

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

December 2013

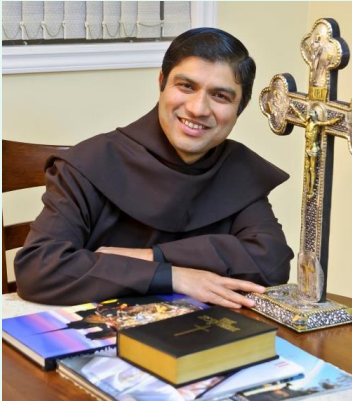
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“This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.” 1 John:5

To participate in the Christmas liturgy with an awakened spirit means to be constantly led back to the inspired words of St. John "God is Light". For over and over again, and under a variety of forms we are told that Christmas is the shining of divine light into the darkness of human life.

When we have seized upon St. John's profound words : " God is Light“ we shall understand how fitting it was that He who was the light of life and the light of the world should have been born in the blackness of a cave at night, and that the first among the Jews and Gentiles who were brought to him should have been called out of the darkness by a strange light: the most humble of his kingdom, the shepherds, were called by the radiance of the lowest of his creatures, a star.

God is light because He is the eternal splendour of uncreated truth. Every other light in existence is nothing but a distant and feeble radiation of the infinite light which He is. A light so utterly transcendent in its dazzling brilliance that no created intellect can hope by its own power to apprehend it. The mystery of Christmas consists precisely in the fact that Wisdom reached mightily from one end of reality to the other and united the birth in light with a birth in night. God could have assumed human nature directly without subjecting Himself to the abasement of all going through the process of being born according to the flesh. But He who was the first source of all things chose to be born of a lowly handmaid, who could truly be called His mother.

Mary brought us the light of life in the form that was most in keeping with our limited natures.....in the form of an Infant who was poor, weak and needy like ourselves, and who could love divinely through a human heart of flesh like our own. It is through Mary that the light of divinity shines into our lives. And it is through Baptism that Christmas has meaning for us, for as at Christmas God was born into the darkness of

our life, at baptism we are born into the light of His life. "For God, who commanded light to shine out of the darkness, has shone in our hearts, to give the light of the knowledge of the Glory of God, shining on the face of Christ Jesus." (Cor 2: 4-6)

There is a story of a child, who was asked in Sunday school to explain what a saint is. The child, whose only experience with saints had come to him when his large, roving eyes had admired the sun-filled, stained glass windows of his parish church on Sunday mornings, answered: "A saint is a person that the light shines through."

Let us reflect on our Holy Father, Pope Francis. Only nine months into his papacy, he has made such a tremendous impact on people of all nations through his humility and simplicity. The world has stopped to take notice. He has done so not only by teaching the Word but by living the Word. We have seen how he has reached out to the sick, the poor and the little ones. Simple and little actions.... Actions which emanate from pure love, simplicity, humility and truth. Actions that resonate "LIGHT". Actions that are a continuity of the works of his predecessors and their light.

No matter where you turn in God's Word, you will find that Christmas is about light! We love to sing the Christmas carol, "Silent Night, Holy Night." But this great hymn is not about the night or about darkness. It's about the light. The third stanza says, "Son of God, / love's pure light / Radiant beams from Thy holy face, / with the dawn of redeeming grace." Again, we sing "Hark! The Herald Angels Sing," the last stanza inviting us to "Hail the heaven-born Prince of Peace! / Hail the Son of righteousness! / Light and life to all He brings, / risen with healing in His wings."

We sing at Christmas because we have something to sing about! Our Saviour was born in Bethlehem. The One who gives us eternal life. Light has come into the world, and we need never walk in darkness again.

May the Christmas light shine through us all.

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" 1 Peter 2:9

I wish each and everyone a Blessed Christmas and happy and prosperous New Year – 2014.

Yours in Carmel

Fr. Jerry D'Souza, OCD

Provincial Delegate



Fr. Jerald D'Souza was showered with flowers by his Community on his last birthday. Above: Fr. Rudolf D'Souza, Regional Superior, Fr. Jerald D'Souza, Fr. Godwin Pinto & Fr. Boniface D'Souza

THE DISCALCED CARMELITE ORDER

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THE DISCALCED CARMELITE SECULAR ORDER

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HOMILY OF HOLY FATHER FRANCIS

Holy Mass for the Marian Day

On the Occasion of the Year of Faith

Saint Peter's Square Sunday, 13 October 2013

In the Psalm we said: “Sing to the Lord a new song, for He has done marvellous things” (Ps 98:1).

Today we consider one of the marvellous things which the Lord has done: Mary! A lowly and weak creature like ourselves, she was chosen to be the Mother of God, the Mother of her Creator.

Considering Mary in the light of the readings we have just heard, I would like to reflect with you on three things: first, God surprises us, second, God asks us to be faithful, and third, God is our strength.

1. First: God surprises us. The story of Naaman, the commander of the army of the king of Aram, is remarkable. In order to be healed of leprosy, he turns to the prophet of God, Elisha, who does not perform magic or demand anything unusual of him, but asks him simply to trust in God and to wash in the waters of the river. Not, however, in one of the great rivers of Damascus, but in the little stream of the Jordan. Naaman is left surprised, even taken aback. What kind of God is this who asks for something so simple? He wants to turn back, but then he goes ahead, he immerses himself in the Jordan and is immediately healed (cf. 2 Kg 5:1-4). There it is: God surprises us. It is precisely in poverty, in weakness and in humility that he reveals himself and grants us his love, which saves us, heals us and gives us strength. He asks us only to obey his word and to trust in him.

This was the experience of the Virgin Mary. At the message of the angel, she does not hide her surprise. It is the astonishment of realizing that God, to become man, had chosen her, a simple maid of Nazareth. Not someone who lived in a palace amid power and riches, or one who had done extraordinary things, but simply someone who was open to God and put her trust in him, even without understanding everything: “Here I am, the servant of the Lord; let it be with me according to your word” (Lk 1:38). That was her answer. God constantly surprises us, he bursts our categories, he wreaks havoc with our plans. And he tells us: Trust me, do not be afraid, let yourself be surprised, leave yourself behind and follow me!

Today let us all ask ourselves whether we are afraid of what God might ask, or of what he does ask. Do I let myself be surprised by God, as Mary was, or do I remain caught up in my own safety zone: in forms of material, intellectual or ideological security, taking refuge in my own projects and plans? Do I truly let God into my life? How do I answer him?

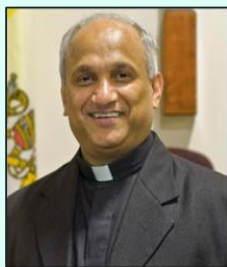
2. In the passage from Saint Paul which we have heard, the Apostle tells his disciple Timothy: Remember Jesus Christ; if we persevere with him, we will also reign with him (cf. 2 Tim 2:8-13).

This is the second thing: to remember Christ always – to be mindful of Jesus Christ – and thus to persevere in faith. God surprises us with his love, but he demands that we be faithful in following him. We can be unfaithful, but he cannot: he is “the faithful one” and he demands of us that same fidelity. Think of all the times when we were excited about something or other, some initiative, some task, but afterwards, at the first sign of difficulty, we threw in the towel. Sadly, this also happens in the case of fundamental decisions, such as marriage. It is the difficulty of remaining steadfast, faithful to decisions we have made and to commitments we have made. Often it is easy enough to say “yes”, but then we fail to repeat this “yes” each and every day. We fail to be faithful. Mary said her “yes” to God: a “yes” which threw her simple life in Nazareth into turmoil, and not only once. Any number of times she had to utter a heartfelt “yes” at moments of joy and sorrow, culminating in the “yes” she spoke at the foot of the Cross. Here today there are many mothers present; think of the full extent of Mary’s faithfulness to God: seeing her only Son hanging on the Cross. The faithful woman, still standing, utterly heartbroken, yet faithful and strong.

And I ask myself: Am I a Christian by fits and starts, or am I a Christian full-time? Our culture of the ephemeral, the relative, also takes its toll on the way we live our faith. God asks us to be faithful to him, daily, in our everyday life. He goes on to say that, even if we are sometimes unfaithful to him, he remains faithful. In his mercy, he never tires of stretching out his hand to lift us up, to encourage us to continue our journey, to come back and tell him of our weakness, so that he can grant us his strength. This is the real journey: to walk with the Lord always, even at moments of weakness, even in our sins. Never to prefer a makeshift path of our own. That kills us. Faith is ultimate fidelity, like that of Mary.

3. The last thing: God is our strength. I think of the ten lepers in the Gospel who were healed by Jesus. They approach him and, keeping their distance, they call out: “Jesus, Master, have mercy on us!” (Lk 17:13). They are sick, they need love and strength, and they are looking for someone to heal them. Jesus responds by freeing them from their disease. Strikingly, however, only one of them comes back, praising God and thanking him in a loud voice. Jesus notes this: ten asked to be healed and only one returned to praise God in a loud voice and to acknowledge that he is our strength. Knowing how to give thanks, to give praise for everything that the Lord has done for us. Take Mary. After the Annunciation, her first act is one of charity towards her elderly kinswoman Elizabeth. Her first words are: “My soul magnifies the Lord”, in other words, a song of praise and thanksgiving to God not only for what he did for her, but for what he had done throughout the history of salvation. Everything is his gift. If we can realize that everything is God’s gift, how happy will our hearts be! Everything is his gift. He is our strength! Saying “thank you” is such an easy thing, and yet so hard! How often do we say “thank you” to one another in our families? These are essential words for our life in common. “Sorry”, “excuse me”, “thank you”. If families can say these three things, they will be fine. “Sorry”, “excuse me”, “thank you”. How often do we say “thank you” in our families? How often do we say “thank you” to those who help us, those close to us, those at our side throughout life? All too often we take everything for granted! This happens with God too. It is easy to approach the Lord to ask for something, but to go and thank him: “Well, I don’t need to”.

As we continue our celebration of the Eucharist, let us invoke Mary’s intercession. May she help us to be open to God’s surprises, to be faithful to him each and every day, and to praise and thank him, for he is our strength. Amen.



ADVENT - CHRISTMAS – TIME OF EXPECTATION AND JOY

Fr. Rudolf V. D' Souza OCD

Preparation Apart from the fun and enjoyment, knowing the religious aspect of Christmas is equally important. As per the Bible, there is no set of rules or procedure, according to which Christmas has to be celebrated. Thus, there is an immense number of customs that surround Christmas, and it varies from country to country.

Many aspects, such as the Christmas tree, the Yule Log and the exchange of gifts are taken from the earlier pagan holiday of Romans. In most Western countries, Christmas celebrations have both religious and secular aspects. Because of the lack of Biblical instructions, Christmas rituals have been shaped by the religious and popular traditions of each culture that celebrates the holiday. Traditionally, the sacred Christmas season starts with Advent, which begins on the fourth Sunday before Christmas and continues to Christmas Day. The sacred season ends on Epiphany, January 5.

The Advent During Advent, Christians make preparations for the commemoration of Jesus' birth on December 25. Each of the four weeks symbolizes a different way in which believers perceive Christ: through the flesh, the Holy Spirit, death, and Christ's judgment of the dead. The Advent wreath, which consists of four candles anchored in a circle of evergreen branches, originated with German Lutherans; the tradition has been adopted by many churches and families. At the beginning of each of the four weeks preceding Christmas, Christians light an Advent candle as they say a prayer.

Christmas Eve On the Christmas Eve, churches around the world hold evening services. At midnight, most Catholic and many Protestant churches hold special candlelight services. The Catholic "Midnight Mass" was first introduced by the Roman Catholic Church in the 5th century. Christmas Masses are sometimes solemn and sometimes buoyant, depending on the particular culture that conducts them. On this day the worshippers enter the church in communal processions. Church services often feature candlelight and music. Some also include a dramatization of the Biblical story of Jesus' birth.

Christmas Day Christmas observances have also assimilated remnants of ancient rituals such as the custom of burning Yule logs; the Yule log symbolizes the victory of light over the darkness of winter. The tradition of lighting the Yule log is still observed, especially by Europeans. Families light the log on Christmas Eve and keep it burning until Epiphany.

The Exchange Of Gifts Christians traditionally exchange gifts as a reminder of God's gift of a savior to humankind. Gift giving also recalls an ancient Roman custom of exchanging gifts to bring good fortune for the new year. In most cultures that celebrate Christmas, a mythical figure delivers gifts to children. Since the 19th century, Santa Claus and other mythical gift givers have become increasingly gentle, generous, and forgiving. We can collaborate in doing whatever we can to spread the expectation of Advent and Joy of Christmas among our brothers and sisters in our Parish.

UNCEASING PRAYER

Mr. Tom asked me, “Father, please tell me how to pray always”. “Well, Tom, you need to find God in everything you do, you need to be awakened to your surroundings and then your prayer becomes unceasing and continuous”. “How that can be achieved?” asked Tom. I told him that the answer can be found in the following thoughts.



Prayer influences life itself when it permeates every detail of your life. When prayer becomes unceasing it becomes a habit and it influences your attitudes. Hence prayer becomes a constant habitual attitude.

Christ said, “Be ye perfect as my heavenly Father is perfect”. Each one of you needs to aim at becoming like the heavenly Father. Jesus himself accomplished the will of the Father as his daily ‘food’.

Human person grows always physically, spiritually, psychologically and morally. There is no end to growth unless it is terminated by death. Growth needs help and this help is provided by many factors like food, exercise, study, training etc. Speaking of spiritual growth the only contributor to this growth is grace and prayer. God provides the needed grace. Prayer is your elevation of heart and mind to God’s grace.

Detachment The first and foremost effect of prayer in your life is ‘Detachment’. You cannot grow unless you detach. Detachment simply cannot happen because the roots of attachments to things, persons, wealth, honor, approval, are deeply embedded in your self. To grow into Christ, to experience the real freedom detachment is the fundamental factor. Detachment does not mean running away from things and persons; rather it is a **gradual attainment of balance and equilibrium in life**. You cannot observe certain external rules and regulations and say that you are growing and progressing. This is wrong. It is a total and integral change that must happen in you. It is a growth inside out. When you are attached to something you cannot in any way grow as St. John of the Cross would put it “like a bird that is tied with a cord or by a slender thread” it cannot fly.

During your growth you come across varied situations, different people with diverse temperaments that are good as well as bad. They influence you. You need to form yourself in order to deal with all kinds of people, without disliking them or distancing yourself from them.

In this task of daily spiritual growth prayer plays a major role where one understands the need for a strong foundation in order to build an edifice. When you are ready to build a house with all the material that is necessary you sit and plan. You are keen on building a house that will last on a foundation that can guarantee support, strength and endurance.

Then what does prayer do? It informs you of the need to select material, the dangers and risks that are involved, the energy that is to be spent, the crisis you are going to experience etc.

Detachment is a big factor for growth in spiritual life or for any state of life be it civil or religious or spiritual. The term ‘detachment’ is expressed through multiple other equivalents, such as abnegation, renunciation, mortification, stripping off of old self, renunciation, self-abandonment, forgetfulness of self, self-sacrifice, humility or spiritual freedom. Our Lord said: “Whoever wishes to come after me must deny himself, take up his cross, and follow me” (Mt 16.24); and again to the rich young man “sell all that you have and distribute it to the poor, and you will have treasure in heaven, then come follow me” (Lk 18.22); “there is no one who has given up house or wife or brothers or parents or children for the sake of the kingdom of God who will not receive an over abundant return in this present age and eternal life in the age to come” (Lk 18.29-30). All

these passages point to the attainment of a higher good at the denial of a lower one. St. Paul says it is “taking off the old self with its practices of immorality in order to be re-clothed with the new self, renovated in the image of its creator” (Col 3.5; 8-12).

Accumulation

Right from your childhood you learnt to grab things for yourself. When you wanted things you cried and your parents provided you. You are basically the one who wanted and accumulated things and never learnt the art of giving. Striving for more things leads to the realization that you cannot ever fulfil yourself from the outside. The more you get attached or value those things outside of yourself, the more you give those things the power to control you. When you are controlled by things external to yourself you are a slave to those externals, making suffering the only available course to you. Prayer helps you to value things in their proper place and context. It helps you to grasp the inner reality of your sacred self. You are worth much more than the things outside of you. You begin to form yourself from within and not form yourself depending on the things outside of you.

Attachment to People

I do not say that it is inappropriate to love someone, to value that person, and appreciate the presence of that person in your life. You need unconditional love relationships in life. My concern is to inform you of the danger of needing to own another and feeling useless and hurt if that person is not a part of your life in the way you desire. All human relationships and friendships can be happier from a position of detachment. This radically means loving people unconditionally and allowing them to make their own choices without hankering after them. Prayer is a help in this situation to discern well what kind of relationship in fact leads you to God. The moment you are attached inordinately to a person you are distancing yourself from God. The moment of prayer informs you where you are in your relationship with people. How far you can go and what are the dangers involved in exaggerating. Prayer is the touchstone of relationships. Detachment in human relationship does not in any way mean absence of caring. If your prayer is genuine you will know that love is for giving and not for taking.

The Disturbing Past

You normally have the habit of thinking about the past. Your past might have been glorious or painful. The thoughts of the past linger on and on in your life comparing them to your present situation. You participate in attachment to the past when you attempt to determine for others what their choices should be, based on what you were taught to believe. Due to attachment to your past you determine for others what education they should seek, what vocation to choose, who their friends should be, what they should wear, how they should speak, and even how they must choose to think as you had thought. This limits your freedom and chains you to your past and literally does not allow you to open yourself to the new and evolved reality in others. You complain saying when you were young you did things that way. You criticize the younger generation for not following your path. Prayer helps you to overcome such attachments. You know to discern and are better prepared to meet the challenges through the renewal of your mind.

Attachment to your Appearance

You are not your appearance. You are 99 percent invisible reality. What is seen of you is just one percent. Often you give much importance to your external than to your interior. You are worried to see what people say about your appearance, your external features. Human beauty is deeper and has a spiritual dimension to it. If you believe that you are only your body then you are inviting a lifetime of suffering. Hair loss, wrinkles, weakening vision, weakening limbs and all indications of physical change will bring you immense suffering. Being exclusively involved with outer appearance makes it difficult to see that your true essence is a formlessness that resides inside your body. You need to transcend this difficulty forming your inner self through contact with the Ultimate reality. Prayer helps you to journey inwards and discover the invaluable

riches that are within. You can bring out the immense treasures that are within to make other people rich. The Lord said “The kingdom of God is within you” and “where your treasure is there your heart be also”.

Attachment to Wealth

No man can serve God and wealth. There is a normal tendency in you to get attached to money. You handle money and gradually there is a danger that you become the victim of money. Instead of managing money, money begins to manage you. Detachment means the awareness that you are not steered by money. If you strongly feel that you must have money in order to feel happy and successful, then you are basically attached to it. Here you need the help of prayer and dependence on God. Prayer begins in you a process of inner healing which does not allow you to be dependent on wealth or money. Your inner voice begins to affirm that **you cannot buy happiness**, peace and joy through money. Prayer strengthens you to be free and to be content with what you have.

Detachment from Your Own Sufferings

Your life cannot always be a bed of roses. Life is full of sufferings and pain. Without sufferings you cannot be really a complete human person. The Psalmist says “our life is over like a sigh, our span is seventy years or eighty for those who are strong. And most of these are emptiness and pain. They pass swiftly and we are gone. Give us joy Lord to balance our affliction” (Ps. 90). We undergo all kinds of suffering; physical, psychological, moral, spiritual, sociological, political etc. There is not a day perhaps when you have not suffered. This does not mean that you alone suffer. Often you are attached to your own pain without getting out of yourself. When you come to know that there are millions of people over the globe suffering in innumerable ways, your sufferings will be lightened. Since you have been thinking only of your sufferings you have become blind to the sufferings of others. You may be suffering of a toothache or the painful agony of an incurable sickness. I do not deny that pain and suffering nor do I like to make it light comparing it with the sufferings of others. But the fact is that the moment you live your pain with yourself that becomes unbearable for you. You can just imagine the way millions suffered in the concentration camps of Hitler during the Second World War. The excruciating pain of separation, nakedness, tortures of various kinds, lack of food and basic amenities of life, psychological isolation etc were endured by people like me and you. When you suffer you have company, a community around you, medical security and spiritual help is provided, you are given the best possible treatment, you are helped to accept your pain. Various people pray for you. Imagine the situation of a person on the streets, a beggar, a vagabond, having no financial security leave alone medical security; who lives for the day and does not even have enough money to get his daily bread. There are many such people who suffer innumerable pains and even incurable sicknesses. Now who is better? You or those unfortunate people? Believe that God has given you a cross that you can carry. Carry it with the spirit of Christ. Detach from thinking on your own sufferings and become a part of humanity’s suffering. Pray for others and learn from others how to carry your own cross. Prayer opens up your will to accept whatever God gives you. Let this be your prayer “naked I came from my mother’s womb, naked I shall return again. Yahweh gave, Yahweh has taken back. Blessed be the name of Yahweh” (Jb 1.21).

Prayer is nothing but doing the will of God everyday and all our life. Hence, when you are with God doing what he wants you to do, you pray always unceasingly.

Dr. Rudolf V. D'Souza OCD

INTERIOR CASTLE TERESA OF AVILA



As a teenager in sixteenth century Catholic Spain, Teresa de Cepeda y Ahumada enjoyed dressing up and reading novels of knightly chivalry and romance. Vivacious, with alabaster skin and shiny black hair, she enjoyed her little flirtations and romances, but was sure to keep them secret to preserve family honor.

As she moved towards adulthood, her choices were limited to marriage or becoming a nun. The Carmelite Order's Convent of the Incarnation, just outside Avila, was one where the sisters could have her own rooms, receive visitors and be allowed to read. These freedoms appealed to Teresa, and against the wishes of her father, who expected her to marry, she joined up as a novice. Although she had felt no vocation or particular spiritual leaning, she found convent life to her liking.

With her intellect and way with people, Teresa might have risen to the head of her convent, but otherwise lived an unremarkable life. But she began to have raptures and visions, mystical experiences which turned her into a something of a holy celebrity. In another time she may have been instantly recognized as a saint, but Spain was in the grip of the Inquisition. Teresa's claim that her raptures allowed her to converse directly with God bypassed the authority of the Church, and many believed that these conversations were not with the Lord, but with Satan. She had to be careful. Teresa turned to confessors, learned religious men who had the authority to correctly diagnose her states as real or imaginary. Their probing luckily led to a consensus that her experiences were a genuine gift from God.

Though many would remain suspicious of her, Teresa's work to reform the Carmelite order (towards stricter observance) and founding of seventeen new convents and two monasteries greatly reduced the risk of reproach. These activities are chronicled in her popular and influential *Life*.

Inside the castle

It is her *Interior Castle*, though, that is considered to be the masterpiece. What is it and what prompted her to write it?

A description of the stages of her soul's growth, the book was originally intended for the eyes of the Carmelite sisters only, that they may feel less alone in their spiritual trials. Teresa's inspiration was her imagining of the soul ".as if it were a castle made of a single diamond or of very clear crystal, in which there are many rooms, just as in Heaven there are many mansions."

In Spanish the book is known as *Las Moradas* (The Mansions). These dwelling-places we will now visit in brief.

First mansions

This initial level of the life of the soul is likened to a courtyard surrounding the castle, in which the 'venomous creatures' of sin prowl. Here, humility is slowly learned through the effects of sinful action. Souls here are challenged to find the discipline required to act from beyond base impulses. Though God desires the best for the soul, its ability to recognize and love God is not great, and therefore self-knowledge also will be limited.

Teresa speaks of those who are continually busying themselves with their affairs, never realizing the treasure that lies within. Some of these people do have the honest desire to enter the door of the castle through prayer and meditation, but their prayer is too infrequent and weak. Yet Teresa says that just the attempt to get in on the first floor the castle is a great step.

Second mansions

We now appreciate the need for regular prayer to stave off our old ways, and to feel a comforting nearness to God. God makes a great effort to beckon us closer, even though we are very much still involved in the 'pastimes and businesses and pleasures and haggings', as Teresa puts it, of this world. The devil continues to try to make us believe that material things and relationships are of an eternal nature and all-important. Teresa says of this crucial point: "What confusion the devils bring about in the poor soul, and how distressed it is, not knowing if it ought to proceed farther or return to the room where it was before!"

In the second mansions, the soul starts to get more in charge of itself, and seeks out the things of God to keep it on the spiritual path. Through prayer it becomes more able to resist temptations. Yet in this first flush of real love for the Divine realm, we tend to look for spiritual favors. Instead we should be willing to suffer more, offering our suffering to God.

Third mansions

By this point we may be perceived by others as being 'good' or 'religious', yet these rarefied heights are also a dangerous place for the seeker of God. Whatever faith and godliness we have achieved so far, in the third mansions of the soul they are at risk of evaporating through hubris and forgetting to fear God. Teresa counsels to remain humble, for "the more we have received of Him, the more deeply do we remain in his debt." We may experience periods of 'aridity' when we do not feel the rush of love or faith, but we must plow through it and not be restless.

At this level of the interior castle we stand on a threshold: full surrender to the Divine - or going back to relying on our own reason.

Fourth mansions

This is the first mystical level of the castle, when we are depending less on ourselves and relying on God, falling into God's embrace with trust. Instead of always thinking about God, we begin to receive the gift of natural understanding. Teresa tells the reader 'not to think much but to love much'.

These mansions are of such beauty that we are not able to describe them to those who have yet to see. We start to get natural blessings or consolations without even praying for them. This is the long-awaited takeoff point in our awakening, when striving gives way to grace.

Fifth mansions

Within these walls is achieved union with God.

We can pray all we like, but spiritual union is a mystery. When it happens it is unmistakable. Teresa here uses her famous analogy of the silkworm. The soul is like the silkworm which feeds on the sustenance of God, and when we are in a state of full trust we are cocooned in divine love. Only from this parcel of piety can we emerge the butterfly, imbued with a lightness never possessed before: "It sets no store by the things it did when it was a worm - that is, by its gradual weaving of the cocoon. It has wings now: how can it be content to crawl along slowly when it is able to fly?"

The medium of advancement

For Teresa, then, the soul's journey is divided into two stages: in the first to third mansions, striving on one's own to get closer to God; and thereafter, progress which comes from God's grace.

Yet only through prayer and meditation can we begin to progress. Prayer is not for 'getting things', but for drawing closer to God and God's will. It is the act of admitting that we don't know everything, that there is a higher power who will help if let in on a problem. The chance of experiencing grace - unexpected bursts of blessing in which everything is good the way it is - increases the more we engage in thoughts about God in prayer. Pray, Teresa urged, even when you don't think it is effective. The Divine time scale is different from the human.

Going to church, saying prayers, reading holy works, forgiving people - all seem hopelessly old-fashioned now, yet as Teresa says, such things take us out of the incessant chatter of our minds, elevating us to greater and more lasting things. Simple worship and contemplation keeps us 'on the straight and narrow', providing a clear path through the thickets of our mind.

Final word

Throughout Interior Castle Teresa states her ignorance before learned men and describes herself as a 'bird with a broken wing', hopeless at writing and offering nothing new. Yet this picture of a demure sister who knows little was largely false, because when she wrote it Teresa was a powerful figure who did not suffer fools gladly. Cathleen Medwick's biography of Teresa notes that she was "an extremely businesslike mystic." Single-minded, even brash, she was a good negotiator and had learned something of finance and law. She enjoyed conversations about books (St Augustine's Confessions was a favorite; she identified with the reformed sinner), cultivated society figures, and liked having a good meal and a laugh. "There is a time for penance", she is reputed to have said, "and a time for partridge".

There is certainly a contrast between the worldly religious entrepreneur and the saint who discovered the deepest reaches of the soul - Teresa was amazed by her spiritual gifts and embarrassed by her visions - but it was what she experienced in prayer and meditation that gave her the motivation for her earthly achievements.

William James said of Teresa that "her idea of religion seems to have been that of an endless amatory flirtation - if one may say so without irreverence - between the devotee and the

deity." Indeed there is a famous Bernini sculpture of Teresa in one of her prayerful ecstasies, which the artist naughtily gave the appearance of orgasm.

The non-religious mind finds it hard to comprehend how a person can channel their love towards something invisible, but in Teresa's case the 'going without' only served to awaken her individuality and powers. If she had married, it is unlikely much would have come of her life, but as a 'bride of Christ' she beat a path that not even her teenage books of chivalric romance could match in excitement or purpose.

Sun god or God's Son?

In the early Christian era Rome was the power house of civilization. Sun was the prominent deity of pagan Rome. On December 25th they celebrated the feast of their 'sun god'. But the early Christians were fully convinced that Jesus the Son of God is the real Sun – the light of the world, who brightens up our darkened life. Hence the celebration of the birth of Jesus replaced the pagan celebration of the feast of the sun. This was the beginning of true worship of God in the person of Jesus in His birth.

When God in Jesus is taken out of our site we go back to the ancient, pagan world of nature worship. Nature worship is nothing but taking one of God's creations and making it God. Since God is unconceivable, human mind needs some form of mediation to understand Him. Without a thing (a subject) we cannot even process our thoughts. So only through a perfect image of God- Jesus, we may be able to comprehend God to a greater extent. Jesus becomes the bridge between us and God because in Jesus "God Became Flesh" and that is the Feast of Christmas we celebrate.

In the present culture of Secularism we want to push that real 'Image of God' out of our society. If the perfect 'Image of God' is taken away from us, then we have lost God and therefore we are heading towards nature worship making some things of this world as our demy Gods. We can make gods out of anything and everything. Whatever becomes the centre of our attention and attraction in a way is our God; it can be as simple as our selfish ego to as vast as all controlling mass media. Another way to find out what has become our god today, is to ask a simple question- "On what mostly do we rely on in life?"

During this year's Christmas, we should try to find out who is our God and where is he? If we do not find Him in Jesus, then we have lost Him. It means our minds are in constant search for some lesser gods (things of the world) to enthrone them. When Jesus was born, the peace was promised to all peoples of all time in Him. It is our choice to make that peace ours. Now Christmas is all about giving back to God what belongs to God – true worship of God in Christ Jesus, now and throughout the year and all through our life.

Fr. Ranjan D'Sa OCD

MISSION APPEAL

The Carmelite Vicariate of Tanzania appeals to your generosity any contribution for the completion of the Shrine of Our Lady of Mount Carmel at Kihonda at the Regional House.



Fr. Israel Gonsalves OCD of the Tanzania Mission is appealing to all to pray for the Discalced Carmelite Missions in Tanzania! Construction on the Shrine of Our Lady of Mt. Carmel, Kihonda has ceased due to lack of funds. Upon completion the Shrine will be used for the children during the week to teach about religion and sow seeds of our Catholic faith. Funds are also needed to complete the purchase of the Dar Es Salaam School. The Mission has made a down payment of fifty percent on the school but until the full payment is made, they cannot to take over the school operations.

Since its inception the Tanzania Missions have established seven communities and with the sponsorship of its benefactors continues to reach out and assist the people of Tanzania. Visit their web site at <http://carmelitemissionstz.org> You will be inspired!

How can we help? We can help in “little” ways by our Mass offerings. We often think of offering Masses for the deceased but there is also great merit in offering Masses for the living. The living can grow in sanctifying grace and bear great witness to Mother Church . Therefore I urge you to consider gift offerings of Masses for your family and friends, and at the same time supporting the Mission.

Pray for the success and safety of the Tanzania Missions and all who labour for the glory of God. You too will rack up “brownie points” in heaven. Remember that God’s generosity can never be outdone. “Accustom yourself continually to make many acts of love, for they enkindle and melt the soul.” St. Teresa of Avila

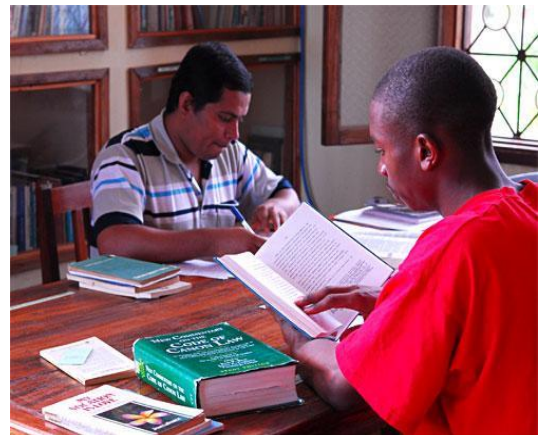
Fr. Israel is serving at St. Thomas More Catholic Church, Colorado USA. If you wish to learn more about the Mission and how you can help directly, he may be contacted by email at israelocd@yahoo.com

To request a Mass by our OCD friars in Tanzania, email westerncanadaocds@yahoo.ca or by mail to P.O. Box 43011, Richmond Centre P.O. , Richmond BC Canada V6Y 3Y3 Mass offerings are sent to the Tanzania Mission in support of all their missionary work.



Our Carmelite family at the Tanzania Mission

THE MISSION



EVANGELIZATION & VOCATIONS

The evangelization of the world, so intimately part of the very nature of the Church, in as much as it is to be accomplished primarily through love and prayer, has always been a priority in our Order's apostolic work.

Our Holy Mother Saint Teresa passed on to the Order the ardent missionary zeal that burned within her heart and it was her wish that her friars should also undertake missionary activity. Here in Tanzania we are continually striving to live up to Saint Teresa's great hope and expectation.



EDUCATION



SECULAR CARMEL



UPLIFTMENT OF WOMEN & OTHER PROJECTS

The people of Tanzania have many needs, both spiritual and material. To help meet their material needs, we have been involved in a variety of works ranging from clean water projects to healthcare facilities to tailoring trade skill programs for the upliftment of women.

In addition to these projects, each of our parishes has a Saint Vincent de Paul society which cares for the poor by providing food for those in need. Each month families in need are given food for the month in accordance with the number in the families.



HEALTH CARE

In the remote village of Malolo, Morogoro we established a dispensary where people are treated for various diseases such as malaria, typhoid, etc.

Today, this dispensary is operated by the Holy Cross Sisters, whose members include registered nurses and laboratory technicians. The Sisters recently completed an early childhood vaccination program, vaccinating nearly 1,000 children in Malolo and outlying villages.

ANNUAL MEETING OF WESTERN CANADA OCDS

The 4th Annual Meeting of Western Canada took place on October 4, 2013 at St. Edmund's Parish, 545 Mahon Avenue, North Vancouver. Rev. Fr. Jerald D'Souza, Provincial Delegate, met with Molly Diaz, President of the Secretariat, Community Presidents Marge Patipatanakoon, Julia Ziebarth, Marilyn Cunada, Susan Hauck and Joey Zapanta and Directors of Formation Leslie Blair, Maria Maciaszek, Eva Richter and Rita Allan, Office of Statistics Grace Aleong and Secretary Virginia Concon. The Calgary and Vernon officers were recognized for the great effort and sacrifice made to attend the meeting.

The first informal meeting of Western Canada took place at the Congress in Toronto in 2007. Present at this meeting with Fr. Jerry were Mara Neely, President and Renee Fietz, Director of Formation of St. Joseph Community, Calgary and Linda Stuchberry, President and Director of Formation of St. Teresa of Jesus of the Andes, Vernon, and Molly Diaz, President of the Secretariat. Fr. Jerry and Molly had the opportunity to meet and consult with Fr. Aloysius Deeney, former General Delegate who was a speaker at the Congress. Annual meetings followed successively on July 2, 2010 at St. Edmund's Parish; July 1, 2011 at the Monastery of the Carmel of St. Joseph, Armstrong; and June 29, 2012 at St. Edmund's Parish, North Vancouver.

This being the 4th Annual Meeting, those in attendance settled in like old friends to discuss the matters at hand, which accounted for the ease of the discussions and resolutions that followed. One of the key topics was the Ratio Institutionis and how it is to be integrated into the current formation syllabus. All came to an agreement on the manner of implementation which would commence in the coming months.

The resignation of Jennifer McDiarmid as Central Director of Formation was accepted with acknowledgement of her strong support to the Communities of Western Canada during her term in Office. Fr. Jerry announced the appointment of Leslie Blair of St. Joseph, Calgary, as the successor to the office of Central Director of Formation. Leslie was warmly congratulated and thanked for her acceptance of the Office.

The gathering broke for a delightful lunch prepared by the benevolent and kind ladies of the Catholic Women's League before continuing with a workshop facilitated by Teresa Martinez OCDS. Teresa, formerly the President of the Secretariat of all of English-Speaking Canada, had flown in from Toronto as the main speaker for our spiritual renewal conference. She provided sensible and practical advice and encouragement to all present, reminding us of what is essential in the formation of Secular Carmelites. "The rule of life is the rule of life and it is important to understand our charism in order to be able to live it." We now have our Constitutions which must be followed diligently.

It was agreed that plans would be made for the next meeting to take place at the Seton House, Kelowna on a weekend in August. The date has since been confirmed for August 22 to 24, 2014.

**ANNUAL MEETING OF
WESTERN CANADA OCDS
OCTOBER 2013**



OCDS SUMMER 2013 RETREAT

August 9 to 11, 2013

Perched high on the bluff about the town of Mission, Westminster Abbey's Church bells rang on August 9, 2013 just as the members of the Secular Discalced Carmelites from the Lower Mainland arrived for their Annual Retreat from August 9 to 11, 2013.

Fr. Jerome Mascarenhas OCD was the Retreat Master for this year's silent retreat, having travelled from his parish in Kitchener, Ontario. The weekend provided an opportunity for our members to hear God's voice in silence, pray the Liturgy of the Hours, celebrate Mass and reflect on an important theme, "Community".

At the opening Mass, held on the Feast of St. Benedicta of the Cross, Fr. Jerome's homily spoke of the two words that make up the word "COMMUNITY". He said that, while reflecting on this word, two words came into his mind: "COME" and "UNITY".

There were five (5) talks during the retreat, each aimed to build and strengthen the community life of the Secular Carmelites. "What makes a Community?" It is not merely a group of people getting together, but a communion of hearts. While a heart is a place where we treasure precious things and where emotions, feelings, aspirations and longings start, a community is where people live together and know and love each other.

Readiness to serve others generously, willingness to welcome as they are and ability to forgive others seventy times seven are the requisites for a good community life. Without love of neighbor, community life becomes meaningless.

It was wonderful to conclude the Retreat with a Mass offered by the Benedictine monks and to hear their Gregorian chant soar to heaven in this lovely, serene and uniquely architectural unique church.

After Mass, with silence broken, every one had a chance at lunch time to bond, catch up on things and exchange pleasantries before heading home after another enriching, faith-filled retreat!



Fr. Jerome Mascarenhas OCD

OCDS SPIRITUAL RENEWAL CONFERENCE AND LOWER MAINLAND OCDS COMMUNITIES CEREMONIES

It was the First Friday and First Saturday of the month and a perfect weekend to hold the OCDS Spiritual Renewal Conference and the Ceremonies of the Lower Mainland OCDS Communities which was held at St. Edmund's Parish, North Vancouver, B.C. Indeed, great blessings and graces poured down from heaven on members of the Secular Order of Discalced Carmelites, Western Canada as they gathered on October 4 and 5, 2013. Approximately fifty ocds members together with a few family and friends participated.

Registration started on Friday evening, October 4, 2013, followed by a warm welcome address by our Provincial Delegate, Rev. Fr. Jerald D'Souza, OCD and the introduction of our guest speaker, Teresa Martinez OCDS. Teresa Martinez, former President of the Secretariat for all of English-speaking Canada, was among those who were instrumental in the development and publishing of the OCDS Canadian Formation Manual, currently being used by all Canadian OCDS Communities.

Dinner was served early to allow everyone meditation time before the Blessed Sacrament and to receive special blessings from our Lord at Benediction. Coincidentally, it was Teresa's birthday the previous day, and a birthday cake was presented to her along with a hearty birthday song and a blessing. The evening concluded with Holy Mass celebrated by Fr. Jerald D'Souza.

Community members, family, friends and parishioners convened the following day which commenced with Morning Prayer followed by the OCDS Ceremonies during a solemn Eucharistic Celebration with celebrant Fr. Jerald D'Souza and con-celebrant Fr. Godwin Pinto. Fr. Godwin was introduced before Mass and everyone was delighted that he had finally arrived to St. Edmund's. He was warmly greeted by all at the conference.

Fr. Jerald D'Souza presided over the Investiture and the Promises. Aspirants Erin Merth, Goretty Taveres of Our Lady of Mount Carmel Community, and Chris Gillespie of St. John of the Cross Community received their scapulars and Tracy Caron, Sharon Irvine and Remi Vasquez of Our Lady of Mount Carmel Community and Bernadette O'Connor of the St. Joseph Vancouver Community made their First Promises. The Investiture and Promises made by the candidates reminded them that a vocation is a personal call from God to an individual. It is an inspired choice involving a specific profession in which a particular way of life is to be led. It was a solemn and lovely occasion with some tears, many smiles and much love felt by all.

After Mass, members and friends proceeded to the parish hall where they shared a lovely breakfast spread prepared and hosted by the members of the Catholic Women's League, St. Edmunds. Teresa Martinez, who was also the guest speaker at last year's Congress, gave two important talks. The first talk was about understanding the OCDS vocation and community life, while the second talk was on examining how correct attitudes contribute to spiritual growth in the community. She reiterated that the OCDS vocation must be correctly understood before it can be authentically and thoroughly lived. Some of the positive attitudes that she mentioned which foster spiritual growth in the community are: tolerance, honesty, respect, understanding,

patience, cooperation and flexibility. It was interesting to hear her mention the difference between doing a job and serving for the love of God in Ministry, as quoted in the Gift of Spiritual Intimacy from the Spiritual Exercises of St. Ignatius of Loyola. She quoted, “If you are doing it just because no one else will, it’s a job. If you are doing it to serve the Lord, it’s a ministry. If you quit because someone criticized you, it’s a job. If you keep serving, it’s a ministry. If you quit because no one thanked you or praised you, it’s a job. If you stick with it even though no one recognized your efforts, it is a ministry.”

After the two talks, everyone enjoyed a delicious lunch and an opportunity for fellowship before the workshop session of the conference. At the workshop, Teresa answered the questions submitted to her prior to the conference.. Following which there was also an opportunity for open questions and answers. The evening concluded with the “Salve Regina”, group pictures and Sunday anticipated Mass.

The spiritual renewal conference has come and gone, but its effects are still with us and the benefits are things that we will carry with us into the future, a future as the Prophet Jeremiah tells us, is full of hope! (Jeremiah 29.11; 31.17).



Above: Guest Speaker – Teresa Martinez

OCDS SPIRITUAL CONFERENCE - OCTOBER 2013



**OCDS Members of
Western Canada**



OCDS Members enjoying the display table

OCDS SPIRITUAL CONFERENCE - OCTOBER 2013



**Happy birthday
Teresa Martinez!**

10/04/2013



**Molly Diaz, Fr. Jerald D'Souza,
Teresa Martinez**



**Fr.
Godwin
Pinto**

**Tracey
Caron**

10/04/2013



Members of St. Joseph, Calgary

10/04/2013



**Members of St. Teresa of Jesus
of the Andes, Vernon**

10/05/2013

OCDS LOWER MAINLAND CEREMONIES



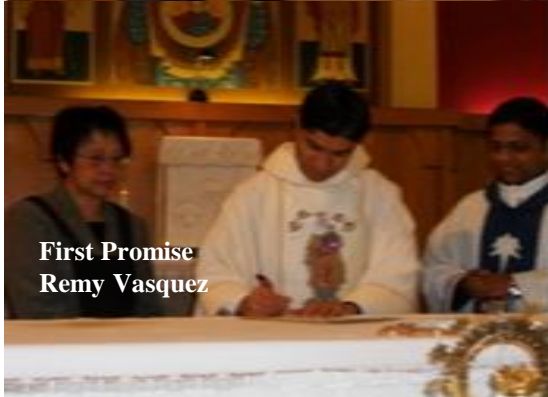
**First Promise
Sharon Irvine**



**First Promise
Bernadette O'Connor**



**Fr. Jerald D'Souza &
Fr. Godwin Pinto with
the candidates**



**First Promise
Remy Vasquez**



**First Promise
Tracey Caron**

**Investiture
Erin Merth
Goretty Taveres
& Chris Gillespie**



St. Joseph Community, Calgary Silent Retreat – May 24 – 26, 2013

The Community of St. Joseph (Calgary, AB) took part in their annual silent retreat on May 24 - 26, 2013 at the picturesque Franciscan monastery of Mount St. Francis (Cochrane, AB). This year the Community, and some guests, were blessed to have Father Mario Fernandes, OCD to inspire all attendants with his marvellous talks. The theme of the talks this year was, “In Love with the Truth”. Father Mario gifted us with excerpts from the writings of Sts. John of the Cross and Teresa of Avila, with the focus being prayer. The retreat was a rich gift; the silence, the inspiring talks and the time dedicated to God became a time of rejuvenation for all. As usual the time was short and all too soon Sunday came and our silence ended, as did the retreat. But, we were gifted with the experience to carry us out into the world to be prayer and love personified through Christ.



Above: OCDS Members from the Community of St. Joseph, Calgary, Alberta on retreat at Franciscan Monastery of Mount St. Francis

Ceremonies Community of St. Joseph, Calgary

September 21st, 2013 was the day marked for our Ceremonies. It was the Feast of St. Matthew. Coincidental? No. Providential. As Jesus said to Matthew, ‘Come, follow Me,’ so He said to four of us on the 21st of September.

Ella Hetherington, Hedy-Anne Hayduk and Wendy Porter made their First Promise and Daphne Caston made her Definitive Promise. The Mass was celebrated by Fr. John Pinto, OCD, our Spiritual Assistant, and concelebrated by Fr. Melvin Pinto OCD. Fr. John’s message to us was to take this day as a wake-up call and be alert in following Christ. Led by Fr. Melvin, we sang the Flos Carmeli in Latin for the first time at Mass.

A few friends joined us for the Mass and a reception. The setting was simple and inspirational. A small potted violet in the centre of each table (humility) with a single lily on one side (chastity, purity) and a single rose on the other side (love, martyrdom) and two quotes on each table from our Carmelite Saints (favorites of our members) all lent meaning to the occasion. At the entrance was St. John of the Cross’ quote, which we all strive to attain:

“In order to enjoy, know, possess and be everything,

desire to enjoy, know, possess and be nothing.

You must continue on the way, without enjoying, without knowing, without possessing.

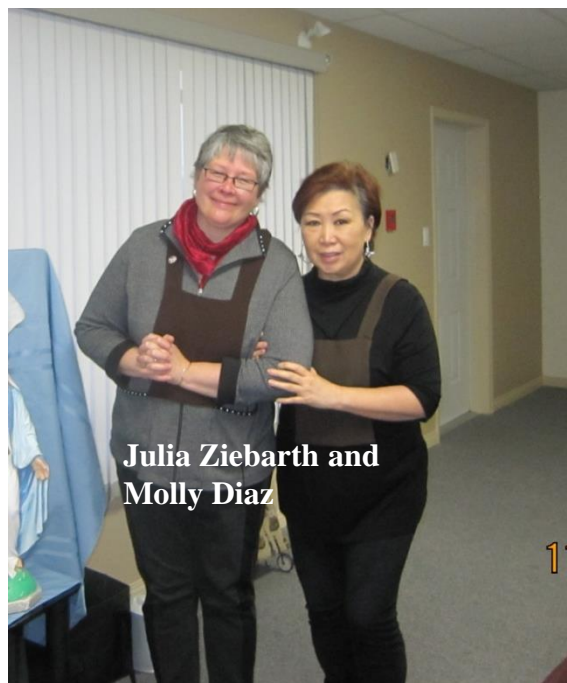
You must follow the path on which you are nothing.”



A Visit to St. Teresa of Jesus of the Andes Community, Vernon



Fr. Dale Normandeau, Spiritual Assistant with Julia Ziebarth, Community President



Julia Ziebarth and Molly Diaz



Members of the Community

As President of the Secretariat, Molly Diaz made her first official visit to the Community on November 24, 2013. She joined Council for a lunch thoughtfully prepared by Julia Ziebarth. This was followed by the Council and Community meetings. The members were very welcoming and it was a most enjoyable visit.

UPCOMING OCDS CONGRESSES

2015 St. Teresa 5th Centenary Celebration of Western Canada OCDS

Date to be advised

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>

Fr. Jerald D'Souza, OCD - Provincial Delegate jerryocd@shaw.ca
Molly Diaz OCDS - President, Secretariat mdocds@hotmail.com
Leslie Blair OCDS – Central Director of Formation lblairocds@gmail.com

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

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

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



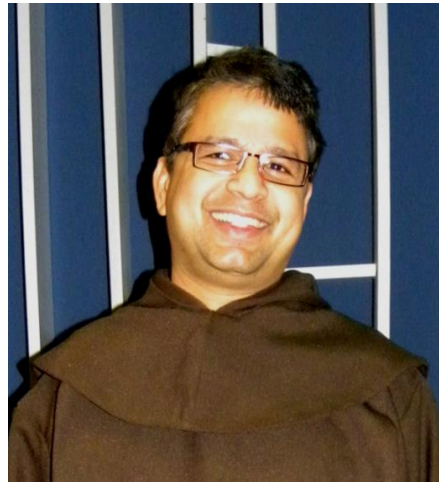
Rev. Fr. Gabriel Dias OCD
St. Patrick Parish, Caledonia ON



Rev. Fr. Mario Fernandes OCD
St. Patrick Parish, Caledonia 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. Melvin Pinto OCD
St. Thomas More Parish, Calgary AB

WELCOME TO CANADA

Welcome to Fr. Ronald Sequeira OCD



Fr. Ronald Sequeira was born on April 2nd 1979 in Mangalore, India. He is one of eight siblings comprising of seven brothers and one sister. His parents live in Mangalore, India.

Fr. Ronald joined the Seminary in 1996 and made his religious profession in the Order of the Carmelite Discalced in 2000, from there he went on to complete his Philosophical and Theological studies and was ordained on May 19th 2009. After his ordination, he was assigned to Goa, Shellim. After two years of priestly life in Goa, he was assigned to the Tanzania Mission, East Africa for two years gaining much missionary and pastoral experience with religious communities.

Our Provincial assigned him to Canada where he arrived two months ago. The Diocese of St. Catherine appointed him as Pastor of St. Mary and St. Ann Parish, Hagersville / Walpole, Ontario.

Welcome to Fr. Godwin Arun Pinto OCD



Fr. Godwin Pinto was born on July 29, 1982 in Gangolli, Karnataka, South India. He is the youngest of three siblings with the oldest being his sister and a brother. His parents are still residing in Gangolli.

Fr. Godwin joined the Discalced Carmelite Order in 1997 and made his religious profession in the Order of the Carmelite Discalced on the Feast of St. John of the Cross on 14th December 2002. He graduated with his B.A. in English Literature, Political Science and Sociology at the Karnataka Open University of Mysore and his Bachelor of Philosophy at the Pushpashrama Institute of Philosophy, Mysore, affiliated to Dharmaran Vidya Kshetram. He pursued his theological studies at St. Joseph's Seminary in Mangalore (affiliated to Urban University, Rome) where he obtained his degree of Bachelor in Theology (B.Th). He was ordained on April 26th 2011.

After his ordination, he was sent to Carmel Ashram, Koteswar, as a vocation promoter and to serve in the Shrine of the Infant Jesus, Katkere and St. Anthony's Church, Koteswar. After serving two years in India, our Provincial assigned him to Canada where he arrived two months ago to take up his appointment as Assistant Pastor at St. Edmund's Parish, North Vancouver, BC.

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 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

UPCOMING OCDS EVENTS 2014

March 22, 2014	Day of Recollection, Lower Mainland Communities St. Edmund's Parish
May – Date TBA	Day of Recollection St. Teresa of Jesus of the Andes Community
August 8, 9 & 10	Annual Retreat Lower Mainland Communities Westminster Abbey, Mission BC
August 22, 23 & 24	5 th Annual Meeting of the Provincial Delegate, Secretariat & Community Presidents & Directors of Formation Seton House, Kelowna, BC
August 24	Ceremonies St. Teresa of Jesus of the Andes Community Seton House, Kelowna BC
September – Date TBA	Retreat St. Teresa of Jesus of the Andes Community
September 27	Ceremonies St. Joseph Community, Calgary, AB
October 18	Ceremonies - Lower Mainland Communities St. Edmund's Parish, North Vancouver BC

FLOS CARMELI

Editor - Molly Diaz 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

WEB MASTER

Virginia Concon is the webmaster of our OCDS website www.ocdswest.ca
email address: 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

Jesus is the Reason for Christmas

Wishing you a Blessed Christmas and a Happy New Year
from Our Lady of Mount Carmel Community
St Edmund's Parish, North Vancouver



Back row L-R: Fr. Jerry D'Souza, Remi Vasquez, Tracy Caron, Erin Merth, Luz Quintero, Sharon Irvine, Fr. Godwin Pinto, Venita Kwan, Iona Gibson
Front row L-R: Gigi Concan, Grace Aleong, Alice Ance, Goretti Taveres, Flory Nielsen, Eva Richter and Marilyn Cunado

Merry Christmas

May God's peace be in your hearts and homes and
throughout the New Year.
St. Joseph Community, Vancouver





Merry Christmas

*Peace, love and joy to all from the
OCDS Communities of Western Canada*



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
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