

SPRING 2009
VOL. 2 NO. 1

Gentle Breezes of Carmel



NATIONAL SHRINE OF THE LITTLE FLOWER
SOUTHERN PROVINCE OF THE
DISCALCED CARMELITE FRIARS, INC.
1111 CULEBRA * SAN ANTONIO * TEXAS * 78201
210.734.4002



Fr. Gregory Ross, OCD
Provincial

In our last issue of *Gentle Breezes of Carmel*, we included news about changes in the community of Carmelite friars in San Antonio. In June of 2008, our Province concluded its Provincial Chapter, a meeting that the friars have once every three years in order to plan for the coming three years. In the months following

the Provincial Chapters, many friars are usually transferred from one community of the Province to another. By now, the six communities of the Province have settled into their new configurations.

During the time since our last newsletter, we have received many blessings from our Lord. In November of 2008, our Brother Juan Evangelista Cabrera, OCD, made his solemn profession as a Discalced Carmelite Friar. By solemn vows, Br. Juan Evangelista made a lifetime commitment to God to

live according to the evangelical counsels of poverty, chastity and obedience, according to the Rule and Constitutions of the Discalced Carmelites. Shortly after his solemn profession, Br. Juan Evangelista was ordained a deacon at the Basilica of the National Shrine of the Little Flower in San Antonio by Bishop Oscar Cantú. Br. Juan Evangelista is originally from Puerto Rico. He is now stationed at Our Lady of Mt. Carmel and St. Thérèse, a.k.a. "Little Flower" Parish in Oklahoma City.

On December 31st of 2008, Br. Juan Guillermo Quintana was clothed in the habit of the Discalced Carmelites. Br. Juan Guillermo began his one-year novitiate at that time. The novitiate is a year of intense formation in the Discalced Carmelite way of life. Br. Juan Guillermo is originally from Celaya, Mexico.

In January, Daniel LaCorrege entered the Province as a Postulant. He comes from Slidell, Louisiana, near New Orleans. The postulancy is the first stage of formation for a Carmelite friar. It is a time to observe our way of life first-hand and to make the transition from secular life to life in a religious community.

Please remember our new deacon, novice and postulant in your prayers. We thank God for calling these young men to our way of life, and are grateful for your prayers for vocations to our Order. May our Lord continue to send new laborers to his harvest!

Fr. Gregory Ross, o.c.d.

Fr. Gregory Ross, OCD
Provincial



Bottom Row: Br. Joseph Le, Fr. Marion Bui, Fr. Sam Morello, Fr. Ralph Reyes, Fr. Bonaventure Sauer, Fr. Henry Bordeaux, Fr. Jerome Earley, Fr. Luis Belmonte, Fr. Gregory Ross, Fr. Stephen Sanchez, Fr. Jim Curiel, Fr. Luis Joaquin Castaneda, Fr. John Suenram
Top Row: Br. Bernard O'Neil, Fr. Rafael Kitz, Fr. John Michael Payne, Fr. Jesus Sancho, Fr. Jenaro De La Cruz



THE TOMB CHAPEL OF ST. THERESE

The Tomb Chapel of St. Therese is a brilliant work of art which replicates St. Therese’s Tomb and Shrine in Lisieux, France. A wooden reliquary was carved by the local carpenter Jose Rendon.

The altar is made of white Carrara marble and is inlaid with rose mosaic designs. Mounted above the altar is a hand-carved image of St. Therese the “Little Flower”.

The Tomb Chapel contains two first class relics of St. Therese: one relic is contained within the wooden cross in front of the

tabernacle directly in front of the tomb and the other is built into the ring on St. Therese’s hand. First class relics are designated as such because they are taken from the physical person of the saint (a bone, a hair, a limb, etc.) Within the tomb chapel, the hand carved rose reliquary houses a relic of the Little Flower’s body and a portion of her habit. The items were obtained from the Discalced Carmelite Nuns of Lisieux.

The facial features of the St. Therese statue are true to life as they were taken from an actual wax death mask taken of St. Therese’s face at the time of her death in 1897.

The tomb chapel is enclosed by an iron gate featuring over two-hundred life-sized rough iron roses. Each flower and bud was



forged separately by hand, and no two are alike. The iron work was accomplished by a local metal-smith Theo Voss.



GENTLE BREEZES OF CARMEL IS PUBLISHED BY THE SOUTHERN PROVINCE OF THE DISCALCED CARMELITE FRIARS, INC. FOR OUR FRIENDS AND BENEFACTORS.

PUBLISHER
FR. GREGORY ROSS, OCD, PROVINCIAL

EDITOR
FR. STEPHEN SANCHEZ, OCD

DIRECTOR OF STEWARDSHIP
ROBERT J. ALLEN

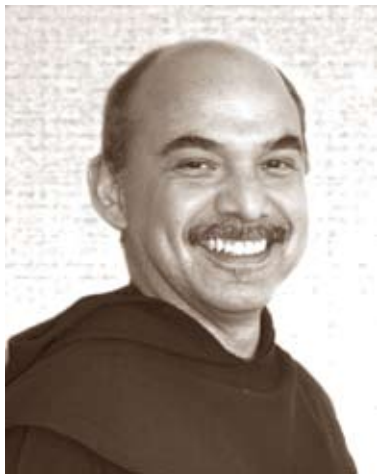
COMMUNICATIONS DIRECTOR
BARBARA SAENZ

GRAPHIC DESIGN
SUSAN GARRISON

IF YOU HAVE ANY QUESTIONS OR COMMENTS ABOUT THIS PUBLICATION, PLEASE ADDRESS THEM TO:

NATIONAL SHRINE OF THE LITTLE FLOWER
SOUTHERN PROVINCE OF THE
DISCALCED CARMELITE FRIARS, INC.
1111 CULEBRA * SAN ANTONIO * TEXAS * 78201

THE PRIVILEGED SEASON OF LENT: PRAYER, FASTING AND ALMSGIVING



Fr. Stephen Sanchez, OCD

The Constitution on the Sacred Liturgy (Sacrosanctum Concilium) reminds us that there are “two elements which are especially characteristic of Lent – the recalling of baptism or the preparation for it, and penance (#109).” The Conciliar document asks that these elements be given greater emphasis in our liturgies and in liturgical catechesis because these are ways in

which the faithful are prepared for the great celebration of the Paschal Mystery, the Mystery of our Redemption.

The Constitution also suggests that we seriously consider our penitential practices: “During Lent, penance should be not only internal and individual but also external and social. The practice of penance should be encouraged in ways suited to the present day, to different regions, and to individual circumstances (# 110).”

The time of Lent is a journey in which we enter more profoundly into the personal and communal living-out of the paschal mystery that we have been born into since the day of our baptism. Lent is a journey that requires effort, work and growth, but it is journey in which each step is underscored by the joy of a profound participation in the Resurrection. The community of faith remembers the vital and dynamic act of our Almighty God, who saves us from death in the death of His Only Begotten Son, and He brings us to life in the New Life of Christ. It is our participation in the death, resurrection and ascension of Christ. This means that we are incorporated into the Passover of Christ and that we are called also to Passover.

Jesus entered into our human history, sanctifying the space and time of our world. He remains with us. He continues to offer us the ‘today’ of His salvation. I can overcome my weaknesses, I can make progress in my imitation / following of Jesus, my faults and weaknesses can be healed because ‘today’ is the day of salvation, now is the favorable time, the

time of grace and mercy. Maybe we will content ourselves in only entering into the discipline of Lent, maybe give alms once during Lent, or abstain from a particular type of sweet, or make some sort of small fast. But if we do not make the effort to abstain from sin and the subtleties of egoisms, Lent has not entered into us and neither will the Easter Passover. The dew of Lent must soak into our lives until it reaches the roots of our being.

Prayer

The Church gathers in an attitude of prayerful listening to the Word of God. Each member of the community is called to make a serious and firm proposal to listen to God’s word more frequently. It is in this attentive listening that the Holy Spirit is able to work in us and sustain the continued birth of conversion of our hearts.

Fasting

The attitude of prayerful listening to the Lord’s Word brings us to the practice of fasting, but a fasting that is not only one of reducing our intake of comestibles, but one which also embraces the idea of reducing ‘the old man’ in us. The fasting from sinful inclinations and the feeding of ourselves with those things that brings us to a fuller new life in Christ.

Almsgiving

The discipline of fasting should lead us to acts of charity. The Lenten fast is not just a negation; it is a renunciation of our appetites so that this leads us to open the doors of our hearts to God (reading and prayer) and neighbor (acts of charity).

The Lord is asking us to transform our hearts. That is where our sins of pride, comfort, slothfulness, and self-



sufficiency lay. The Christian who in his concrete life has not experienced the kindness, tenderness, and the mercy of God only knows of the things of God theoretically, he lacks the joyful experience of God. That is also where our true conversion lays, the conversion that is costly to us since it is not one that is won in one moment or one day.

May God the Holy Spirit bless us with the gift of fortitude to continue our journey of conversion until we are conformed to the Image of His Risen, Transformed and Glorified Son.



ST. MARY OF CARMEL

On May 1, 1926, Fathers Luis Benages and José María Sánchis took over from the Vincentian Fathers of Holy Trinity Parish Our Lady of Guadalupe Church at 2500 N. Harwood, assuming the pastoral care of the Mexican people in the Dallas area. In 1941 Fr. Sebastian Vallés organized St. Mary of Carmel as a mission of Guadalupe parish. April 27, 1944, Bishop Joseph Patrick Lynch canonically erected it as a separate parish. The present church was dedicated on the first Sunday of Advent 1966 during the pastorate of Fr. Aurelio de Paz, former provincial of Burgos in Spain. [Prov catalog 2000, p 9]

In 1965, Bishop Thomas K. Gorman combined Guadalupe parish to Sacred Heart Cathedral. That summer the Carmelite friars moved from Guadalupe into the cathedral rectory. On Dec 12th 1975, Bishop Thomas Tschoepe announced that Guadalupe church would be



*"I will spend my Heaven doing
good upon earth."*

ST. THERESE

PLEASE CONSIDER THE DISCALCED CARMELITE
FRIARS WHEN MAKING OUT YOUR WILL.
YOUR LEGACY WILL LIVE ON IN OUR MINISTRIES
FOR GENERATIONS.

**PLEASE SEND DONATIONS TO:
SOUTHERN PROVINCE OF THE
DISCALCED CARMELITE FRIARS**

phased out and that the cathedral would be re-designated Cathedral-Santuario de Guadalupe, the congregation in Rome's approval came Dec 8, 1976, and executed a year later. [Bendicion de la Nueva Imagen pamphlet Dec 12, 1977] In June 1988, the Carmelites gave pastoral care of the cathedral back to the diocese.

In 1941 Fr. Cyril Corbato, pastor of Guadalupe church, placed Fr. Sebastian Valles in charge of organizing a new parish for Mexicans in West Dallas. Starting from a catechism class on the front porch of the home of Felipe Ruiz, he built within the space of three years a complete parish plant, church, rectory, sisters' convent, and a brick school. His untiring energy helped him to overcome the obstacles of wartime construction. [LFM 48, June, p 17]

In April 1942, Father Cyril was elected Provincial of the Discalced Carmelite friars. He refused to leave Dallas to govern the provincial territory from the headquarters in Oklahoma, but remained in at Guadalupe to oversee and support Father Sebastian's efforts to build the parish complex at Singleton and Vilbig. Cyril appointed Bartholomew Soler to be vicar of the Carmelites in Dallas. [jmp 2001]

Noticing the good endeavors of Mr. Ruiz to use his porch in both summer and winter for religious instruction not only for his children, but for his neighbors' as well, Fr. Sebastian brought to the bishop's attention the need of a church and school. First he erected a little building as a catechism center, which shortly after was used as church. Then he built the church, St. Mary of Carmel, which Bishop Lynch dedicated in 1942. This mission of Guadalupe was elevated to parish status in April 1944. In October of that same year, the bishop dedicated the school whose teachers are staffed by the Holy Ghost

Sisters. [LFM 44, Nov, p 22-3] Present for that ceremony were Fr. Cyril, now Provincial, and his two Counsellors, Frs. Jose Cantavella from the Oklahoma motherhouse, and Innocent Gomez from Guadalupe.

On October 8, 1944 Bishop Lynch of Dallas blessed his Fr. Sebastian's completed structure, the school, whose seating capacity is 200. [LFM 48, June, p 17]



DEDICATION OF ST. MARY OF CARMEL CHURCH, 1942

St. Therese writes in her *Story of a Soul* that from the time she was three, she never denied Jesus anything. She never missed an opportunity to deny herself out of love for Jesus. She writes that she desired to love Jesus more than he had ever been loved before. St. Therese's self-denial was truly Christian, springing from this love of God and desire to imitate Christ. Her grasp of the meaning of Jesus' death and resurrection drew her more deeply into the mystery of God's merciful love, and, by God's grace, enabled her to reflect this merciful love in her life.

As we enter into this season of Lent, may the Father reveal to you, too, the depth of the love shown to us in the death and resurrection of his Son, Jesus Christ. May your Lenten fasting and prayer serve to unite you more closely to Jesus, and help you to reflect his love in your life, just as St. Therese did during her life, and as she continues to do from heaven.



GOALS ARE DREAMS WITH DEADLINES...

BY ROBERT J. ALLEN

One of the goals I have is to encourage every person to have a WILL. This is a very important document which is relatively inexpensive. So why do over half of Americans die each year without having created a will? The reasons that seem to exist are: "I don't have enough money or assets to count." or "Let my family decide for me."

In both statements, there seems to be a misconception that you should not be concerned with your possessions. On the one hand, we are taught not to let worldly passions occupy our thoughts, yet we are called to be good stewards. These two moral concepts are not in conflict but provide a good foundation for dealing with your assets.

You have dreams but don't let those dreams turn into nightmares for your estate, family or the court. The average person has accumulated wealth but often overlooks his/her home, insurance or personal possessions in addition to money saved. It all counts. You may not have a million dollars as an individual or even as a couple, but you are well into having real property that makes up your estate.

The will is your basic right to transfer assets at your death to others. Why not take time to let your wishes be transferred to the person or charity you want by drawing up a will which can direct the judge on how to legally avoid long debates and settle your estate according to your wishes.

Contact an attorney to set up an appointment. List persons you want to leave in your will and how much each is to receive (probably by percentage so as your assets change the same portion can be shared). You might consider giving the residue (that which remains after you have taken care of your family) to the charities you support.

If you would like one of our brochures on wills or living trusts, we will be happy to send you this information free and without obligation. Consider your family first but also consider supporting the Discalced Carmelite Friars in your will.

For more information on Planned Gifts, call the Development Office of the Carmelites at (210) 734-4002.

LENTEN REFLECTION

BY FR. GREGORY ROSS, OCD

*Father,
through our observance of Lent,
help us to understand the meaning
of your Son's death and resurrection,
and teach us to reflect it in our lives.*

With this prayer, the Church begins the Mass of the First Sunday of Lent. Here, in very few words, we find the essence of the season of Lent, the season into which we will soon enter.

Lent began in the Church as a season of intense preparation for catechumens, men and women who were preparing to be baptized during the Easter Vigil liturgy. It eventually came to be a season observed by all Christians, a season of preparation to renew one's own baptismal promises at Easter time.

As Christians we have been baptized into Jesus Christ, made partners in the mystery of his death and resurrection. Hence, through the above prayer, the Church prays that the Father help us to understand and appreciate the meaning of the mystery into which we have been

introduced through the sacrament of Baptism. Renewed in our understanding of this mystery, we will be better prepared to appreciate and to enter into the Church's observance of Jesus' death and resurrection during Holy Week and Easter.

One of the traditional ways of entering into this preparation of Lent is the practice of fasting. "What am I going to give up for Lent this year?" is a question that many Catholics ask themselves as Ash Wednesday draws near. We might ask ourselves, "How does the practice of fasting help us to understand the meaning of Jesus' death and resurrection and to reflect it in our lives?"

An answer to this question also comes to us in the Mass of the First Sunday of Lent. In the Gospel reading of this Mass, the liturgy presents us with Jesus' temptation in the desert. When Satan tempts Jesus to turn stones into bread in order to satisfy his hunger, Jesus responds, "It is written: 'One does not live by bread alone, but by every word that comes forth from the mouth of God.'" (Matthew 4,4) Jesus prefers relying on his heavenly Father, and fulfilling the word of his Father to satisfying his own hunger, even though it is extreme. In his words we find one of the key meanings of Christian fasting: showing in a concrete way that we value God and his love over the satisfaction of our

PLEASE HELP... *Gentle Breezes of Carmel* is being sent to you as our way of saying THANK YOU for your support of the Discalced Carmelite Friars. We want you to be better informed of our ministries and work throughout the Southern part of the United States. You are invited to send us your comments and prayer request and we assure you of our daily prayers.

Please check the appropriate box:

Yes, I want to continue to receive *Gentle Breezes of Carmel*

Please remove my name



Please correct my address:

Name _____

Address _____ City _____

State _____ Zip _____

My email address is: _____

I would also like *Gentle Breezes of Carmel* sent FREE to:

Name _____

Address _____ City _____

State _____ Zip _____

Name _____

Address _____ City _____

State _____ Zip _____

**IRA ROLLOVER
PASSES FOR
2008/2009!
GOOD NEWS!
THE IRA
CHARITABLE
ROLLOVER PASSED!**

In "Division C -- the Tax Extenders and Alternative Minimum Tax Relief Act of 2008" of H.R. 1424, Congress extended an excellent charitable planning opportunity for both 2008 and 2009. This act permits an IRA owner age 70½ or older to make a direct transfer to charity. The transfer may be up to \$100,000 in one year and this IRA rollover will exist for year 2008 and year 2009. Sec. 408(d)(8)(A).

own passing desires. Fasting is a concrete way of denying oneself, taking up one's cross, and following Jesus out of love. When we fast during Lent, we enter into the dynamic of Jesus' obedient, self-sacrificing love of the Father and of each one of us, for it was "for us men and for our salvation that he came down from heaven...."

When we abstain from our favorite food, drink, pastime, television program, etc., during Lent, this fasting needs to be done out of love for God for us to discover this practice's real meaning. Take the example of giving up desserts for Lent. When, during Lent, one develops a craving for a big piece of chocolate cake and is tempted to break one's fast, this can become an opportunity to say to God, "Lord, I am not going to eat this piece of chocolate cake because I love you more than I love myself, and I know that only you can satisfy the longings of my heart. No passing joy can come close to the true and lasting joy that your love brings. I need YOU, not this!" This may seem like over-dramatizing a small situation, but doing so highlights the essence of Christian self-denial: dying to self in order to receive new life from Christ. St. Paul speaks of this dynamic with his words: "You have taken off the old self with its practices and have put on the new self, which is being renewed, for knowledge, in the image of its creator"(Col 3,9-10). He is speaking here of reflecting in

our lives the love of Jesus, the love of the merciful God, in whose image we were created, and then recreated through baptism.

Lenten self-denial does not need to be limited to abstaining from luxuries. Ideally, self-denial begins with refraining from sin, or sinful habits. Mastering one's self out of love for God is a form of self-denial that is very pleasing to God. For example, "It is better to conquer the tongue than to fast on bread and water," wrote St. John of the Cross to one Carmelite. Resolving to refrain from gossip, angry outbursts, or other forms of uncharitable speech is another type of action that involves denying our self out of love for God and others.

Christian fasting, ultimately, should help to form in us a more generous and self-sacrificing heart, like the heart of Jesus, who sacrificed his very life for us on the Cross. By denying ourselves in little things during Lent out of love for God, we train our wills to do good. The sacrifice of fasting can help us to be ready to respond readily to the greater sacrifices and generosity that God's love asks of us. When we see these sacrifices in the light of Jesus' suffering, death and resurrection, when we consider the infinite depth of his self-sacrificing love, our own sacrifices come to seem small in comparison!

THE GARDENS OF ST. THERESE MEMORIAL PARK BENCHES

Leave a lasting legacy in the Gardens of St. Therese through the purchase of a memorial bench. Benches will cost between \$1,500 and \$3,000. Only 24 will be ordered so place your orders now! Bench prices will depend on style chosen. Three styles will be made available. Each bench will receive a plaque honoring the person or persons chosen by the gifting party along with a quote by our patroness St. Therese of Lisieux. A standard Header will preface the honored persons name. In the spaces below please print the name that you would like to appear on the plaque. Please place one letter, or blank per space.

Below is an example of how your plaque will appear:

Blessed to the Memory of

John Doe

"I will spend my heaven doing good on Earth"

4 FT. POLY WOOD "GREEN" GARDEN BENCH
\$1,500



Name to appear on plaque:

--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--

Contact Information (PLEASE PRINT):

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Daytime Phone: _____ Email: _____

Method of Payment: () Cash () Check () Mastercard () Visa () AMEX
Card Number:

--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--

5 FT. MATURE AGED REDWOOD BENCH
\$2,000



Exp. Date ___/___/___ Signature _____

8 FT. OLD GROWTH REDWOOD GARDEN BENCH
\$ 3,000



Please make check payable to: Southern Province of the Discalced Carmelite Friars Inc.

Please write "Garden Bench" in the memo space of your check.

Please mail checks and completed form to: 1111 Culebra Rd. San Antonio Texas 78201