

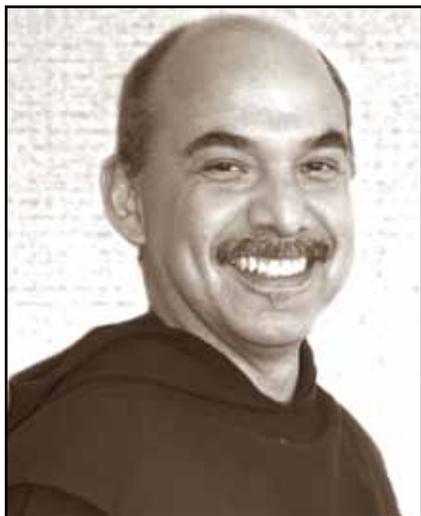
SUMMER 2018  
VOL. 11 NO. 2

# GENTLE BREEZES — OF CARMEL —



**ST. THÉRÈSE PROVINCE OF THE DISCALCED CARMELITE FRIARS**  
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# Open to the Holy Spirit



My Dear Sisters and Brothers in Christ,

We have just celebrated the Solemnity of Pentecost, and we now move into Ordinary Time, but rather than turn the page on this past celebration, I suggest that we take this celebration with us into our Ordinary Time and everyday lives.

The Holy Spirit came down upon the Apostles as they remained in prayer with Our Lady in the Upper Room. Even though it was a manifestation of the Holy Spirit's power in that strong wind that attracted everyone's attention, it was the work of the Spirit in the Apostles that was and is the focus of this event.

The Apostles had been imprisoned in their fears, and while their encounter with the Risen Lord allayed some of these fears of being dragged to their death, they now were locked up in prayer, uncertain as to how to proceed. Now what? Which way? What should we do?

The Holy Spirit did not and does not violate the will of the person. Even as the Holy Spirit came down upon the Apostles, it was their open hearts and minds that were able to receive Him and allow Him to inspire them as to how to proceed. The Spirit inspires and suggests, but it is up to us to be open to this inspiration and to act on it to allow the Spirit to accomplish His work until the Coming of Christ.

One of the 'sayings' of St. Augustine was that the Church was always in a state of renewal (*Ecclesia semper reformanda est* – The Church is always reforming), and by renewal we should not only understand its growth and development of the Paschal Mystery, but also understand that this is always a challenge to us as we attempt to understand what it is that Christ is asking of us in our here and now. This brings life but this also means that this brings change, change not for the sake of change, but change in the way that we respond to Christ's call, change in the way that we respond to the inspirations and suggestions of the Holy Spirit.

We too as a religious order must listen to the Holy Spirit. At this moment, our Fr. General has asked us to re-read and re-consider our Constitutions (the legislation that governs our religious life) and ask ourselves what the Holy Spirit wants us to do. How does He want us to respond to His inspiration to continue to spread the teachings of our saints? How are we to live our contemplative life in a world that is so fascinated with noise and the frenetic pace with no goal?



We must rethink how we are called to live our charism: not to change our charism but to rededicate ourselves to our contemplative life and minister from that relationship with Christ that only a contemplative life can bring. The contemplative life is a gift of the Spirit to the Church. It is a gift that must be cherished, protected, and allowed to bring its fruit to the Church. This calling is what we are to bring to the Church that we serve.

We must reexamine the structures of our ministries and ask if they bring life to our contemplative charism or if they are obstacles to our primary call.

I pray that each of you will receive the inspiration of the Holy Spirit to give witness according to your unique vocation and that we have the courage of St. Peter to proclaim the new life that is now ours in Jesus Christ.

In Him,  
Fr. Stephen

GENTLE BREEZES OF CARMEL IS PUBLISHED  
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FOR OUR FRIENDS AND BENEFACTORS.

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# Carmel is all Mary's

By Fr. Gregory Ross, OCD

*Totus Marianus est Carmelus.* “Carmel is all Mary's.” This saying about the Marian nature of the Carmelite Order has characterized its tradition from its beginnings. The earliest Carmelites on Mt. Carmel (13<sup>th</sup> century) lived a simple life as hermits gathered together into a community, with a marked tendency to interiority and an impassioned aspiration for familiarity and intimacy with God. They built a chapel in the midst of their hermitages and dedicated it to St. Mary. They recognized in the mystical life of Mary a fulfillment of their own aspirations for union with God. Thus a unique expression of Marian spirituality gradually developed among those who called themselves “The Brothers of the Blessed Virgin Mary of Mt. Carmel.”

When the Carmelites migrated to Europe from the Holy Land in the 1300's and began to establish communities in Italy, England, France and other countries, they brought their devotion to Mary with them, and made sure it characterized their daily lives. Prayers to the Blessed Virgin formed a regular part of the Carmelite daily liturgies, meetings, and mealtimes. One of these earliest prayers is still present in the liturgy today: *Grant to your servants, we beseech thee O Lord, unfailing health of mind and body, and through the intercession of the glorious and blessed ever-virgin Mary may we be saved from present sorrow and enjoy future joy.*<sup>1</sup>

The Carmelites looked to Mary as their primary patroness. This term refers primarily to Mary's role as protector of the Order and of its members, along with the corresponding duty of those under her protection to honor and serve her. The Brown Scapular that formed part of the Carmelite religious habit came to symbolize this unique relationship between Our Lady of Mt. Carmel and the members of her Order. All those who enroll in the Brown Scapular of Our Lady of Mt. Carmel enter this relationship with Mary.

In addition to their looking to her as their protector and mother, the Carmelites came to understand Mary as their sister as well. Arnold Bostius, a Carmelite of the Middle Ages, boldly writes: *The humble Carmelite brother will rightly glory with great rejoicing and most joyfully will say: Behold the Queen of heaven is my sister, and so I act with confidence and my heart will not fear though an army encamp against me, though war rise up against me, for in this I hope: my strength, my liberator, my support, my refuge, and my praise, Lady Mary my sister, my hope in the fruitfulness of my sister and mother, has become salvation for me. Rightly he will give thanks for having such a worthy and holy sister, mother and patron.*<sup>2</sup>

The Carmelites of the Middle Ages came to understand Mary

as the model for their life of contemplation and preaching. One friar, John Baconthorpe, drew parallels between the life of Mary and the Carmelite Rule. He emphasized Mary's life of faith and obedience, her prayer, humility, chastity, poverty, and silence. He viewed her *Magnificat* as her preaching. He also emphasized her discretion, for the Carmelite Rule concludes by urging those who follow it to *use discretion, which is the rule of all virtue.*<sup>3</sup>



When St. Teresa of Jesus began her renewal of the Carmelite Order, desiring to return to the original eremitical spirit of the first Carmelites, she maintained this understanding of her new communities' as “all Mary's.” As she writes to the nuns of her community: *Praise Him, my daughters, for you truly belong to our Lady. Thus you have no reason to be ashamed of my misery since you have such a good Mother. Imitate her and reflect that the grandeur of our Lady and the good of having her for your patroness must be indeed great since my sins and being what I am have not been enough to tarnish in any way this sacred order (Interior Castle, III, 1,3).*

This Marian spirit and ideal continues to animate the Carmelites today. The Constitutions of the Discalced Carmelite Friars declare:

*Our Lady, as portrayed in the Gospels, is thus put before us as the perfect embodiment of the ideal of the Order, and we are drawn to*

*follow her closely. With an attitude of the ‘poor of the Lord’ we must ponder on God's word in faith and spend ourselves in a manifold service of love. Then our life will truly resemble hers and, under her guidance, we shall be made to share more fully in the mystery of Christ and his church.*

*In this way our profession, which binds us in a special manner to our Lady, and which we have put in her hands, will become a reality in our life. That too is what the scapular we wear symbolizes: that we belong to Mary and that we strive to be clothed with her virtues so as to mirror in the world the beauty of her holiness.*

As we celebrate the feast of Our Lady of Mt. Carmel on July 16, be assured that the friars of the St. Therese Province will be commending you, our friends, to the prayers of Mary, our Patroness, Mother and Sister. May she intercede for you with her divine Son in your every need and show you the way to live united with him each day of your life.

<sup>1</sup>Cited by Christopher O'Donnell in *Carmel and Mary*, Welch, J. ed., (Washington DC: Carmelite Institute, 2002), p. 36.

<sup>2</sup>Ibid., p. 75.

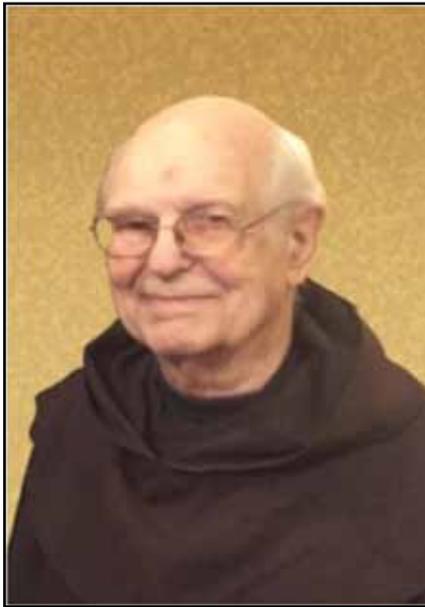
<sup>3</sup>Ibid., p. 80.

# Rest in Peace, Fr. Raphael Kitz, OCD

Fr. Raphael (Richard Andrew) Kitz of St. Joseph, OCD, entered eternal life on Sunday, June 10, 2018. He was born December 17, 1930, in Minneapolis, Minnesota.

Fr. Raphael made his first profession of vows as a Discalced Carmelite Friar of the Province of St. Therese on September 30, 1954. He then made his solemn (lifetime) profession of vows on December 8, 1958. He studied theology at the International College of the Discalced Carmelites in Rome, Italy, and was ordained a Catholic priest there on September 19, 1959, in the church of San Marcello.

During his nearly sixty years of priestly, Carmelite life and ministry, Fr. Raphael served in many different capacities—confessor and spiritual director to various communities of Carmelite nuns and Carmelite seculars in the Province, professor at Dominican College in Houston, Texas, and superior and parochial assistant at our houses and parishes in San Antonio and Dallas, Texas. For the past 27 years, Fr. Raphael served at Marylake Monastery, in Little Rock, Arkansas, as novice master, being responsible for the initial formation in Carmelite spirituality of numerous young men pursuing a vocation in the Order of Discalced Carmelites



Fr. Raphael was known also for his ministry to the Carmelite nuns and Carmelite seculars of Little Rock, as well as for his ministry of helping out at Catholic parishes across Arkansas.

Fr. Raphael was preceded in death by his parents, Andrew and Florence (Bergland) Kitz. He is survived by his brother Ronald Kitz, his nephew Darren Kitz, a niece Laura (Kitz) Smith, a great nephew and great niece, Zachary Smith and Leandra Smith, and by his aunt, Telka Jennings.

Fr. Raphael was gifted with exceptional talent as a classical pianist and was deeply learned and widely read in Sacred Scripture and in the writings of St. Teresa of Jesus and St. John of the Cross. He had a great love for animals, especially dogs, and was never without a pet cockatiel. He regularly fed the ducks and geese at Marylake.

His wisdom, kindness, and gentle humor made him beloved by his brothers in religious life and a treasured spiritual guide by those who benefitted from his priestly, Carmelite ministry.

A vigil service was held in the evening of Thursday, June 14, at Marylake Monastery, Little Rock, AR. The Funeral Mass was celebrated the next day, Friday, June 15, with burial in our Provincial cemetery on the grounds of Marylake Monastery.



**Front row (L-R):** Fr. Marion Bui, Sr. Aurora Cortez, Sr. Maria Luisa Sanchez, Sr. Lourdes Ardón, Mother Teresita Leonard, Sr. Josefina Villegas, Sr. Virginia Rodriguez, Sr. Mary Ann Harrison, Sr. An Dang, Fr. Jesús Sancho.

**Second row (L-R):** Sr. Mary Theresa Pham, Sr. Maria Phan, Sr. Corinne Uher, Sr. Rosemarie Cameron, Sr. Ana Díaz, Sr. Angel Theresa Sweeney

**Third row (L-R):** Fr. Luis Gerardo Belmonte, Alejandro Vidaurre (postulant), Fr. Jenaro DelaCruz, Fr. John Suenram, Fr. Luis Joaquín Castañeda, Fr. Jorge Cabrera, Fr. Bonaventure Sauer, Very Rev. Stephen Sanchez (Provincial), Fr. Ralph Reyes, Fr. Henry Bordeaux, Fr. Gregory Ross, Fr. Sam Anthony Morello