

Flos Carmeli



Our Lady of Mt. Carmel



St. Teresa of Avila



St. John of the Cross



St. Joseph

Western Canada OCDS
of the Karnataka-Goa Province

Newsletter - December 2018

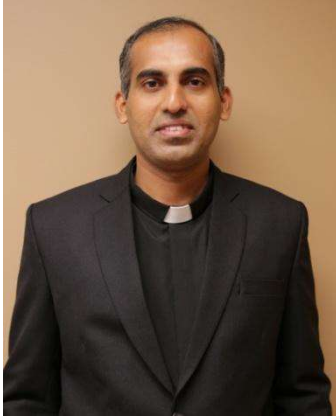
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**The Secular Order of Discalced Carmelites (OCDS)
Western Canada OCDS
of the Karnataka-Goa Province**

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December 2018 Edition 2018.17



*Fr. Roshan D'Souza OCD
Provincial Delegate*

WELCOME to Fr. Roshan D'Souza, our newly appointed Provincial Delegate!

Father Roshan is very learned and experienced having served as Director of Seminary Students and having pursued his Licentiate in Biblical Theology at St. Peter's Pontifical Institute, before his arrival to Canada. He was first appointed as the Assistant Pastor of St. Aloysius Parish, Kitchener, Ontario and has since been appointed as Assistant Pastor of St. Thomas More, Calgary, Alberta.

We look forward to receiving his guidance and spiritual support.



THANK YOU Fr. Steny Mascarenhas for your many initiatives and incentives during your brief tenure as our Provincial Delegate.



*Molly Diaz OCDS
President
Regional Council*



*Leslie Blair, OCDS
Central Director
of Formation
Regional Council*

CKG/XIII/8/2018
Circular, Karnataka-Goa Province

Sadbhavana, Bangalore
24th of December, 2018

Dear Fathers, Sisters, Brothers,

The Church is our Mother and we are all children of one family. As a mother she reminds her children year after year of the wonderful life of her spouse, who is none other than the Son of God.

How did the Son, wanting to make all of us one family of God's children, appear on earth? He appeared like any one of us; He became a child, to proclaim God's love for all the children of men. Love equalizes the Lover with the beloved, as St. John of the Cross tells us. Think how intense was God's love even for our fallen race, that God wanted to come down in our human form and nature. He became like us in all things except sin. Our holy mother St. Teresa, desires that her daughters and sons be deeply devoted to the great mystery of the Incarnation through which the Word of God, for our sake assumed a human body.

In his self-abasement, God lifts up all who share human nature, inviting all of us -- young and old -- just by faith in his love, to become children of God. Christmas is the time for each of us to be born again and grow with Jesus in wisdom and grace. We must do our best to put off the old man, in whose heart the dust and rust of worldliness have accumulated and put on the new man. In other words we must have a new look wearing the mind and heart of Jesus, who, "though his nature was divine did not count equality with God a thing to be grasped." He desired to grasp us in his arms and present us to his heavenly Father as his own brothers and sisters.

The Father will certainly rejoice in us if he sees in us the features of his Son. Through the intercession of Mary and of our holy parents, may the Holy Spirit mold us into the likeness of Jesus.

Wishing one and all of you a grace-filled Christmas and a happy New Year, I remain,

Yours fraternally in Carmel,

Fr. Charles Serrao OCD
Provincial Superior

Christ in the Family!

It is said 'life is to live and love is to give.' Christmas is a celebration of life and love. It is a celebration of life because we celebrate the Birth of Jesus as a human person. It is a celebration of love because in the mystery of the Incarnation, God's love for all humankind is perfectly revealed. Life is a greatest gift God has given us and how great and wonderful is God's gift to us in his Son, Jesus, the long awaited Messiah! In his conversation with Nicodemus, Jesus said "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life." (Jn 3:16) Jesus was born as a human person so that we as human persons may learn to live like him in all possible perfection here on earth and prepare ourselves to participate in the eternal life.

Jesus was not born as an alien but in a family circle. In the context of a family we could properly understand the purpose of Jesus' birth. In his Post-Synodal Apostolic Exhortation, *Amoris Laetitia* Pope Francis says "The incarnation of the Word in a human family, in Nazareth, by its very newness changed the history of the world. We need to enter into the mystery of Jesus' birth, into that "yes" given by Mary to the message of the angel, when the Word was conceived in her womb, as well as the "yes" of Joseph, who gave a name to Jesus and watched over Mary. We need to contemplate the joy of the shepherds before the manger, the adoration of the Magi and the flight into Egypt, in which Jesus shares his people's experience of exile, persecution and humiliation. We need to contemplate the religious expectation of Zechariah and his joy at the birth of John the Baptist, the fulfilment of the promise made known to Simeon and Anna in the Temple and the marvel of the teachers of the Law who listened to the wisdom of the child Jesus. We then need to peer into those thirty long years when Jesus earned his keep by the work of his hands, reciting the traditional prayers and expressions of his people's faith and coming to know that ancestral faith until he made it bear fruit in the mystery of the Kingdom. This is the mystery of Christmas and the secret of Nazareth, exuding the beauty of family life!" (no.65)

Christmas is a time that we give and receive gifts. The in-depth feeling of joy that we are loved by someone surpasses the joy we have while unwrapping those gifts. See what love God has for each one of us in giving the gift of his Son! Christmas 2018 should be a family event where we together unwrap the greatest gift of a child in God's Son, Jesus. For as prophesied by Isaiah, He is *Emmanuel* = God with us. As Mary and Joseph had their own challenges and troubled situations in the process of receiving God's message and understand His plan, we too face a number of challenges in our families. It is a God-given time and opportunity for us to know again that each and every person in our families is loved by God. He is with us in our joys and sorrows. So let's celebrate with great joy the Birth of Jesus, our Savior and share with each other the peace, joy and love manifested through the great mystery of God's love. Let our Carmelite Spirituality enable us to contemplate the deeper meaning of the mystery of Incarnation and experience God's love personally in our families.

Yours in Christ,

Fr. Roshan D'Souza OCD

Provincial Delegate for the OCDS



St. Joseph Community, Calgary



**St. Teresa of Jesus Community,
Vancouver**



Merry Christmas



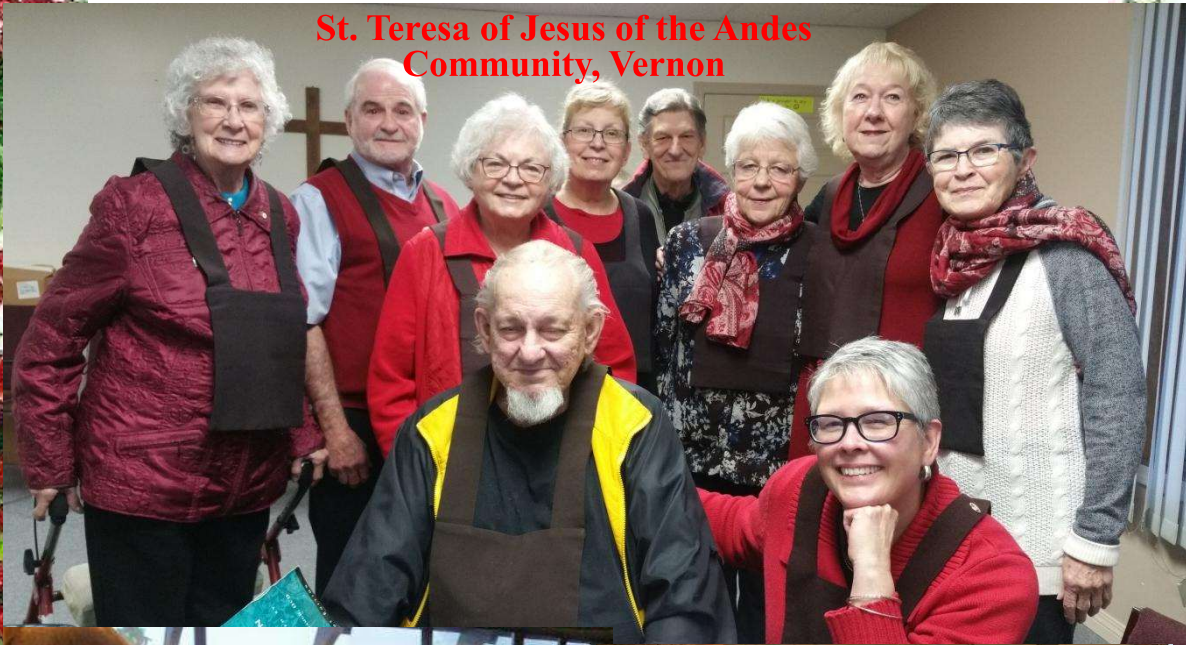
From
St. John of the Cross OCDS Community

**Our Lady of Mt.
Carmel Group
N. Vancouver**





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



**First Promise
Loretta Sharko**



**Retreat at
Seton Place**



OCDS COMMUNITIES

St. Teresa of Jesus of the Andes, Vernon BC

Meetings: Fourth Sunday of the Month
Place: Our Lady of the Valley Church
Coldstream, BC
Time: 1:30 p.m.
President: Angeline McCann OCDS
Tel: 1-250-492-3400
Sp. Assistant: Fr. Peter Nguyen

St. Joseph, Calgary AB

Meetings: Fourth Sunday of the Month
Place: St. Thomas More Church,
Calgary
Time: 1:00 p.m.
President: Carla Jane Romeo OCDS
Tel: 1-403-288-2296
Sp. Assistant: Fr. Roshan D'Souza OCD

St. John of the Cross, Coquitlam BC

Meetings: First Saturday of the Month
Place: All Saints Church
Coquitlam
Time: 8:30 a.m.
President: Marilyn Cunada OCDS
Tel: 1-604-931-1555
Sp. Assistant: Fr. Steny Mascarenhas OCD

St. Teresa of Jesus, Vancouver BC

Meetings: Second Saturday of the Month
Place: Guardian Angels Church
Vancouver
Time: 9:00 a.m.
President: Assunta Tan OCDS
Tel: 1-604-264-7227
Sp. Assistant: Fr. Rajesh Madtha OCD

Our Lady of Mt. Carmel, N. Vancouver BC

Meetings: Third Saturday of the Month
Place: St. Edmund's Church, N. Vancouver
Time: 8:15 a.m.
President: Virginia Concon OCDS
Tel: 1-778-861-5446
Sp. Assistant: Fr. Vincent D'Souza OCD

Fr. Roshan D'Souza, OCD - Provincial Delegate
Molly Diaz OCDS - President, Regional Council
Leslie Blair OCDS - Central Director of Formation
Regional Council

Email: carmelrosh@gmail.com
Email: mdocds@hotmail.com
Email: lblairocds@gmail.com

Official Matters to Provincial Delegate & Regional Council Email: secretariatocdswest@gmail.com

OFFICE OF STATISTICS

Grace Aleong - Membership lists and formation status, forms, scapulars, Constitution & Ritual Booklets
Email: havenofgrace@hotmail.com

ADMINISTRATIVE ASSISTANT TO THE REGIONAL COUNCIL

Norma Lo - Distribution of emails and correspondence to the membership, administration and special projects under the direction of the President of the Regional Council and the Provincial Delegate.
Email: ocdswest@gmail.com

WEB MASTER

Virginia Concon - Update and maintain OCDS website www.ocdswest.ca under the direction of the President of the Regional Council and the Provincial Delegate. Email: ocdswest@gmail.com

UPCOMING OCDS EVENTS 2019

- Mar 23** **Lenten Day of Recollection, Lower Mainland Communities**
St. Edmund's Church, North Vancouver
- TBN** **Lenten Day of Recollection, St. Joseph Community**
St. Thomas More, Calgary
- TBN** **Lenten Day of Recollection**
St. Teresa of Jesus of the Andes Community
- May 4** **Information Meeting – All Saints Parish – 1:30 p.m.**
- May 11** **Information Meeting – Guardian Angels Parish after 9:00 a.m. Mass**
- May 18** **Information Meeting – St. Edmund's Parish after 9:00 a.m. Mass**
- July 16** **Solemnity of Feast of Our Lady of Mt. Carmel – Venue TBN**
- Aug 2-4** **Annual Retreat, St. Teresa of Jesus of the Andes Community**
Seton House, Kelowna BC – Fr. Silvestre D'Souza OCD
- Aug 6-8** **Annual Retreat, St. Teresa of Jesus Community**
Little Flower Monastery, Deroche – Fr. Silvestre D'Souza OCD
- Aug 9-11** **Annual Retreat, St. John of the Cross Community/Our Lady of Mt. Carmel Grp**
Little Flower Monastery, Deroche – Fr. Silvestre D'Souza OCD
- Aug 16-18** **Annual Retreat, St. Joseph Community, Calgary**
Mount St. Francis, Cochrane – Fr. Silvestre D'Souza OCD
- Sep 22** **Ceremonies - St. Teresa of Jesus of the Andes Community**
- Sep 22** **Ceremonies - St. Joseph Community**
- Sep 28** **Ceremonies – Lower Mainland Communities**

DATES & EVENTS ARE SUBJECT TO CHANGE

MASS REQUESTS

Masses can be requested by emailing Norma Lo at westerncanadaocds@yahoo.ca. The Masses are offered by our OCD Friars at Carmel Hill. Cheques are payable to **Disalced Carmelite Fathers** and mailed to P.O. Box 43011, Richmond Centre P.O., Richmond BC Canada V6Y 3Y3

EVENT PICTURES - FLOS CARMELI & WEBSITE Submit event pictures to the respective presidents with a short description to the Regional Council Office at ocdswest@gmail.com.

REGIONAL COUNCIL MAILING ADDRESS:

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**Provincial Council
Karnataka-Goa Province**



Provincial Superior
Rev. Fr. Charles Serrao, OCD
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Sadbhavana, Carmelite Provincialate
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E-mail : serraoocd@hotmail.com



Rev. Fr. Pius James D'Souza, OCD
First Councillor
*(Vocation Promotion, Spirituality and
Community Life)*



Rev. Fr. Ronald D'Souza, OCD
Second Councillor
*(Formation and On-going
Formation)*



Rev. Fr. Oswald Crasta, OCD
Third Councillor
(Mission and Apostolate)



Rev. Fr. Clifford D'Souza, OCD
Fourth Councillor
(Temporalities and Finances)



Rev. Fr. Silvestre D'Souza, OCD
(Provincial Council Secretary)

DISCALCED CARMELITE FRIARS
Canadian Community - Karnataka-Goa Province



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



Rev. Fr. Rudolf D'Souza OCD
Mt. Carmel Spirituality Centre
Parkland County, AB



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



Rev. Fr. Mario Fernandes OCD
Mt. Carmel Spirituality Centre
Parkland County, AB



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



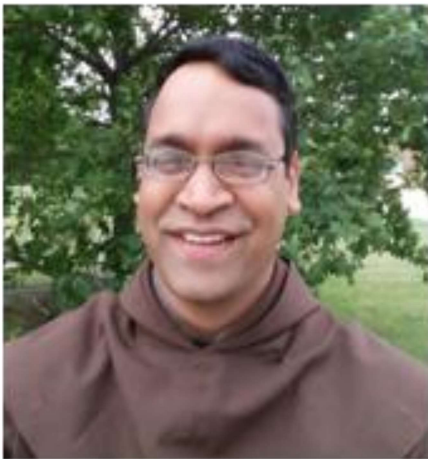
Rev. Fr. Ranjan D'Sa OCD
St. Dominic Parish, Oakville ON



Rev. Fr. Melvin Pinto OCD
Little Flower Monastery, Carmel Hill
Deroche BC



Rev. Fr. Steny Mascarenhas OCD
Guardian Angels Parish, Vancouver BC



Rev. Fr. Victor Angelo Fernandes OCD
St. Mary's and St. Ann's Parishes, Hagersville, ON



Rev. Fr. Vijay Martin OCD
St. Patrick Parish, Caledonia ON



Rev. Fr. Alexander Braganza OCD
Little Flower Monastery, Carmel Hill
Deroche BC



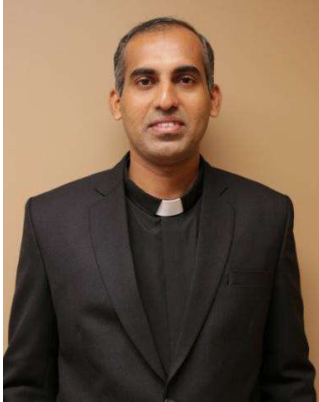
Rev. Fr. Godwin Arun Pinto OCD
St. Patrick Parish, Burlington ON



Rev. Fr. Rajesh Madtha OCD
Chaplain, St. Paul's hospital, Vancouver BC



Rev. Fr. Jaison Tellis OCD
St. Andrew The Apostle Parish, London ON



Rev. Fr. Roshan D'Souza OCD
Provincial Delegate for the OCDS
St. Thomas More Parish, Calgary AB



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



Rev. Fr. Venil D'Souza OCD
St. Aloysius Parish, Kitchener, ON



Rev. Fr. Ivan Leo Sanctis OCD
Mt. Carmel Spirituality Centre, Parkland County, AB



Bro. Frank Sharma OCD

WELCOME TO CANADA



FR. VENIL D'SOUZA, OCD was born on 6th March, 1980 in Kundapur, Karnataka, India as a second child among three sons of Mr. Robert and Delphin D'Souza. Fr. Venil joined the Carmelite Order in 1995 after his 10th grade.

Following four years of seminary training, he made his religious profession in 1999. He graduated with a B. A. in philosophy from the University of Mysore and further pursued his theological studies at St. Joseph's Seminary in Mangalore where he obtained a degree in Theology. He was ordained as a priest on 7th May 2008. Post ordination while serving in the novitiate in Kushalnagar, Karnataka he pursued his Masters in Business Administration (MBA) in Human Resources from Mysore University, Karnataka.

After three years of his service at the novitiate, he was assigned as the Principal of Mount Carmel CBSE School, Ramnagar and also served as an Assistant Parish Priest in Londa, North Karnataka. In his 6 years of service to the School, as well as to the local communities, he achieved success by taking it to great heights and won the hearts of people

Later on, he was assigned as Assistant parish priest at Sacred Heart Cathedral, Shimoga, Karnataka. After rendering his service for a year, the Discalced Carmelites assigned him the Canadian Mission and sent him to St Aloysius Parish, Kitchener on 4th October, 2018 and he is looking forward to serve with great enthusiasm and zeal.



FR. IVAN LEO SANCTIS OCD is a native of Moodbidri, Karnataka, India. He was born on 14th July, 1979. He is the eldest son in his family with two siblings, a brother and a sister.

He decided to become a Carmelite religious priest and joined the Discalced Carmelite Order in the year 1997. He pursued his philosophical studies in Mysore and his theological studies at the Salvatorian Institute of Theology, Tanzania.

He was ordained to the order of priesthood on 28th May, 2011. He completed his masters (MA) in Sociology and Bph and Bth respectively. He had 7 years of work experience in Tanzania, East Africa (2007-2013). He served as the Assistant Pastor at Sacred Heart Cathedral, Shimoga for two years (2014-2016) and carried out another two years of mission work in India.

He arrived to Canada on 23rd October, 2018 to his appointment as the Assistant Director of Mt. Carmel Spirituality Centre, Edmonton, Alberta.

MONASTERIES



Discalced Carmelite Nuns Armstrong, B.C.

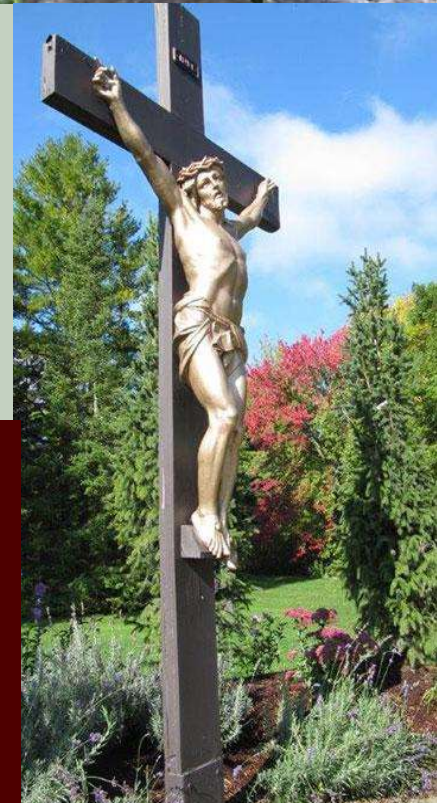
**The Carmel of St. Joseph - 4815 Salmon River Road
Armstrong, BC Canada V0E 1B4 Tel: 1-250-546-8801
Prioress: Mother Ann of Jesus OCD www.carmelspall.org**



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12, 5122 Rge Road 270
Spruce Grove, AB T7Y 1G7
Tel: 780-963-3380
Prioress: Mother Catherine of
Our Lady of Divine Providence OCD

The Carmel of St. Joseph
St. Agatha, Ontario, Canada

1127 Carmel-Koch Road
R.R. 1 St. Agatha, Ontario
N0B 2L0
Phone: 519-884-7563





CASA GENERALIZIA CARMELITANI SCALZI
CORSO D'ITALIA, 38
00198 ROMA

Very Dear Brothers and Sisters of the Secular Order

With that joy that is the Lord's special gift I write to you on this feastday of Saint Joseph, "the provident protector of our Order" (CC OCD 52). Matthew's Gospel describes him as "a man of honour" (Mt 1, 19), faithful to the will of God and to the teachings of Sacred Scripture, and wise because of this. As such, Joseph is alert to the designs of God in history and can act in accordance with the will of the Lord. Matthew also portrays Joseph being humble and immediately obedient (cf. Mt 1,24; 2, 13-16. 19-23), following the example of the Virgin Mary. In this way, with his unique mission in salvation history, Joseph faithfully and wholeheartedly fulfils the role God entrusted to him as the protector of Our Lady and the Child Jesus.

Keeping these attributes of St. Joseph in mind as well as the theme of the Bishops' Synod this year, I would like to reflect in this letter on some important aspects of the *identity of the OCDS vocation*. In the complex reality of today's world we cannot afford to lose our way in secondary aspects of that vocation, thus running the risk of diluting it with extraneous trends in spirituality, that, at times, are not even Christian. I would just like to re-emphasise some "absolute terms" of reference that I hope may help you in living faithfully your vocation as Secular Carmelites.

1. We are all aware that the alterations occurring in the age in which we live bring about rapid and profound changes in our society. These particular times are characterised by the vast amount, variety and rapidity of the information we are deluged with at every moment. Often we are unable to assess it properly and our knowledge of events and our relationships with others remain blocked at a superficial level. Add to this the political and economic problems of so many countries where corruption, violence, wars, migration, social insecurity, famine etc. are rife. In a word, we live in an environment that is multicultural and secularised, full of conflict, and pluralist as regards religion. All of this leaves us with a sensation of being without any safe and lasting point of reference to direct us; it is a fluctuating and changing reality, a source of perpetual unrest.

On the other hand, we note what is occurring within some communities of the Order – disgregation due to lack of fraternal cohesion, the ageing process of many members, conflict arising from different interpretations of the charism, attachment to power, disagreement over superficial details (as, for example, external symbols of membership of OCDS) etc. Such factors certainly weaken the sense of membership or belonging and, at times, can lead to actual abandonment. All of this contradicts the whole meaning of the existence of communities and of their mission.

Clarity regarding your precise identity and its fundamental components allows you to confront this internal and external reality with courage and equilibrium. It helps you to live the call to the OCDS with the prophetic determination of one walking resolutely towards "the summit of the Mountain which is Christ" as "witnesses of the presence of God" (CC 25) among His people.

2. To begin with, one common element which is essential to the identity of all members of our Order, is our awareness of being a member of the Church, the people of God and the mystery of communion (cf. LG ch. 11; ChL 8). As Catholics and Carmelites we are called to "a life of allegiance to Jesus Christ" (Rule 2), thanks to our membership of the Church, originating with Baptism and Confirmation and constantly sustained by the Eucharist and the grace of the other Sacraments.

More specifically still, your vocation as Christian laypersons in the Teresian Carmel is characterized by your being "secular". It is the call to follow Jesus in the secular world, to live and give witness to Gospel values in "friendship with Him who we know loves us" (L 8,5), serving the Church and dealing with temporal affairs in accordance with the will of God (cf. LG 31; ChL 15;

CC 3). In a spirit of faith, hope and charity, as you carry out your daily commitments of family life, work and other cultural and secular engagements, you live in constant union with God and are thus sanctified. We remember that this is possible due to your sharing in the three offices of Christ, priest, prophet and king (cf. LG 10, 34-36; ChL 14; cf. CC Introduction 1).

3. Secondly, Secular Carmel is historically linked with all the religious of the Discalced Carmelite Order (cf. CC2). The Magisterium's recognition of this bond gives the Secular Order its juridical standing. Your OCDS Constitutions state that you are part of the nucleus of the Order, together with the Nuns and Friars: "they are sons and daughters of the Order of Our Lady of Mount Carmel and of St. Teresa of Jesus" and "they share the same charism as the religious" (CC Introduction 1). Furthermore, the OCDS has been recognised and approved by the Church as a public association of the faithful (cf. CC 37; CIC can. 303), whereby you have a juridical "personality" with rights and obligations in the Church (CC 40; CIC cans. 116, 113, 301-315). And although you depend juridically on the Discalced Carmelite friars (CC 41), you still have autonomy of government and formation, as is defined by the documents that regulate the OCDS. Finally, as I pointed out in my letter to you last year, you are called to collaborate in the various modalities of the Order's mission in the Church, particularly in the area of promoting the spiritual life (Cf. CC 25-28).

4. Another consideration, this one essential in the formation, development and maturing of vocational identity, is the role of prayer in its various expressions (cf. CC 35). St. Teresa sees it as "basis and fundamental role of her religious family (CC 17). The life of prayer, particularly with *lectio divina*, lets us see the meaning of life and the events of history with the eyes of God, as well as understanding that "all the harm which comes to the world is due to a failure to know the truths of Scripture in the clarity of their truth" (L 40, 1).

First and foremost, from the example and teaching of Jesus we learn to be daughters and sons and to pray to our Father with trust (cf. Mt 6, 5-15). Our Holy Mother recommends that we learn from His divine lips (cf. W 26, 10). As well as Jesus, we have the example of Mary who pondered all these events in her heart (cf. Lk 2, 19-52). She is the model of fidelity in listening to the Lord (CC4) "in Scripture and in life" (CC 29) and she teaches us to behold and to praise His work in history (cf. Lk 1, 46-55). With her, St. Joseph is a master of prayer (cf. L 6, 6-8): his watchful silence teaches us to be attentive to the needs of others.

As well as that, prayer life according to the doctrines of Sts. Teresa and John of the Cross, demands the practice of the virtues, calling each person to experience and live their personal and liturgical prayer as friendship with Jesus. For St. Teresa, living in His friendship means loving Him and trying to have Him always alongside us, remembering frequently and lovingly that we are in His presence even in the midst of our daily occupations (W 26, 2; L 22, 7; F 5, 16). These are ways of behaving very similar to those recommended by St. John of the Cross: loving attention to God (2 As 14, 6; 15, 2, 4-5; 1 DN 10, 4), vigilance in faith, hope and charity (cf. CC 8). It is obvious, according to the teaching of our Saints, that prayer must have a solid foundation, like the house built on rock (cf. Mt 7, 24-26; cf. 5 M 2, 3-6).

These brief references to the doctrine on prayer will remind us of how important it is to take it seriously in our personal lives and to find time to remain in silence with the Lord. And the same holds true for communities. During their meetings, some time should be reserved for meditation, where they remain together in silence in the Lord's presence. In this way, from the depths of their personal meetings with the Lord each individual can share with others their own spiritual journey (cf. CC 18; 24 c). In this sharing you obviously also help each other in disengaging from worldly affairs and in being grateful to God, as St. Teresa writes concerning those who genuinely love one another in Christ (cf. L 16,7).

5. Finally, but equally important, I would like to emphasise one further consideration that follows on what I have just mentioned: fraternal community with regard to the vocational identity of the OCDS. This is a matter of the utmost importance at a time when individualism is becoming

increasingly prevalent. This individualism isolates people and threatens their deepest social instincts, which is being an image of the Blessed Trinity. Fraternal life has already been highlighted in Chapter 3B which was recently added to your Constitutions. You will find there a synthesis of doctrinal teaching and Teresian and San Juanist charism on fraternal life in the Secular Carmel.

Your *Ratio* states that communities are called to “incarnate in today’s world a Carmelite identity and the service which this identity offers to God, to the Church, to the Order and to the world” (*Ratio Institutionis* 3). Here we see the dynamic aspect of this identity and the reasons why your communities must make constant efforts at *aggiornamento* and adaptation to the times and places in which they are located. This aspect of the dynamics of our charism will prevent lapses into formalism based on secondary matters or on traditions that are closed off within themselves, often indeed obsolete or without any significance for people of today. In *Evangelii Gaudium* the Pope asks us to break free from “the hackneyed pastoral excuses that ‘it has always been done like this’, instead of being courageous and creative in efforts to re-think the objectives, structures, style and evangelizing methods of your own communities” (EG 33). To avoid possible aberrations and not make – again in the words of Pope Francis – “a museum mummy” of the Order’s charism and in order to be faithful to the true purpose of your communities, it is important to find ways of making Teresian Carmelite spirituality relevant for today. It means being courageously responsive to the inspirations of the Holy Spirit. This can only be achieved if every one in your communities has a strong sense of membership, together with creative fidelity and responsibility (cf. CC 24c).

My dear Brothers and Sisters, these are some reflections that I considered it important to share with you for the times in which we live. If the points that I refer to are embraced devotedly and diligently they will allow you to live the OCDS vocation faithfully. You will progress in constancy and courage, strengthened by the mysterious presence of the Risen Lord who walks with us.

Just as He supported St. Joseph in his mission and encouraged him “not to be afraid” (Mt 1, 20), He will do the same for us. St. Teresa reminds us: “For the time is always propitious for God to grant His great favours to those who truly serve Him” (F 4, 5). We pray to the Holy Spirit that He may enlighten us and make us signs of God’s presence in our world today.

May the examples of the Mother of Carmel, St. Joseph, and our own Saints assist us in living and protecting faithfully our vocations to Carmel in allegiance to Christ, thus ensuring that we pass on the heritage to those who come after us.

Dear Brothers and Sisters, while wishing you, your families and communities a very Happy Easter, I also pray that the Risen Lord may renew you in His Paschal mystery and help you become shining beacons of His love everywhere. Please pray for me, too, and I ask the Lord to bless you all.



f. Saverio Cannistrà
Father Saverio Cannistrà, OCD
Superior General

Rome, 19 March 2018 - Solemnity of St. Joseph, Patron of the Church

FR. SAVERIO AT THE TERESIANUM COMMUNITY'S FEAST DAY



While Fr. Antoine-Marie Zacharie Igirukwayo was Superior of the Teresianum, the Teresianum community decided a few years ago to celebrate its feast day on 12th March, anniversary of the canonisation of St. Teresa of Jesus.

This year, 396th anniversary of this prestigious date, the community met in the chapel for the celebration of Holy Mass, presided by Fr. Saverio Cannistrà.

In his homily, the Father General recalled, in the light of the readings of the day, St. Teresa of Jesus' passion for life and pointed out how Lent is a time to recall how God always wants to bring us to Life and shows us through the rich signs which are manifested in our lives. We are able to recognise them in the measure when we live out an authentic conversion based on faith, the source of the fullness of life and not a life based on our puny human schemes.

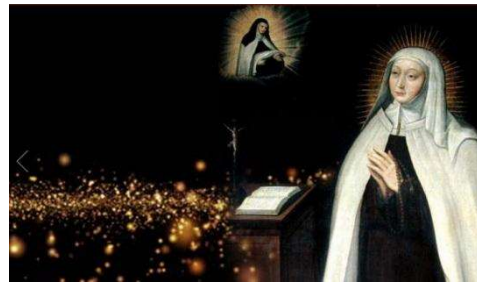
'God offers us a plan for our lives, a plan which is creating new heavens and a new earth, perhaps a new Carmel, a new Teresianum, new communities. May we have the capacity to be aware of it and walk in that direction...' Fr. Saverio finished by saying that God discomforts us, but he also empowers us to open ourselves up to change.

His whole homily is available in Italian by following our social networks profile on Twitter and Facebook using the following link: <https://www.pscp.tv/w/1kvJpWlkeooGE>

The celebration ended with a fraternal dinner, which was attended by the Fr. General, as well as Fr. Vicar, Agustí Borrell and some the members of the Definitory, as well as Carmelite Discalced friars from the diverse communities in Rome who were also at the Eucharist.



CASA GENERALIZIA CARMELITANI SCALZI
CORSO D'ITALIA, 38
00198 ROMA



LETTER FROM THE GENERAL SUPERIOR TO THE ORDER FOR THE FOURTH CENTENARY OF THE DEATH OF BLESSED MARIE OF THE INCARNATION (1566-1618)

Dear brothers and sisters in Carmel,

Three years after the fifth centenary of the birth of our Mother Saint Teresa of Jesus, Carmel celebrates the fourth centenary of Blessed Marie of the Incarnation, also known as Madame Acarie. This approximation is due to the special bond that existed between the Blessed Marie and St. Teresa. In fact, St. Teresa appeared to Madame Acarie in 1601, then in 1602, asking her to implant her Reform in France.

A Teresian Vocation

Why did St. Teresa address herself to this married woman, mother of six children? Madame Acarie had known the Spanish reformer for some months through reading the book of her "Life" translated into French in 1601. Recognizing the depth of this foundress of communities, she remained nonetheless reserved regarding the exuberance of mystical phenomena. She certainly esteemed Teresa as a mystic and her impassioned commitment for the cause of the Church. Hadn't she founded St. Joseph's at a time when she had learned of the wars of religion begun in France in 1562? The request of Phillip II to monasteries to pray for unity in the Church had deeply resonated in Teresa's heart as she herself witnesses towards 1565:

At that time news reached me of the harm being done in France and of the havoc the Lutherans had caused and how much this miserable sect was growing. The news distressed me greatly, and, as though I could do something or were something, I cried to the Lord and begged Him that I might remedy so much evil. It seemed to me that I would have given a thousand lives to save one soul out of the many that were being lost there ...All my longing was and still is that since He has so many enemies and so few friends that these few friends be good ones. As a result I resolved to do the little that was in my power; that is, to follow the evangelical counsels as perfectly as I could and strive that these few persons who live here do the same. I did this trusting in the greatness of God, who never fails to help anyone who is determined to give up everything for Him. (W.1.2)

At this same time, in fact, the one who whom Teresa called 35 years later to found the reformed Carmel in France was born. Barbe Avrillot was born February 1, 1566 in Paris in a rich family of the nobility of the robe. For thirty years she lived in a land where six wars took place with disastrous consequences as much from a social perspective as well as religious. She married against her will at the age of 16 to a 22 year old man, Peter Acarie, a rich and fervent Catholic engaged in the Party of the

League for the defense of the Catholic monarchy. Thus, she found herself in the heart of the conflict linked to the last of these civil wars (1588-1594): her husband was one of the 16 members of the insurrectional government installed in Paris in 1589 after the assassination of King Henry III. During this period, she lived an intense spiritual life after a conversion in 1587 that stirred up within her a taste for prayer and concern for the poor.

Following the failure of the League and the accession to the throne of Henry IV in 1594, Pierre Acarie was exiled. Having invested his personal fortune to support the League, he left his wife to face the creditors who confiscated their goods. Thus began four years marked by misery, solitude, juridical battles, and health accidents. Deploying an extraordinary energy, Barbe succeeded to establish her husband's social situation in such a way that she became a celebrity in Paris. Queen Marie de Médici would have liked to have her as a confidante, but Madame Acarie refused out of humility. The King himself sought to meet her. Already in contact for some years with the great spiritual leaders because of her mystical life, her salon became a meeting place of the spiritual elite. A great number of men of the Church and the laity came to discuss with her spirituality, projects of reform, and foundations. In this way the foundation of the Oratory or the Ursulines by Madame Sainte Beuve may have come about. She was also in relationship with future founders such as Saint Francis de Sales and Saint Vincent de Paul.

Barbe Acarie's concern thus joined St. Teresa's great project expressed in the *Way of Perfection*: to restore the religious spirit of France not by weapons, but by prayer. Teresa of Jesus, after having ordered her twice to bring her Reform to France, appeared to her again in 1602 at the shrine of Saint Nicholas of Port to ask her to become a Carmelite nun with the status of a lay sister! This she did in 1614 after the death of her husband, pursuing from this time onwards an intense activity at the service of different monasteries and accompanying the quick extension of Carmel in France. Her spiritual director and first biographer, André Duval, wrote that nothing important was done in the Church in France that did not pass through her.

A Witness of Humanity

The first mark of the work of God in this woman was the way in which she assumed the wounds of her childhood. Her mother made a vow to the Virgin Mary to dress her daughter in white until the age of seven in order to save her after having lost several children at a young age. At the age of ten her mother placed her as a boarder with the Poor Clares. The Sisters noticed that Barbe had an upright conscience, an inflexible desire for the truth, a profound sense of sin, and an ability to overcome herself. She had a faithful friendship with Andrée Levoix, a poor boarder of the monastery who became her confidant and servant. Andrée was among the first of three French women to enter Carmel.

Barbe would have liked to become a nun, but her mother brought her back at the age of 14 in view of marriage. She wanted to be a nun with the Augustinian hospitalers. Faced with her daughter's resistance, her mother mistreated her harshly. She refused to see her and submitted her to the cold of winter to the point that her foot froze. She imposed marriage on her at the age of sixteen. These are the only traces of the relationship between mother and daughter we have because nothing has come to us about her early childhood, or the period following her marriage. Her mother appears only on the notary act by which Barbe renounced her inheritance at the time of her mother's death. We don't even have witnesses regarding her relationship with her three brothers. Concerning her father, Barbe became close to him towards 1602, a little before his death. During the dark years when she was plunged into poverty, she didn't receive any help from her parents and her brothers. This lack of

family affection resulted in great sensitivity towards the suffering of others and a remarkable capacity to forget herself. She was always extremely discreet regarding herself, especially in what concerned her amazingly rich mystical life. Her indestructible attachment to the Virgin Mary shows that she found in Mary her true mother.

She experienced a period of human fulfillment in the family of her in-laws. Fulfilled by this extremely rich family, Barbe shined in Paris high society where she was nicknamed "the beautiful Acarie." Her mother-in-law had such a friendship with her that her husband was jealous. Barbe learned to truly love this man that she did not choose. She gave him constant attention, enduring the authoritarianism that he manifested in his old age. Her husband loved and admired her. Just as she supported him during his involvement in the League, he gave her an unbelievable freedom and financed her works. However, he was uneasy regarding her popularity. He became demanding towards her, justifying himself by saying that he had a mission to sanctify her!

She poured out upon her six children the affection that she had not received, and at the same time, taught them the gift of self and an unflinching attachment to the truth. Far from modeling the authoritarianism that she had suffered, she was carefully vigilant that they choose freely their own direction in life. Marie, Marguerite, and Geneviève entered Carmel, a path for which the quasi-monastic upbringing given to them by their mother certainly predisposed them. Nicholas married and had two children, for which their grandmother had a special affection. Pierre became the Vicar General of the Bishop of Rouen and worked for the canonization of his mother. Jean became a religious in a modest priory, but we don't know what became of him later on. Barbe was particularly concerned about her sons Nicholas and Jean whose trajectory was problematic.

Undoubtedly she received from the Poor Clares, in addition to a solid Christian education, the affection she lacked in her family. It is impressive to see the richness of heart this woman manifested, forgetting in God the wounds of her own story and dedicating her life to others. Her dedication to her family was lived with an astonishing modern sense of respect for the other and their freedom. At the same time, she employed considerable activity towards the poor, and among them, prostitutes.

Woman of Action and Mystic

The young married woman, beautiful and admired, let herself be tempted for some time by the spirit of the period: beautiful dresses, sensitivity to the admiration that her beauty drew, reading voluptuous novels such as *Amadis de Gaule*. Her husband became worried and replaced them in the library with spiritual books. In one of them, Barbe read a sentence attributed to St. Augustine: "*Too avaricious is the one to whom God does not suffice.*" This reading in 1587 provoked a spiritual upheaval compared to the one St. Teresa experienced at the foot of the suffering Christ. This sentence resonated in the same manner as the celebrated Teresian formula: "*God alone suffices.*" She repeated this phrase throughout her life; so decisive was this spiritual experience for the rest of her existence.

This was translated immediately into an intense charitable commitment that found an opportunity to be expressed in 1589 with the inflow in Paris of the wounded from the war coming from Senlis. Then there was the assistance brought to the poor threatened by the famine at the time of the siege by Henry of Navarre in 1590. During this same period she had an intense mystical life beginning in 1590, the intensification of which concerned her family who had her treated with bloodlettings. In 1592, she met Benoît de Canfield, a spiritual man of Rhineland-Flemish inspiration who authenticated these

graces. In 1593, the invisible stigmata was added to the frequent ecstasies and made her suffer each Friday until her death.

The banishment of Barbe's husband in 1594 took place at the time she was living intense experiences God's presence. She was less than 30 years old when she had to suddenly face an extreme poverty related to the ruin of Pierre Acarie. Returning on a horse from a visit to her exiled husband, she suffered a fall that cost her a triple fracture of the femur. She was marked for life by the handicap that resulted. During this period of misfortune, she was abandoned by her own family and suffered contempt from those who had been her admirers. Without allowing herself to become disheartened, she revealed exceptional talents to defend in court the rights of her spouse. Thus, she learned the mechanisms of civil society that was a preparation to the action that she would have to take later on as foundress of monasteries.

Reestablished with her own in their private hotel on rue des Juifs, the Blessed Virgin appeared to her in 1599. This began a stage of her prodigious ecclesial influence through her salon that all of Paris designated as "the Acarie salon." After the apparitions of Teresa, she occupied herself directly with the construction of the first Carmel financed in part by Pierre Acarie. At the same time, she created the Congregation of Saint Geneviève to prepare young women for Carmelite life. She organized, without being able to participate herself, the expedition charged to seek in Spain the daughters of St. Teresa formed by the Madre. Then she accompanied the foundations of the new Carmels that rapidly followed. There were 24 in France by the time of her death! She gave evidence in all this to a heightened sense of responsibility and of unshakable faith in providence. *"She left to divine Providence as though there were no human means, and worked as though there was no divine Providence."*

In 1606, at the end of a serious illness that included a coma, she awakened with a spirit of ingenuity and the freshness of a child that surprised those around her. Beginning from this period, her humility and confidence in God doubled, she manifested a love for Jesus in the mystery of his childhood in a manner that announced Therese of the Child Jesus. It seems that through this intensive regressive episode she was reconciled with her own childhood. Spiritual childhood began to take up an important place in her life of faith.

Carmelite

Pierre Acarie died on November 17, 1613 after a painful illness during which his wife assisted him affectionately. After having settled the estate, Barbe, forty-eight years old with precarious health, asked for the grace to be admitted as a lay sister in one of the poorest Carmels. After her request was accepted, she went to give thanks at the Abbey of Longchamp where in her youth she had desired to become a nun. She was received into the Carmel of Amiens on February 16, 1614 and received the habit on April 7. This woman so well known in Paris thus became a lay sister with the name of Marie of the Incarnation. She helped in the kitchen as much as her disability allowed. With the agreement of the prioress, she exercised a ministry to the sisters who requested her. She pronounced her solemn vows on April 8, 1615. Elected prioress unanimously, she refused the office in order to remain faithful to her status as a lay sister. The elected prioress didn't consider her disability and forbid her to continue counseling the sisters.

The Superiors decided to transfer her to Pontoise under the pretext of a healthier climate, but also to save her. Received with fervor on December 17, 1616, she was authorized again to give counsel to

the novices as well as to the prioress. Being opposed to the vow of servitude to Jesus and Mary that Bérulle demanded the Carmelites to pronounce, a conflict resulted that she bore silently. She didn't say anything in particular of the suffering that her last meeting with the one to whom she had been so close caused her. She wanted to be *"the last and the poorest of all."* Her sisters admired her obedience and her charity, while her union with God was reflected in her whole being. During these four years in Carmel, she edified her sisters by her humility, her zeal for the fulfillment of the Rule, the ardor of her charity, and her love for God.

She was struck with a paralysis on February 7, 1618. Subject to convulsions, she suffered terribly. At times she seemed lost in the abysses of divine love and appeared unresponsive to everything, only repeating: *"What a merciful Lord! What goodness to a poor creature!"* Her last hour approaching, she was brought Viaticum on Holy Thursday, April 12. She arose again on Holy Saturday and heard Mass. At three in the morning on Easter Sunday, she received Holy Communion, and died on April 18, while Monsieur Duval, her confessor, administered to her Extreme Unction. He turned toward the community and said: *"At this instant that I am speaking, the deceased is already enjoying the sight of God."* It was Easter Wednesday. She was fifty-two years old. Outside the rumor was rapidly spreading: *"The saint has died, the saint has died."*

Obedience and Freedom

Barbe did not choose the marriage that was imposed upon her at the age of 16, but after a period of fierce resistance to the will of her mother, she decided to recognize it as God's will. This obedience was not ceremonial as witnessed by her sincere love for her husband to whom she manifested her affection with remarkable fidelity. From the beginning of their union, Pierre and Barbe lived a truly conjugal love despite inevitable tensions. They witness to the solidity of a love founded more on commitment towards the other than on feelings. Their experience can shed light on the issues of marital fidelity.

Through her harsh upbringing, Barbe became accustomed at an early age to poverty and physical suffering. She submitted calmly and gently to the will of her unjust mother. She knew how to deprive herself, especially when it was a matter of helping the poor at the time of the famine during the siege of Paris. Her asceticism was linked to her attention to others and was lived out through concrete dedication. She was sensitive to the misery of others and did not perform mortifications as end in itself.

She assumed the vicissitudes of an existence she did not choose: the ruin of her exiled husband after his political failure, a fall from a horse that left her handicapped for the rest of her existence. Her acceptance of these misfortunes has nothing to do with resignation as shown by her courageous action to overcome trials.

She didn't even choose to be a Carmelite, and certainly not a lay sister. She who was so cultured and who had exercised so many responsibilities responded, nevertheless, to this call communicated by St. Teresa herself. She embraced with amazing radicality this humble state in two communities where she lived. She never complained about the harshness of her prioress in Amiens to whom she obeyed in everything. She left us with a singular witness of humility in forgetfulness of self and gratitude for the love of God.

Her witness invites us to recognize that the fundamental exercise of freedom consists in receiving life as a gift from God. Christian freedom does not consist so much in the choice of one's existence as in a childlike life characterized by the gift of self to God in every circumstance. Freedom is complete when we are fully engaged in the choice that is made, whether it is a personal choice, or if it is accepting out of love what we did not choose.

The modern autonomous will leads to opposing obedience and freedom. Blessed Marie of the Incarnation shows us that true freedom is not acquired in deciding for oneself or in freeing oneself from all authority, law or external constraints. The free act is not defined by the capacity to choose, but by the capacity to give oneself entirely to what we have chosen. Freedom consists in discerning the will of God in the reality of existence in order to accomplish it with all one's heart out of love for God. This obedience to God opens the heart to the infinite mystery of Love. Therefore, there is no greater freedom than that of being able to offer oneself in response to this Love. Such is without doubt the most precious testament that Blessed Marie of the Incarnation has left us.

Posthumous Life

She did not wish to leave us spiritual writings, believing that this was not her mission. She burned the treatise on *"the interior life,"* that she had written. We only have from her a few letters and spiritual notes entitled by her biographers: *"The true spiritual exercises of Marie of the Incarnation composed by herself. Very fitting for all souls who desire to lead a good life."*

Her body having been buried in the monastery of Pontoise, miracles multiplied around her tomb. As the request of her son Pierre, vicar general of Rouen, her cause for canonization was opened in 1622. The chest containing the process was sent to Rome. Lost along the way, it was discovered in Lyon decades later. The cause was thus forgotten and taken up again at the initiative of the princess of France, in Carmel, Mother Thérèse of Saint Augustine (1737-1787). During the French Revolution, Pope Pius VI wanted to support the Catholics of France in the midst of the trial they were undergoing. Thus, he declared Blessed Sister Marie of the Incarnation on May 24, 1791. He saw in the beatification of this eminent woman engaged in the service of Christ and of the Church the consolation of his Pontificate. May the example and the prayer of Blessed Marie of the Incarnation be for us a source of consolation and of true freedom in Christ. *"Oh my very good God, place in me the spirit of charity and of gratitude towards you. What is there in heaven other than you, and what have I wanted on earth other than you? You are the God of my heart and my inheritance for eternity."*




Fr. Saverio Cannistrà, OCD
General Superior

Rome 18th April 2018

Saint John of the Cross
Rome, Teresianum, 14th December 2018

My dear brothers and sisters,

as is our tradition, we celebrate today, on the feast of St John of the Cross, the solemn profession of three of our students in the International College: Br Bonaventure, Br Jean Donald, and Br Herbert Joe. They come from three different countries, a long distance from Rome and Europe: Indonesia, Madagascar and India. In the geography of our Order, these are the regions in which the Teresian Carmel is growing more strongly and more swiftly.

Vocations abound, the mean age of the the friars is very low, new foundations are planned and, in some cases, monasteries are being taken over in old Europe, that much older Provinces cannot manage to maintain. These are things filling our heart with joy and hope and lead us to praise and thank the Lord for the vitality he continues to give to our family.

You know that this year marks the 450th anniversary of the first community of Discalced Carmelite friars (or, as it has been called there from the beginning), “the contemplative Carmelite friars”) at Duruelo. They were also three, like our fellow friars who are preparing this evening to make their solemn vows. It would be easy to emphasize the differences between those first three Spaniards, who in the deepest and most depopulated Castile of the sixteenth century, began the adventure of the male contemplative Carmel, and our Bonaventure, Jean Donald and Herbert Joe. I would like, however, to reflect with them and with all of you on something totally the opposite, which is, in spite of all the differences of time and place, makes these three confreres the companions of those first three Discalced Carmelites. Let us think of a Duruelo of the Third Millennium! And let us think of it anywhere on the globe, on the outskirts of a large city in India, in a village in Madagascar or in one of the many islands of Indonesia. Let us also imagine that dwelling there are three friars coming from quite diverse contexts, as do our Bonaventura, Jean Donald and Herbert Joe, and how this is the present situation of our St John of the Cross International College. This exercise of the imagination, this type of “composition of place”, in fact is not a game: it is a way of placing ourselves quite concretely before the fundamental challenges of the Order in the near future. Where will be and, above all, how will be the *“portalico de Belén”* in which our Order can be reborn and once again take up its journey of growth and development, renewing in this ways the identity of its charism?

Dear Bonaventura, Jean Donald and Herbert Joe, forgive me if I am putting a too heavy burden upon your shoulders, but I must tell you that this is exactly what we are expecting of you, and I hope that this burden will be for you one that is light and a sweet yoke, like that which Jesus places on the shoulders of his disciples. We are expecting this from you and from your communities, from your circumscriptions, but at the same time we are here to offer you all of our support: not just our prayer, but also our experience and our presence, if this can be of help to you.

Probably the Duruelo of the Third Millennium ought to be the exact contrary of that first community, which was, of necessity, strictly “monocultural”. Perhaps today, if we unite together in addressing the fatigue of the diversity of our cultures and our histories, we could find a meeting point that is not mundane, nor aimed at ensuring the efficiency of an ecclesiastical institution, but to testify to the action of the spirit in our flesh.

In this sense, for us there can be no higher nor greater teacher than St John of the Cross. If we try to read him from this perspective, we can discover a new facet of his up-to-dateness and prophetism: the breaking down of barriers, the overcoming of frontiers. In a world that tends, out of fear and selfishness, to close in upon

itself into cultural and social ghettos, in spaces of reassuring similarity, John of the Cross speaks to us of open horizons, infinite, in which the spirit of mankind flies without letting itself be trapped by small beauties and known tastes, that now, for the person, have already lost taste:

“Sabor de bien que es finito,
Lo más que puede llegar
Es cansar el apetito
Y estragar el paladar;
y así, por toda dolzura
nunca yo me perderé,
*sino por un no sé qué
que se halla por ventura.*”

“Delight in the world’s good things
at the very most
can only tire the appetite
and spoil the palate;
and so, not for all of sweetness
will I ever lose myself,
*but for I-don’t-know-what
which is so gladly found.*”

I know that this is a huge challenge: to leave aside known pleasures, satisfactions that are reassuring, to go in search of something that you cannot even define and that we are not sure to find, because they are left aside in the chance of finding. But it is only in this way that a new Duruelo can be born. This is the “John of the Cross option”, totally diverse from the “Benedict option”, that is having such success in certain religious environments. Here we are not dealing with learning to build solid dry walls with well squared stones, but to fly,

“Volé tan alto tan alto,
que le di a la caza alcance”

“I flew so high so high,
that I reached the prey”

To fly, besides being a metaphor, means to overcome the barriers which close us in on ourselves, our differences, our limited horizons and to embrace human beings as such, designed in God’s likeness, who within themselves embrace heaven.

I would like to express a desire and a prayer and place it here upon the altar besides your formulas of profession; that the vows you are about to make might be not only a going out towards Jesus who welcomes you, but also to the brother who is there beside you, to dream with him, to reach with him that prey that John had reached: A humanity full, because emptied of itself, firmly founded and at the same time, deprived of any foundation, inwardly enlightened and wandering in the night, lover of life but for this reason eager to share it.

Friar John of the Cross is here this evening to tell us that this is not poetry, not just dreams: It is our purpose of life, the newness that awaits us, if we do not renounce looking for it, if we have the courage to enter where we do not know, to take off in flight, that with a leap of love multiplies in a thousand flights and reaches the goal.

A DAY OF RECOLLECTION WITH FR. JERALD D'SOUZA



With a week away from the celebration of the Passion, Death and Resurrection of Our Lord Jesus Christ, about 40 Secular Carmelites from the Lower Mainland gathered on Sunday, March 18, 2018 at St. Anthony of Padua Parish, Agassiz, B.C. and participated in a Day of Recollection with Fr. Steny Mascarenhas, Pastor and our Provincial Delegate. Fr. Jerald D'Souza, Regional Superior of Canada and Pastor of St. Edmund's Parish, North Vancouver, B.C. led the congregation of St. Anthony of Padua Parish and OCDS members. The original date for the recollection was cancelled due to snow conditions and a last minute arrangement was made to join our OCD Friars and the parishioners. The day provided an opportunity for members to be together as one big family, attend Mass and engage in reflection on the theme of 'Faith'.

Fr. Jerry began with the parable of the sower from the Gospel of Matthew. He reminded us of the reason why people go on retreats, days of recollection and parish missions – and that is, to change; if we remain unchanged, then we should ask ourselves why. According to him, there are four (4) kinds of faith: (1) the Kindergarten faith; (2) Pick 'N Choose (Supermarket) Faith; (3) Fire Service Faith; and (4) Genuine Faith. The people who are in the “kindergarten faith” are those who are in the spoon-feeding stage, while the “pick 'N choose faith” are those who base their faith on what they like to hear. Those who are in the “Fire Service faith” can be compared to those who call “911” when there is an emergency. They are on their knees when difficulty arises and forget about God when things are going well. The last, but not least, are those who possess true and genuine faith. These are people whose faith is founded on solid rock; they are faithful to God in good and bad times.

Fr. Jerry's talk was a great inspiration and a source of enlightenment for everyone as he challenged us to look at the level of our spiritual maturity. Mass was celebrated by Fr. Jerry and concelebrated by Fr. Steny.

After Mass, OCDS attendees proceeded to the parish hall where they enjoyed a delicious lunch graciously prepared by the members of the parish's Catholic Women's League.

FIRST PROFESSION OF BROTHER FRANK SHARMA

St. Edmund's Parish, North Vancouver, BC
April 7, 2018

The First Profession of Bro. Frank Sharma was held solemnly at St. Edmund's Church on April 7th at 11 am in the presence of more than 250 faithful. The solemn celebration began with the introduction to liturgy by Rev. Fr. Melvin Pinto and the beautiful singing of St. Edmund's Church choir. Rev. Fr. Jerald D'Souza the Regional Superior presided over the ceremony and Fr. Rudolf V. D'Souza preached a homily during the mass. After the homily Bro. Sharma pronounced his first vows and the Regional Superior accepted the vows and handed over to him the Constitutions of the Discalced Carmelites. After the Solemn celebration of the Holy Eucharist Bro. Sharma thanked each and everyone present, including the Novice Master of California Province Fr. Robert Barceló and a few members who accompanied him.



**FIRST PROFESSION OF BROTHER
FRANK SHARMA**



BEATIFICATION OF MARIA FELICIA OF JESUS IN THE BLESSED SACRAMENT (CHIQUITUNGA)

The 23rd of June was a great day for Paraguay and Carmel. At last arrived the hoped-for day and the stadium of the Cerro Porteño Club was packed with worshipers who began to arrive from midday to applaud their blessed Maria Felicia of Jesus in the Blessed Sacrament (Chiquitunga).

The ceremony began punctually at 4.30 in the afternoon and presiding was Cardinal Angelo Amato, the Prefect of the Congregation for the Causes of the Saints. Concelebrating with him were all the Bishops of the Episcopal Conference and some 200 priests. The ceremony was solemn, lively and cheerful, with a mixture of hymns that were classic and catchy Paraguayan folkloric. It was moving to see an assembly of 50,000 people (we also know that thousands were unable to get into the stadium) who joined in each moment of the ceremony with their applause. Some 60 Discalced Carmelite nuns were present as well as around 40 friars from Paraguay and neighboring countries. On the next day, there were thanksgiving Masses in various places for the beatification of this Carmelite whom, from yesterday, the people acclaimed as a saint.

In his homily, Cardinal Angelo Amato presented the new blessed (fondly known as Chiquitunga) as “an educated young woman, holy and enthusiastic about her faith and her vocation to the consecrated life”; a saint who, “today invites her sisters to feel proud of their vocation and happy in their daily commitment to the Lord”; a saint who “invites us all to live truly our Christian existence and inspire the Paraguayan youth to remain faithful in loving Jesus”. Paraguay, Carmel and Heaven itself are filled, then, with rejoicing. May we all join in this happiness.



2018 ANNUAL MEETING OF WESTERN CANADA OCDS

The 9th Annual Meeting of Western Canada OCDS took place on July 6 – 7, 2018 at Little Flower Monastery, Carmel Hill, Deroche, B.C. Present were Rev. Fr. Jerald D'Souza, Regional Superior of Canada, Rev. Fr. Steny Mascarenhas, Provincial Delegate, Secretariat Officers, Community Presidents and Directors of Formation. Representatives of the Calgary and Vernon communities were recognized for their great effort and sacrifice made towards their attendance.

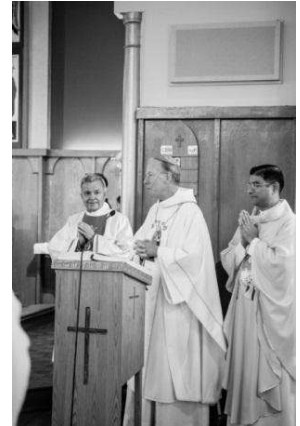
Fr. Jerald formally introduced Fr. Steny Mascarenhas as the new Provincial Delegate and chaired the meeting to wrap up the proceedings of the 2017 annual meeting. Reports were given by all in attendance, followed by queries and solutions on challenges and major concerns. Utmost importance was given to review of the local statutes, formation matters and community building.

It was determined that the Mission Statement for the year will be “Pay attention to formation”, a vital requirement for the spiritual growth of all OCDS members and building strong communities.

We are thankful to Fr. Alexander Braganza, Monastery Superior, for his hospitality in providing us with nourishment and looking after all our needs during our stay.

The next meeting will take place at Carmel Hill on June 17, 18 and 19, 2019.





**SOLEMNITY OF OUR LADY OF MOUNT CARMEL
ST. EDMUND’S CHURCH, NORTH VANCOUVER, BC**

The Solemnity of Our Lady of Mount Carmel was celebrated at St. Edmund’s Parish by Bishop Gary Gordon of the Victoria Diocese and concelebrated by Fr. Jerald D’Souza, Regional Superior of Canada, along with our Carmelite Friars and Fr. James Comey. The Mass was well attended by Secular Carmelites, religious, parishioners, family and friends.

Bishop Gordon, who was born and raised in Vancouver, thanked Fr. Jerald for the invitation to celebrate this great solemnity of our Order. Bishop Gordon expounded on the Gospel Reading that day (John 19:25-27). Mary, the Mother of Jesus, and John, the beloved disciple, stood at the foot of the Cross. Addressing Jesus’ words to John, he said, “Here is your mother!” And to His mother, he said, “Here is your son!” “The Gospel speaks so powerfully about the closeness of God to us. We find a particular way for God to draw closer to us and for us to draw closer to God in the image of Mary at the foot of the cross. It is this incredible encounter in the words of Jesus that we are invited to take care of one another. There are many people carrying heavy crosses: addiction, mental health, poverty – we don’t have to go too far to have a closer relationship with “Abba”, Our Father. It’s going to be the cross of another that will draw us closer to God.”

After Mass, Fr. Jerald thanked Bishop Gary Gordon for gracing the occasion and thanked everyone for their valuable help and support with the flowers, refreshments, and generous donation of the scapulars which were distributed as a parting gift to everyone. A sense of joy and thanksgiving to the Most Beautiful Flower of Mount Carmel prevailed as everyone gathered in the hall for fellowship and light refreshments.



ST. TERESA OF JESUS COMMUNITY RETREAT

The retreat for the Community of St. Teresa of Jesus took place from 27th July to 29th July 2018 at Little Flower Monastery in Carmel Hill, DeRoche, B.C. We were joined by several members from our other OCDS Communities.

The retreat commenced with the celebration of the Holy Eucharist by Fr. Alexander Braganza OCD, at the beginning of which he gave us the theme of the retreat – Call to Holiness. He talked briefly about how the saints, in spite of their weaknesses, show us that the path to holiness is attainable and that we are all called to it. The atmosphere of peace and quiet, and solitude time, interspersed with community prayer, daily celebration of the Holy Eucharist, talks, Stations of the Cross, Benediction and Exposition, and conducted meditation, provided us with a greater sense of community whilst at the same time, enabling us to each go deeper in our encounter with the Living Christ.

Our time for reflection was fueled by Fr. Alex's talks on the Call to Holiness with references to Pope Francis' Apostolic Exhortation "Gaudete Et Exsultate". Our path to holiness is unique; we all have opportunities to practise heroic virtues but we require grace; we can't aspire to holiness in isolation – interpersonal relations are very important; prayer and service are both needed for fullness of holiness; our life on earth is our specific mission; Christ crucified is our strength; do not look at the past in people – grace has the power to transform every day; holiness is living the ordinary in an extraordinary way; remain open to supernatural grace and be aware of it – it enables us to do what is impossible by our own nature. Enemies of holiness: 1) everything can be explained and I have all the answers; 2) don't believe in God's grace; have set rules and regulations; trust in own power and feeling. The Beatitudes are our guide to holiness.

Silence ended after Holy Mass on the last day and we engaged in lively conversations during breakfast, took photos, packed, sang hymns and said our farewells after lunch, spiritually recharged for the year ahead.



FR. PROVINCIAL'S VISIT & LOWER MAINLAND CEREMONIES

Double Celebration! Double Happiness! The three Lower Mainland Communities had much reason to rejoice on September 22, 2018. The rain and fall weather did not dampen their spirits as they gathered at St. Edmund's Church, North Vancouver, BC. Provincial Father Charles Serrao made his annual visit to the Canada Region at a most opportune time to coincide with the Ceremonies of the 2018 candidates.

The Eucharistic Celebration was presided by Fr. Charles Serrao and concelebrated by Regional Superior Fr. Jerald D'Souza, Provincial Delegate Fr. Steny Mascarenhas and Assistant Pastor of St. Edmund's Parish, Fr. Vincent D'Souza. It was a bonanza year for the Region with the investiture of six aspirants, the first profession of nine candidates and the vows of one candidate.

The President of the Regional Council and the Officers of the Communities met briefly with Fr. Charles to present their reports. Fr. Charles expressed his appreciation for the support given to the OCDS Communities and the Province by the OCDS in Western Canada.

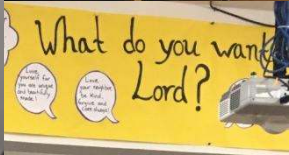
The meeting was concluded and everyone joined in with the community members, celebrants, their family and friends for a light lunch and refreshments. Fr. Charles gave a brief summary on the charitable work being carried out by the Order in India and the Mission and on the tremendous growth of the OCDS in India and universally.



**FR. PROVINCIAL'S VISIT & LOWER
MAINLAND CEREMONIES**



FR. PROVINCIAL'S VISIT & LOWER MAINLAND CEREMONIES



THE JOY OF CARMEL RELIVED IN CANADA

As a climax of the pastoral visitation of Provincial, Fr. Charles Serrao to the friars in Canada, the Annual Gathering of Carmelite friars working in Canada was held at St. Thomas More Parish, Calgary from October 15th to 18, 2018. Fr. John Pinto and Fr. Roshan D'Souza hosted the gathering. This Annual Gathering began with the Evening Prayer in honour of our Holy Mother St. Teresa of Avila followed by the Inaugural Mass which was attended by the OCDS members of Calgary and a good number of parishioners.

Fr. Charles Serrao, Provincial presided over the Mass and Fr. Joachim Pereira, the Episcopal Vicar for Religious of the Diocese of Calgary preached a quite appealing homily based on the life and teachings of St. Teresa of Avila. The Jubilarians Fr. Jerome Mascarenhas and Fr. Ranjan D'Sa were specially remembered in prayer during the Mass. In his felicitation speech after the Mass Fr. Jerald D'Souza, the Regional Superior spoke about the Jubilarians calling to our memories the days lived in the formation years. The rest of the days of the gathering were dedicated for the meeting in common with all the friars under the guidance of Fr. Provincial.

Fr. Venil D'Souza, the newly arrived friar to Canada and Fr. Jaison Tellis were chosen to be the secretaries for the meeting. Rev. William McGratten, the Bishop of the Diocese of Calgary was welcomed to the gathering and an evening was spent in his company. In all, the gathering was quite rewarding and an occasion to relive the joyful moments of Carmel together.



OCDS CONGRESS - CENTRAL & EASTERN CANADA



The 8th Congress of Central & Eastern Canada OCDS took place from 5th – 7th October, 2018. Five members of Western Canada OCDS were pleased to attend the Congress of our Carmelite Family in Central and Eastern Canada. The opening Eucharist was celebrated by His Eminence, Cardinal Thomas Collins, Provincial of Malta Fr. Juan de Bono OCD, Provincial Delegate Fr. Dominic Borg OCD, other priests and deacons, among them Fr. Jaison Tellis OCD. The lectures revolved around the general theme of the Congress: “Enkindling the fire within” and were presented by Fr. Juan de Bono, Fr. Alzinir Debastiani, Fr. Dominic Borg and Gladys McMullin OCDS. Attendees witnessed the Promises and investiture of 19 candidates. The Congress was spiritually and fraternally rewarding. The facilities and meals were excellent! Kudos to Gladys McMullin, President of the Secretariat, and her committee for their organization and hospitality.



Fr. Dominic Borg, Fr. Alzinir Debastiani, Molly Diaz & Leslie Blair



5 attendees with Fr. Jaison Tellis



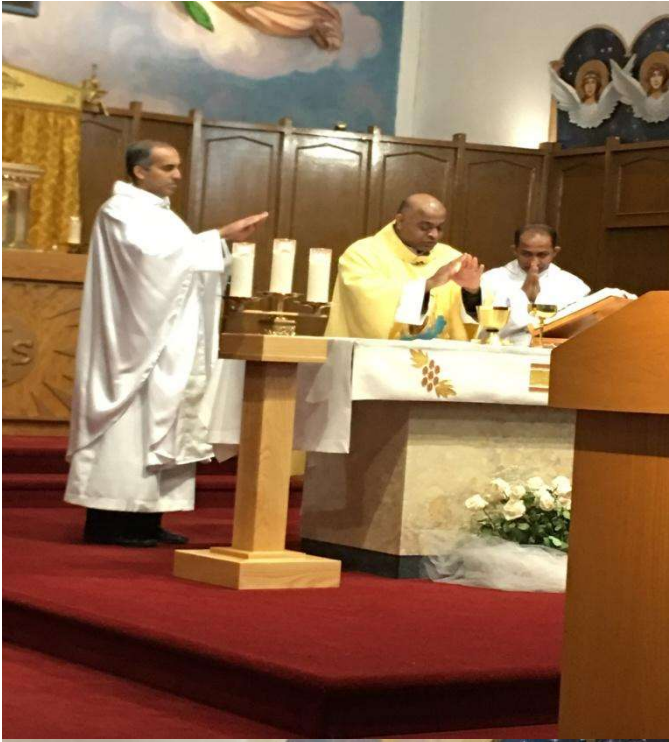
Gladys McMullin

Carmel grows: OCDS Study Group in Edmonton, AB Canada

On November 10, 2018 thirteen candidates were interviewed to begin an OCDS Study Group. at Mount Carmel Spirituality Centre, Alberta. Fr. Mario Fernandes was appointed as the Formator and Spiritual Director of the Group. Fr. Roshan D'Souza, the Provincial Delegate for the OCDS, along with Leslie Blair, Central Director of Formation and Phil Hetherington, Dir. of Formation for St. Joseph Community, Calgary were present for the occasion.



PASTORAL VISIT



On December 8, 2018 Fr. Roshan D'Souza, Provincial Delegate, made a pastoral visit to the 3 Lower Mainland Communities as they gathered for their annual Christmas lunch at Guardian Angels Parish. He was accompanied by Regional Council Molly Diaz, President and Leslie Blair, Central Director of Formation. The Solemnity of the Immaculate Conception began with Holy Mass celebrated by Fr. Steny Mascarenhas, Pastor of Guardian Angels Church and concelebrated by Fr. Roshan and Fr. Rajesh Madtha, Chaplain of St. Paul's Hospital. Fr. Steny took the opportunity to formally congratulate Fr. Roshan on his appointment as Provincial Delegate. Communities were visited individually to assess their formation program and to meet each council. The visit culminated with lunch and fellowship in the parish hall.



PASTORAL VISIT



Our Lady of Mt. Carmel Group



St. Teresa of Jesus Community

PASTORAL VISIT



St. John of the Cross Community



Communities with Fr. Roshan D'Souza & Fr. Steny Mascarenhas

Mary invites us to trust in God: Archbishop

Dear Father Jerry, Father Vincent, Deacon Richard, and dear brothers and sisters in Christ of St. Edmund's Parish:

First of all, you are blessed to have an outstanding school as an integral part of your parish. Your school will continue to flourish because of the extraordinary way in which it is carrying out its mission. The school Mass which began the visit was a beautiful occasion which I shall long remember.

Secondly, I remain impressed by how intentional and proud you all are of your parish family, especially because of the presence of the Carmelite Friars. Their spirituality imbues the parish with a prayerful sense that is palpable and fosters the active participation of all parishioners in the liturgy. Indeed, your congregation sings more heartily than most in the Archdiocese.

Thirdly, I have been inspired by the many opportunities and initiatives available so that you can be personally engaged in one or more of the ministries offered.

I would like to share with you an observation from Pope Francis when he describes his expectations of what a parish should be concentrating on today. In



Archbishop J. Michael Miller, CSB

This is an excerpt of Archbishop Miller's homily at St. Edmund's Parish during his visit Nov. 30-Dec. 2.

his exhortation, *The Joy of the Gospel*, he describes the 21st century parish in a way which stresses its role as a community of disciples who live the Gospel and a community of missionaries who share this Good News with others: "The parish is the presence of the Church in a given territory, an environment for bearing God's word, for growth in the Christian life, for dialogue, proclamation, charitable outreach, worship and celebration. In all its activities the parish encourages and trains its members to be evangelizers. It is... a centre of constant missionary outreach."

It is the Holy Father's hope, as it is mine, that St. Edmund's, with its history of over a century here on the North Shore, will ever more be such a community of disciples and friends of Jesus whose Christian witness leads others to experience the love and mercy of God revealed in the teach-



Gavan Young / Special to The B.C. Catholic

Children smiling during Mass at St. Edmund's Parish during Archbishop J. Michael Miller's visit there.

ing, Death and Resurrection of Jesus Christ.

Not Fear, but Hope

Our hope as Christians is founded on trust in the Merciful Father who "so loved the world that he gave his Only Son" (Jn 3:16), so that men and women might have life in abundance (cf. Jn 10:10). Advent, therefore, is a favourable time for recalling that our hope is reliable because it is "anchored" in

Christ, who made his dwelling with us as true God and true man.

The liturgy assures us that God has not forgotten us but that he does indeed "come" to us. He came among us, born in Bethlehem, but he also "comes" to be with us today in every situation of our life, the good times and the bad. He dwells among us, he lives with us and within us.

During this season of

hope we turn especially to Mary as our companion on the journey. At the Annunciation, when she said, "Let what you have said be done to me" (Lk 1:38), she was saying: "I and know what this all means, but I trust that good things will happen."

Mary believed, and she invites us to believe and trust in God's goodness and faithfulness. She gave up control over her own future and let God define her

life. She was willing to let him set the agenda, for she trusted that he leads us according to his love, casting out our fear. Mary hoped in God and leads us to hope.

More information about past and upcoming parish visits available at www.rcav.org/archbishops-parish-visit. ☐



Pastor Father Jerry D'Souza, OCD, of St. Edmund's with Archbishop Miller.

Gavan Young / Special to The B.C. Catholic

HAPPY BIRTHDAY HELEN!



Helen Tiampo, accompanied by Fr. Rudolf D'Souza, celebrated her 93rd birthday in Rome on December 27. She was the guest of honour at a reception hosted by Superior General Fr. Saverio Cannistra OCD. In attendance were General Delegate Fr. Alzinir Debastiani OCD, Definitor General Fr. Johannes Gorantla OCD, several Definitor Generals and Fr. Ivan Pinto OCD.

We wish you God's blessings in abundance, Helen!



GROUP ONE



**RECREATION TIME!
ST. TERESA OF JESUS COMMUNITY**

Formation, information and fellowship!

Expected the unexpected during recreation time at their monthly meetings. Members take turns bringing a fun activity to meetings. This is followed by business matters and concludes with a hearty lunch provided by assigned groups.

Well done!

GROUP TWO



Solve the picture puzzle.....

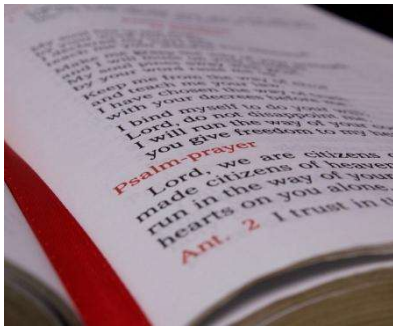
and the winner is.....



Is It as Good to Pray the Breviary from Electronic Devices as It Is from Traditional Books?

It is hard to overestimate the convenience of praying the Liturgy of the Hours from an online breviary. Not only are they convenient but they also help to lessen the complexities that often go with setting up the traditional book. For example,

- Do the psalms come from the day or the Common?
- Do we use the Common of Pastors or that of the Doctors of the Church?
- Do the Advent weekday prayers and antiphons outrank the sanctoral ones?
- Is today a memorial or a feast in the U.S.?



Setting the ribbons correctly can be a challenge, and the complexity of the “rules” during the Octave of Christmas is almost nightmarish.

The availability of these breviary apps has lessened the likelihood that we are without a way to pray the Liturgy of the Hours merely because we don’t have our prayer book with us. Most of us today are rarely without our cell phone close at hand.

So, what could be the problem with using an electronic breviary? The problem is the loss of the “sacred.”

To say that something is “sacred” not only indicates that it is holy but that it has been set aside for a unique and special purpose. For example, the chalices used at Mass are not ordinary cups. They are set apart for only one special use: to contain the Precious Blood. It would be wrong to use them in the rectory for a dinner party. It would also be wrong to bring ordinary cups over from the rectory to use as “chalices” for the Precious Blood. Sacred things normally have but one use or are used only for things related to God and the worship of Him.

This also applies to sacred books and texts. In the liturgy it is expected that we normally read the prayers and readings directly from sacred books such as the Lectionary, the Book of Gospels, and the Missal; liturgists and bishops’ conferences have generally frowned upon using digital readers. For example, the bishops of New Zealand banned the use of iPads as Missals in the liturgy, explaining that because “iPads and other electronic devices have a variety of uses, e.g., playing games, using the internet, watching videos, and checking email,” the bishops have decided that “This alone makes their use in the liturgy inappropriate”

Cardinal Robert Sarah, Prefect of the Congregation for Divine Worship, has a similar view: “Perhaps it is very practical to pray the breviary with my own mobile phone or tablet, but it is not worthy: it desacralizes prayer”. This is not a formal instruction from him in an official capacity, but his views should elicit thoughtful consideration even when it comes to the private recitation of the Liturgy of the Hours. Some may consider such objections fussy or puritanical, but I think they make some sense. A sacred text, as a general norm, deserves a sacred book where it is preserved and from which it is read.

General norms are not absolute norms, so there will be exceptions, even generous ones, given the pace and mobility of modern life and the seeming need to have many things at hand. Perhaps one is traveling or wants quick reference to the texts in order to pray on a busy day. Maybe the complexity of the Divine Office, which can serve as a barrier to the laity with less liturgical background, can be overcome with the use of a cell phone app to direct prayer.

Striving to protect the general norm of keeping sacred books and texts together accomplishes certain worthy goals. Let me mention just two.

First, it reinforces the idea of the sacred, which has been so eroded today.

To some degree, our sacred actions should look, feel, sound, and *be* sacred or “set apart” from ordinary things. For example, church buildings should look different, sound different, even smell different from the world around them. Their essential function should be as a place for the worship of God; they should not merely be assembly halls.

The liturgy itself should have a sacral character. In the past this was emphasized by the use of Latin, particular styles of music, and specific gestures and tones of voice. Much of this has been lost today and it is often a difficult or even controversial path to bring it back. Even if the vernacular and a wider variety of music have their place, the sacred “otherness” and “set apart” quality of the Church and the liturgy has severely diminished.

Praying the breviary out of sacred books is a small step in the right direction. This is certainly more important in public recitations of the breviary, but even in our private recitation there is value in keeping that sacred time an experience that is at least somewhat “set apart” from ordinary things.

Second, it reminds us that prayer should involve some sacrifice.

We live in times when people are unduly insistent that everything should be convenient, easy, and fast—and often quick to become indignant when that is not the case.

There will be times when it is helpful to have immediate access to the breviary texts, but we ought not to forget that in biblical thinking, prayer and sacrifice are joined. The notion of prayer without sacrifice is a modern Western one. Biblical prayer involved offering a “sacrifice of praise.” Thanksgivings were made by way of sacrifices such as the offering of first fruits and libations of wine and oil.

Demands for worship that is convenient, quick, and with little cost are not usually indicative of a heart full of extravagant love (see [Luke 7:44-47](#)).

We do not want all forms of prayer and worship to become so burdensome or difficult that people avoid them, but certain small sacrifices such as using the sacred book even in private recitation of the breviary can be an act of love and a step back from the excessive insistence on convenience.

As I hold the breviary each day, I feel that I am holding God’s people in my hands as I pray for them and with the universal Church. I just don’t get that feeling when I pray using my iPhone.

More could be said, but allow this to suffice. Please accept these thoughts as general norms or observations; they are not absolutes. There are exceptions we ought not to presume that anyone who does not follow this way of thinking is impious. Every now and again, though, we do well to consider the meanings of even small actions; it is part of living a reflective life.



Hark the herald angels sing!

Dear Friends of Carmel,

At this time of year the sisters are out raking colourful fall leaves and placing them around the berry bushes. This tells us that the first Sunday of Advent is around the corner and time to write our yearly newsletter.



Last winter we had a lot of snow, that started early, the beginning of October, which meant more snow shoveling and figuring out where to put it all. So some of it ended up in a snowman, which the sisters enjoyed building with the "help" of our dogs.

It was a blessing to have Fr. Melvin Pinto, O.C.D. for Holy week. With his busy schedule at the Carmel Hill Retreat House, we were grateful he could be here from Palm Sunday to Easter Monday.



Our annual community retreat was conducted by Fr. Christopher LaRocca, O.C.D. from the Carmelite House of Prayer in Oakville, California, who was with us from May 13th (Feast of Our Lady of Fatima) to the 22nd. Fr. Christopher shared with us his insights on the workings of the Holy Spirit in the daily life of Carmel, and praying together with Mary our Mother. The theme of the retreat was a great preparation for the feast of Pentecost.

We received the document, 'Cor Orans' (Praying Heart), of the Sacred Congregation for Religious Institutes and Institutes of Apostolic Life. This is the instruction for implementation of the new Apostolic Constitution on women's contemplative life throughout the whole world. It is something that needs ongoing study as the Carmelite Order seeks to implement its norms for the contemplative life of nuns today.

The wild fire season in BC started earlier this year. We prayed for all those affected by fires and smoke. Even though it was very smokey here in the Okanagan, we managed to harvest some good garden vegetables, including something new that we tried - eggplant!



The celebration of Our Lady of Mt. Carmel in July was a great success. We thank everyone who came for this very special Carmelite Feast and hope to see you again next year.



August 9th, on the memorial of St. Teresa Benedicta (Edith Stein), our postulant Mary Lou Madraso received the Carmelite habit and became a novice with her new name, Sr. Mary of the Holy Spirit.

About a month later on September 12th, we had our canonical visitation with His Excellency, Bishop Joseph Nguyen, bishop of the Diocese of Kamloops. Bishop Joseph wrote in the Diocesan News magazine a comment about the visit, as follows: "I gratefully experienced the joyful witness of their lives which has been spiritually beautifying our local diocese." We thank Bishop Joseph for his gracious support to our community.



For a long time we had a need for a sound system. Thanks be to God this summer we had it installed. We are now better equipped to handle events for large gatherings.

On October 13th was the Eucharistic celebration and ceremony for Sr. Cecilia of Our Lady of the Trinity's Solemn Profession, when she made her perpetual vows and received the black veil. This was an occasion of many graces for the whole community and it was a special joy to have her family participate in the celebration. This memorable event was officiated by Bishop Joseph Nguyen with six of our Diocesan Priests and one of our permanent Deacons. Close to 200 people attended and enjoyed the wonderful reception.



Fr. Paul Simms came to visit the community on October 22nd with a group of volunteers from Our Lady of Perpetual Help parish in Kamloops. Armed with chainsaws, Fr. Paul and the group spent a day cleaning and clearing up dead trees and branches from our woods, creating a huge burn pile. They did a great job and hope to be back in the spring.



We cannot end without telling you of our project which is in the process, that is, the demolition of our old monastery. We have been advised by our contractor and diocesan financial administrator that the building is now a health hazard due to old materials that were used in the original construction, such as asbestos. The plan is to have the old building replaced with a much needed farm building that would provide a proper garage space for tractors; workshop for woodworking, sewing, painting and other crafts; and a storage space for farm tools. We are dependent on your generous support as we entrust this project to our guide and protector, St. Joseph.

Your prayers and financial support are such a blessing to us. We can only offer our humble prayers for all of you, our family and friends.

A novena of masses from December 26th to January 3rd will be offered for you and your loved ones.

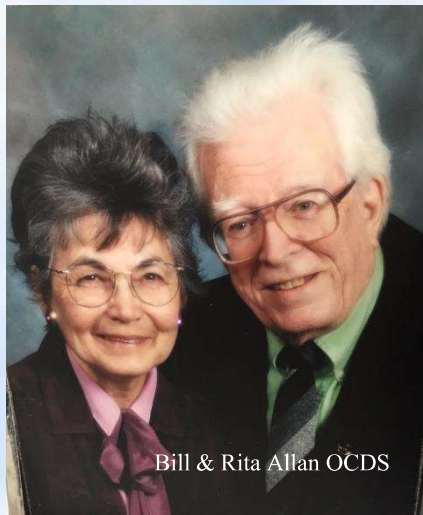
With our love and prayers that the peace of Christ be with you this Christmas Season and throughout the New Year.
The Carmelite Nuns



**IN MEMORY OF
OUR DEARLY DEPARTED CARMELITE FAMILY
ALWAYS LOVED, ALWAYS REMEMBERED**

**“May the choirs of angels come to greet you.
May they speed you to Paradise.
May the Lord enfold you in His mercy.
May you have eternal life.”**

**ETERNAL REST GRANT UNTO THEM, O LORD,
AND LET PERPETUAL LIGHT SHINE UPON
THEM. MAY THE SOULS OF THE FAITHFUL
DEPARTED, THROUGH THE MERCY OF GOD,
REST IN PEACE. AMEN.**



RITA ALLAN OCDS

August 9, 1925 - September 2, 2018

Rita passed away peacefully on September 2, 2018. She was a distant member of St. John of the Cross Community, Coquitlam.

Rita was predeceased by her spouse Bill Allan OCDS (1922-2016). She was a member of the OCDS since its foundation in Richmond, BC. She was clothed in 1988 and fully professed in 1995. Rita and Bill also made their vows. She served as Director of Formation for St. Teresa of Jesus Community from its inception. In spite of her duty as a caregiver to Bill and the long commute from Langley to Vancouver, Rita never failed to attend meetings. She never learnt to use a computer and did not have the resources online to prepare her talks. This did not deter her as she was well read and had a profound understanding of the charism of our Carmelite Order. Her talks were hand written for many years until she was provided with a typewriter as well as a fax machine to facilitate communication with the Council.

In later years she was transferred to St. John of the Cross Community with a shorter commute. Due to her health challenges she became a distant member. However never one to sit back, she continued to serve in her parish to the best of her ability.

May she rest in peace. Amen.



St. Joseph

Patron Saint

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