, Calgary
Officiating Friar: Fr. Jerald D'Souza OCD
Place: St. Thomas More Church, Calgary AB
- Date TBA Ceremonies
St. Teresa of Jesus, Richmond
St. John of the Cross, Langley
Our Lady of Mt. Carmel , N. Vancouver
St. Joseph, Vancouver
Officiating Friar: Fr. Jerald D'Souza OCD
Place: St. Edmund's Church, North Vancouver BC

MASS REQUESTS

Please direct all requests for Masses as follows:

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

E-mail: westerncanadaocds@yahoo.ca

By Phone: 604-727-7017

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

COMMUNITIES

St. Teresa of Jesus, Richmond BC

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

St. Joseph, Calgary AB

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

St. Teresa of Jesus of the Andes, Vernon BC

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

St. John of the Cross, Langley BC

Place: St. Joseph Church, Langley (Temporary)
St. Nicholas Church, Langley
Meetings: Second Saturday of the month Time: 2:00 p.m.
President: Joey Zapanta ocds Tel: 604-677-2812
Sp. Assistant: Fr. Jerald D'Souza OCD

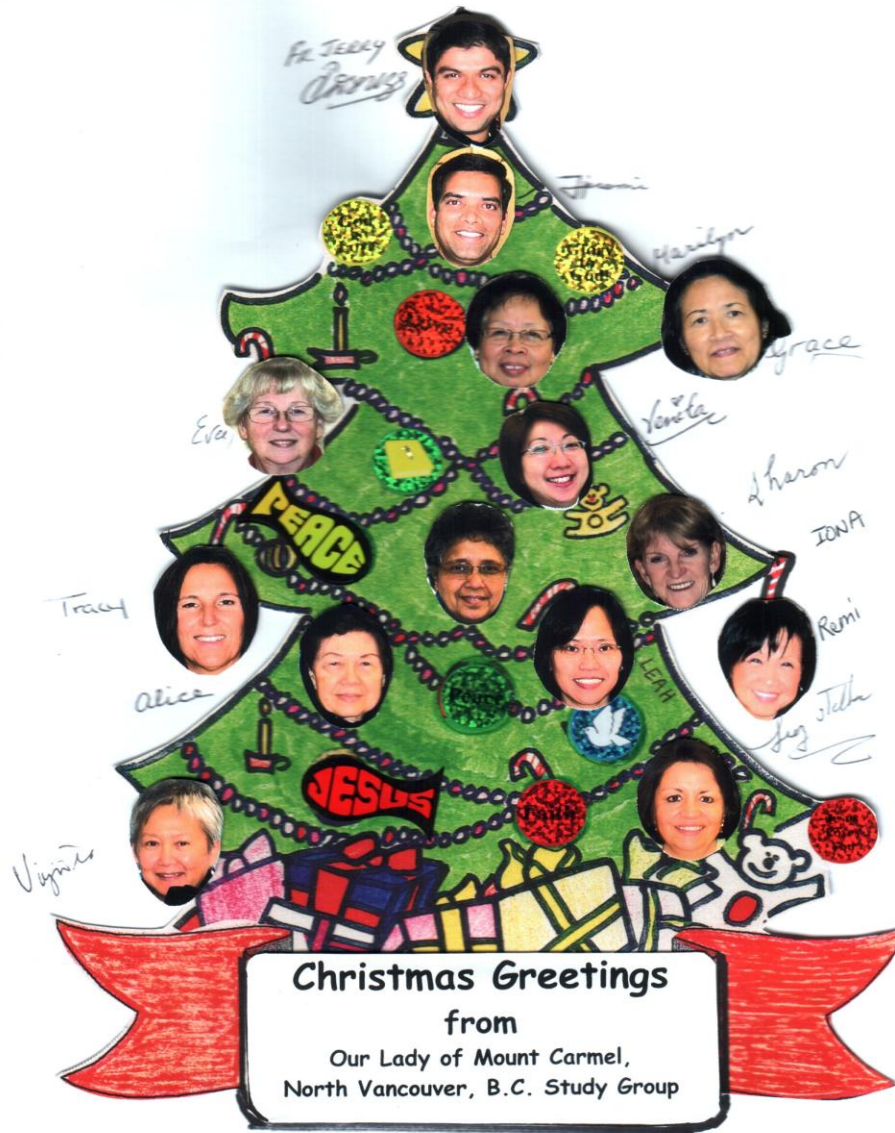
STUDY GROUPS

Our Lady of Mt. Carmel , N. Vancouver BC

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

St. Joseph, Vancouver BC

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



ARTICLES

If you have articles, pictures or news of interest, 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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Karnataka- Goa Discalced Carmelite Province

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



St. Joseph

*Patron Saint
Western Canada*

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