

APOSTOLATE OF THE LITTLE FLOWER

SUMMER 2021

VOL. 89 NO. 2



Spouse of the Blessed Virgin

A quiet devotion to
family

Protector of Carmel

A guide for a mission
-oriented vocation

Father and Worker

An example and role
model for men

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“I will spend my Heaven doing good upon earth.”
- St. Thérèse of Lisieux

Your legacy guarantees the beauty of Carmel will be shared with future generations through the apostolic works carried out at Little Flower Basilica. Consider the Restoration of Little Flower Basilica when making out your will.

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ALL MASSES ARE OPEN TO THE PUBLIC

Basilica Mass Schedule

Monday - Saturday: 12 pm (English)

Saturday [Vigil]: 5:30 pm (English)

Sunday: 8 am (English), 10 am (Spanish), 12 pm (English), and 5:30 pm (Spanish).

Celebrating Over 100 Years of Sharing the Spirituality of St. Thérèse

Today, the *Apostolate of the Little Flower* magazine carries on the mission of the friars by serving as the official publication of the Basilica of the National Shrine of the Little Flower in San Antonio, Texas. This magazine is wholly dependent on you, the readers and devotees of St. Thérèse.

“After My Death, I Will Let Fall



“A Shower of Roses”

DEAR FRIENDS,



We live in a time when there's an overabundance of words. With social media any self-proclaimed prophet or expert can publicize their views and opinions on any perceived issue. What was once a means of information and self-expression has today become a flood of deafening and confusing noise.

It may seem ironic, then, that the Church has this year invited us to pay special attention to the figure of Joseph of Nazareth, a man who doesn't say one word in the Gospels. Perhaps God is inviting us, through Joseph, to cut down on our talking and, like him, be better listeners and doers of His Word. As St. John of the Cross wisely says, "what is wanting, if anything is wanting, is not writing or speaking - rather these usually superabound - but silence and work. Furthermore, speaking distracts one, while silence and work recollects and strengthens the spirit."¹

These words beautifully describe the life of St. Joseph, a constant quiet attentiveness to God so as to act in accordance to His will. Joseph's silence was not a sign of weakness or fear, but rather the opposite. It revealed him as a holy and wise man who knew the source of his strength was precisely in listening to the Word of God and allowing it to be his guide in his life decisions. Joseph was not a man of words, but of action. Through his listening heart and courage, he heard and accepted the divine call to be father and protector to the Incarnate Son of God.

Joseph welcomes God's designs in his life in all their mystery, reminding us that "the righteous shall live by his faith" (Hab 2: 4). There was no questioning, but the response of faith in the humble acceptance that God's thoughts are not our thoughts, and his ways are not our ways (cf. Is 55: 8). This holy Patriarch understood that his actions were not for his own plans, but for God's plan and the service of his family.

St. Joseph teaches us that there is no dichotomy between the interior and the exterior life. This is an important lesson for those who usually tend to focus on the active part of our lives: doing work, providing for the family, climbing up the corporate ladder, prestige, etc. We are raised to think that our worth and value are based on our doing and accomplishing. But because of this overfocus on the exterior life, we frequently neglect our interior life. In St. Joseph we see that in order to have a meaningful, life-giving and mission-oriented active life, we need to start in the quiet attentiveness to the God whom we know loves us.

Prayerful silence and Spirit-oriented action. These may be God's invitation to us in these turbulent times as He directs our attention to St. Joseph.

Fraternally,

A handwritten signature in black ink, appearing to read "Jorge Cabrera". The signature is stylized and cursive.

Rev. Jorge Cabrera, OCD
Superior

ST. JOSEPH,
SPOUSE
OF THE BLESSED
VIRGIN MARY

*St. Joseph's
mosaic is
understated,
much like
the man
himself.*



ON THE COVER

A QUIET DEVOTION

In this Year of St. Joseph, the Universal Church is taking the opportunity to study this saint in more depth. Friendship with St. Joseph is a well-established tradition of the Discalced Carmelite order, beginning with St. Teresa of Jesus. Of St. Joseph she says, "I took for my patron and lord the glorious St. Joseph, and recommended myself earnestly to him . . . our Lord would have us understand that as He was Himself subject to him upon earth—for St. Joseph having the title of father, and being His guardian, could command Him—so now in heaven He performs all his petitions."¹

Though his side altar and niche are often unadorned, its simple and clean elements express the same quiet devotion to St. Joseph as he showed for his family, the Blessed Virgin and Child Jesus. St. Joseph's mosaic is understated, much like the man himself. A simple SJ intertwined and surrounded by lilies. The design of the mosaic, however, is deceptively simple. The lilies of the mosaic appear fresh and vibrant, tesserae of white, blue, and green giving depth and realism against green leaves and a gold field. These lilies, integral to St. Joseph's iconography, are echoed in the relief carving around the piece. It is one of the few places in the Basilica where the marble flowers are not roses. They are a touching tribute from one artisan to another.

Much of the design and marble work of the altars in the Basilica was done by San Antonio craftsman Louis Rodriguez. Born in San Antonio in the late nineteenth century, by the age of ten he had left formal schooling behind. In 1908, at the age of fifteen, Rodriguez began to study at a monument company and eventually grew into a master craftsman who worked closely with each client

to design unique pieces. In 1921, together with his younger brother, James, Louis founded the company Rodriguez Brothers.



Rodriguez Brothers Workshop Circa 1950

Rodriguez's relationship to Little Flower began when Louis met the Carmelite Fathers in his early thirties. At that time the shrine was still a dream. A devout Catholic, Rodriguez's devotion to the shrine project would come to be integral in nearly every aspect of the Basilica. Today the life's work of the Rodriguez brothers can be found all over Texas and in San Antonio in particular. Many of the sculptures around San Antonio were the creation of the Rodriguez brothers: the Lion monument of San Antonio's Lion's Field (1925); The Alamo Cenotaph (1936); San Antonio de Padua (1955) and more. Louis Rodriguez's designs proved an invaluable component in many areas of the Basilica, from the bronze of St. Thérèse adorning the highest dome, to the mosaic we are so pleased to share with you now.



CARMELITE SPIRITUALITY

THE FATHERHOOD OF ST. JOSEPH

By Fr. Jorge Cabrera, OCD

The Church is a sign of contradiction in the world. Serving as God's sacrament of salvation to humanity brings about her inevitable struggle against the false values of the world and its attacks. Though this battle has been happening from the beginning, it is now more fierce than ever.

The profound crisis surrounding the true meaning of masculinity and fatherhood is one manifestation of this threat against the Church which has direct repercussions on the family, the Church's most basic unit. In the minds of many "masculinity" and "fatherhood" have become synonyms of oppression, control, or neglect. For others, the distorted way in which some men have exercised these roles has led them to diminish or even deny the importance and necessity of the legitimate role of men in the family and society.

In this context, it doesn't take much reflection to see why the Church proclaimed the year from December 8, 2020 to December 8, 2021 as the Year of St. Joseph. In 1870, the role God gave Joseph as head and protector of the Holy Family led to this remarkable saint being declared the guardian of the universal Church and families.

The nature and value of his fatherhood is a powerful and inspiring example of genuine paternity that can inspire men to fearlessly live to the full this most needed call in the Church and society.

A fairly common but mistaken notion about St. Joseph's fatherhood is that because he was Christ's adoptive father he wasn't a real father. Culturally, we have come to assume that fatherhood that is not biological is not genuine. To this, Pope Emeritus Benedict XVI responds: "He [Joseph] is not the biological father of Jesus, whose Father is God alone, and yet he lives his fatherhood fully and completely. To be a father means above all to be at the service of life and growth."¹ Or, what defines true fatherhood is not generation according to the flesh, but according to the spirit. That is, paternity contributes to the life and growth of others in spiritual ways that may include, but goes beyond, the physical aspect. Hence, as Fr. Carter Griffin clearly states: "Fatherhood must be liberated from a materialistic, 'biologistic' oversimplification and once again upheld as the highest fulfillment of masculinity ordered both to the procreation of life and

to its fruition, both naturally and supernaturally."²

The essence and source of all fatherhood is the fatherhood of God. We can even say that there is but one fatherhood, that of God the Father. Because man was created in His image he has been granted a participation in this one divine paternity (Eph 3: 15).³ Yet the one supreme fatherhood of God is not biological, but spiritual.

For this reason, St. Joseph's fatherhood is not an apparent or merely substitute fatherhood, but one that fully shares in authentic human fatherhood and its mission in the family.⁴ After all, as St. John Paul II states, "the growth of Jesus 'in wisdom and in stature, and in favor with God and man' (Lk 2: 52) took place within the Holy Family under the eyes of Joseph, who had the important task of 'raising' Jesus, feeding, clothing, and educating him in the Law and in trade, in keeping with the duties of a father."⁵

God chose St. Joseph to serve the person and mission of Jesus specifically through the exercise of his fatherhood, which was inserted in the mystery of the



St. Joseph Statue located at Mount Carmel Center, Dallas TX



Knights of Columbus carrying statue of St. Joseph for the Feast of St. Joseph, Spouse of the Blessed Virgin Mary and Protector of the Carmelite Order.

Incarnation. Thus, by fulfilling his paternal role over Jesus, the Word made flesh, he cooperates like no other man with God’s plan of redemption. In this sense, by being a father Joseph is truly a “minister of salvation.”⁶

Joseph lived out this call to fatherhood as a true sacrificial and self-giving act of love and service. In the words of St. Paul VI, Joseph lived out his paternity “by making his life a sacrificial service to the mystery of the Incarnation and its redemptive purpose. He employed his legal authority over the Holy Family to devote himself completely to them in his life and work. He turned his human vocation to domestic love into a superhuman oblation of himself, his heart and all his abilities, a love placed at the service of the Messiah who was growing to maturity in his home.”⁷

Therefore, in this just man we see how true masculinity makes a sincere gift of self, putting all its gifts, such as authority, strength, and power at the service of God and others. We can then say, without hesitation, that St. Joseph was a true and genuine father. Some even argue that since the fruit of Joseph’s fatherhood is not just an adopted or natural child, nor even a child in the order of grace, but the very source of grace and life himself, Joseph’s may be the greatest instance of human fatherhood in history.⁸

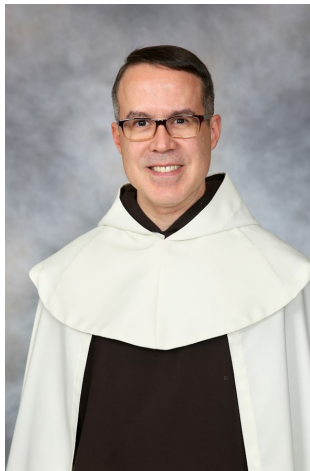
This may raise the question of whether Jesus, being God, really needed a human father other than to fulfill the Law. The simple answer is “yes.” Christ is not only

divine, but also human, which implies He had human physical needs, such as eating and sleeping, as well as psychological needs such as the love, guidance, and care of a human father. This is why, as Fr. Donald Calloway explains, “God the Father entrusts his Son to the watchful, loving care of a human father . . . Through the fatherhood of St. Joseph, Jesus grew into the fullness of his manhood. When the Son of God humbled himself and took on human nature, he placed himself under the laws of human growth and development. In order to grow into the fullness of his manhood, Jesus required a mother, a father, and time. All children require this.”⁹

In light of what true paternity is and how it was manifested in the call and example of St. Joseph, every Christian man, regardless of his particular vocation, is called to exercise fatherhood in some way.

God calls men in the Church to use their masculinity with all its gifts to offer support, protection, love, and guidance to younger generations, especially in the most crucial undertaking of knowing, loving, and serving God. A significant part of the crisis in the Church and society as a whole today is precisely a crisis of genuine fatherhood. The Church and society in general are in great need of men who are true fathers, who are positive role models of courage, compassion, and love of God. Through the intercession and example of St. Joseph God is lighting the way and offering men the graces we need to respond to this call. Like this holy patriarch, we are to live out our paternity as a gift of self for the good of the Church and the glory of God.

Like this holy patriarch, we are to live out our paternity as a gift of self for the good of the Church and the glory of God.



Fr. Jorge Cabrera of Mary Immaculate, OCD, was born and raised in Puerto Rico. He entered the Discalced Carmelites in 2001 and was ordained to the priesthood in 2009. Fr. Jorge has a Master’s Degree in Divinity from Notre Dame Seminary in New Orleans, Louisiana, and a Licentiate in Spiritual Theology with concentration on Carmelite Spirituality, from CITEs (International Center for Teresian and Sanjuanist Studies) in Avila in conjunction with Comillas Pontifical University in Madrid, Spain.

CARMELITE SPIRITUALITY AND THE BEATITUDES

By Jane Bernal, OCDS

There seems to be an ever more present kind of persecution in the world these days, a persecution of Catholicism and Christianity as a whole. It may be easier to give in to the world's desires rather than what we know God desires of us, but that will never be the right option. I see so much inspiration in the Beatitudes for when we are faced with persecution for making decisions according to God's Will rather than that of the world.

Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

In seeking the glory of God, we strive for a spiritual poverty which includes an overflowing love of God in which our soul relentlessly desires to love Him even more. St. John of the Cross advises us, "If you want devotion to be born in your spirit, and the love of God and desire for divine things to grow, cleanse your soul of every desire, attachment and pretension, so that you care for nothing, for anything."

Blessed are they who mourn for they will be comforted.

As Carmelites we ponder the great sorrow we cause Our Lord when we sin. A virtue which resonates with me here is the Theological Virtue of Hope. When we have trust in God, we always have hope. St. Teresa writes, "I begged the Lord to help me . . . I searched for a remedy, I made attempts, but I didn't understand that all is of little benefit if we do not take away completely the trust we have in ourselves and place it in God."

Blessed are the meek, for they will inherit the land.

To be meek is not to be weak. With God's Grace we are able to endure those unavoidable crosses in our lives rather than trying to escape and reject them. St. Teresa counsels, "We shall never learn to know ourselves except by endeavoring to know God; for beholding His greatness, we realize our own littleness: His purity shows us our foulness, and by meditating upon His Humility, we find how very far we are from being humble."

Blessed are they who hunger and thirst for righteousness, for they will be satisfied.

When we hear of victims of religious persecution, famine, wars, or dictatorships, we are being called to serve, whether through donations, Mass offerings, fasting, or prayer. In fact, prayer is critical. Secular Discalced Carmelites are Contemplatives, and our action is prayer. St. Thérèse teaches that Justice can result in both good and/or evil. In discerning our ability to help promote justice, we want to remain focused on honesty, mercy, integrity, and love so that through us God's Will may be accomplished. St. Thérèse writes, "I was thinking about the souls who offer themselves as victims of God's Justice in order to turn away the punishments reserved to sinners, drawing them upon themselves. This offering seemed great and very generous to me, but I was far from feeling attracted to making it." (Story of a Soul, pp 180-181)

Blessed are the merciful, for they shall obtain mercy.



The merciful are not only forgiving but also compassionate. The Merciful want to sincerely eliminate inequality among humanity and genuinely empathize with another’s burdens as their own. In that same spirit, St. Thérèse reminds us, “I repeat, filled with confidence, the publican’s humble prayer . . . Yes, I feel it; even though I had on my conscience all the sins that can be committed, I would go, my heart broken with sorrow, and throw myself into Jesus’ arms, for I know how much He loves the prodigal child who returns to Him.”

Blessed are the pure of heart, for they shall see God.

Carmelite Seculars have one purpose, to know and love God so that we can make Him known and loved in the world. Not unlike other relationships we have, in our relationship with God we must first come to know the person. Just as we cannot love someone we do not know, we cannot love a God we do not know! In Sayings of Light and Love, St. John of the Cross writes, “God desires the smallest degree of purity of conscience in you more than all the works you can perform.” (Sayings 12).

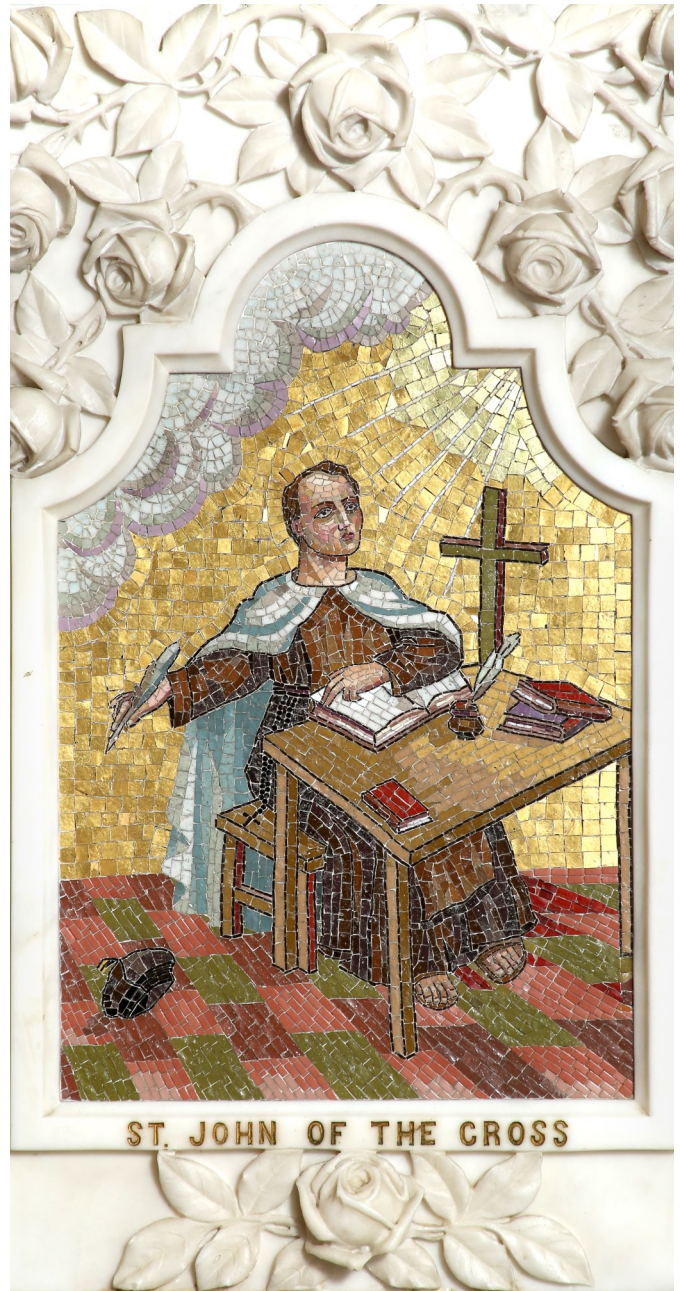
Blessed are the peacemakers, for they will be called children of God.

Because we are children of God, we have the responsibility of being peacemakers. We do not necessarily have to be involved in protests or boycotts although such actions may seem justified. Instead we work to please God rather than the world. St. John of the Cross counsels us as follows: “What does it profit you to give God one thing if he asks of you another? Consider what it is God wants, and then do it.” (Sayings 73)

Blessed are they who are persecuted for the sake of righteousness, for theirs is the Kingdom of Heaven.

The last of the beatitudes naturally flows from the beatitudes of peace and justice. We often find that in trying to maintain peace through justice, we are met with rejection and persecution. This beatitude requires the practice of the virtue of Fortitude which is tenacious, courageous, and requires much perseverance in faith. St. Teresa once said, “I know the power obedience has of making things easy which seem impossible.”

The Beatitudes are a plan of action for life and how we engage and relate with all aspects of the world. Let us pray that we may be given God’s Grace to persevere in the practice of The Beatitudes and may do so according to His Holy Will.



Jane Bernal, OCDS, chairs the Carmelite Spirituality & Evangelization Apostolate for the OCDS Community of St Thérèse in San Antonio, TX. She also serves as First Councilor and is an RCIA Catechist. Jane and her husband Frank have two children and two grandchildren who all live in NY.



ILLUMINATING THE BASILICA

TRADITIONS: OLD AND NEW

2021 marks the 95th anniversary of Our Lady of Mount Carmel and St. Thérèse parish. Little did the community know that it's humble beginnings in a small chapel (which now serves as the lunch room of Little Flower School) would lead to such a valued monument in the city. As we continue in the wake of the major crises of 2020, we are pleased that 2021 has allowed us an opportunity to form new traditions and invite members of the faithful to experience the Holy Sacrifice of the Mass and more with the Little Flower family.

St. Joseph the Worker

In honor of the year of Saint Joseph, the Carmelite Fathers of San Antonio have set out to celebrate Saint Joseph and establish new traditions here at the Basilica. The devotion St. Teresa of Jesus had for Saint Joseph is well known and her friendship with the saint made devotion to Joseph one of the elements that characterizes the spiritual identity of Carmel. This year both the Feasts of Saint Joseph have been celebrated in new ways. The novena, *Ite ad Ioseph* (Go to Joseph), which was held leading up to March 19, allowed all the faithful to practice a new devotion. While the Solemnity of St. Joseph was celebrated with a procession of the

faithful and a special blessing for all men and boys present before the Mass.

The end of April and the Feast of St. Joseph the Worker presented an opportunity to invite newcomers to the Basilica and lay the foundation for a new tradition. Throughout much of the last year the nature of 'essential' work was much discussed. It is fitting, then, that this year an appreciation for the intrinsic value of labor should grow. Here at Little Flower we were excited to offer our first annual "Worker's Mass." In partnership with the Knights of Columbus, the Carmelite Fathers welcomed trade workers such as carpenters, electricians, plumbers, painters, and construction workers to a special vigil Mass and celebration on April 30. Attendees also received a special blessing. We look forward to growing this celebration in years to come.



Our Lady of Mount Carmel Statue located at Mount Carmel Center, Dallas TX

Our Lady of Mount Carmel

The summer months bring with them the annual celebration of the Feast of Our Lady of Mount Carmel. While the 2020 Feast was an exciting event as it was the first major liturgical celebration the Basilica was able to hold amidst the restrictions of the pandemic, this year, with rising numbers of vaccinations and easing of restrictions, we hope to have a more traditional celebration.

As ever, the Novena to Our Lady of Mount Carmel begins July 7th, to culminate in the Solemn Mass on July 16 followed by a reception for the faithful. As with the Novena to St. Joseph in the spring, the Carmelite Friars

anticipate releasing a series of Novena Reflections through our YouTube channel. We invite you to pray with us and submit your intentions for the Novena through our website at littleflowerbasilica.org/novena

Fiesta

After more than two years, Fiesta San Antonio returned! 2021's Little Flower Fiesta Medal features the Basilica standing over the San Antonio skyline, highlighting that the Discalced Carmelite Fathers have been serving San Antonio for 95 years. Designed by St. Thérèse devotee and San Antonio native, Alyssa Trujillo. This is our second year partnering with Alyssa to produce our Fiesta medal. In 2020, as a special way to highlight the young adult Catholics of San Antonio, Little Flower Basilica held its first design contest, accepting submissions from young adults throughout the city. Alyssa's uniquely San Antonio and Fiesta take on the Basilica's elaborate altar piece led to her winning the contest. This year we were excited to invite the UTSA graduate back to help commemorate the parish's 95th anniversary.

"Coming to Little Flower is like being close to a friend, like St. Thérèse is my saint-friend," she says, describing her appreciation for the Basilica and its patroness. For Alyssa, the beauty of older churches like the Basilica call her heart closer to Christ. Alyssa has experienced first-hand how the beauty of art can draw people closer to heaven and, ultimately, to God. After attending a seminar on bringing beauty back to the Church, she was moved to create Catholic art, specifically of the saints. There's still time to find your 2021 Little Flower medal online or at the Little Flower Catholic Store.

Little Flower School

Along with the parish, this year Little Flower School (LFS) is also celebrating 95 years serving students from the San Antonio area spiritually and educationally. In July 1926, the Sisters of the Holy Spirit and Mary Immaculate, in partnership with the Carmelite Fathers, began staffing a school which would allow each student to take part in the depth, beauty, and splendor of the life of St. Thérèse. Little Flower School has nurtured children from the underserved west-side of San Antonio since its inception in the newly formed parish at the intersection of Zarzamora & Kentucky.

Currently, we offer a Catholic education to children from the wider San Antonio area according to the new "micro school" model. Tailored to the individual student, the microschoool model draws from the strengths of other models of education, such as homeschooling co-ops and the old "one room school houses" of history. After running a pilot multilevel classroom in recent years, for the 2020-2021 school year LFS decided to permanently adopt the micro school model based on the success of our previous multilevel classroom experiences.

This revitalization of the academic program took place while faculty and staff worked to keep students and their families safe during the pandemic, continuing to offer in-person classes, with the option for students to attend classes online from home. As LFS enrolls students for the 2021-2022 school year, the redesigned LFS website invites families to learn more about how our students acquire the teachings of the Catholic Church and challenge themselves socially, academically, and, most importantly, spiritually. Families interested in enrolling their children can find us online at littleflowerschool.net.



TOMB CHAPEL HIGHLIGHT:

THE DUTCHMAN WHO BECAME ARCHBISHOP OF SAN ANTONIO

By Theresa Doyle-Nelson

Above each cluster of windows within the Tomb Chapel in the Little Flower Basilica is a decorative circular window; four display flowers, while the central circle window presents three colorful shields. The crest on the right belongs to the Archbishop of San Antonio when Little Flower Basilica was built in 1929-1931 (then, the National Shrine of the Little Flower), Arthur Jerome Drossaerts.

Archbishop Drossaerts was born in the Netherlands in 1862, 11 years before St. Thérèse was born. Drossaerts was ordained in 1889, and shortly after accepted an invitation to serve in Louisiana. After 29 years as a priest, at the age of 56, Fr. Drossaerts became the Bishop of San Antonio. Eight years later, in 1926 (a year after the canonization of St. Thérèse), when San Antonio became an Archdiocese, he became the first Archbishop. One of Archbishop Drossaerts' major challenges was to keep up with the growing Catholic population within the Archdiocese. He had dozens of new churches built, including the National Shrine of the Little Flower—later to be designated a basilica.

The left side of Archbishop Drossaerts' shield is a smaller version of that belonging to the Archdiocese. The star signifies Texas, the Lone Star State. Within the large white cross spanning the blue (a color often connected to Mary) background, is a smaller "Tau Cross." The Tau Cross is a mark of the Franciscan Order—so this inclusion likely points to the Franciscan heritage of San Antonio through its five mission churches, and the city's Franciscan patron saint: St. Anthony (San Antonio) of Padua.

The right half of the crest displays Archbishop Drossaerts personal insignia. The top portion shows



Stained Glass Window Collection: Tomb Chapel

a lion, a very common image used in heraldry—a lion can also be found in the coat of arms for the Netherlands—the home country of Archbishop Drossaerts. Lions traditionally symbolize courage or nobility. In Christianity, a lion could also be a reference to the "Lion of Judah," another name for Jesus.

Do not weep. The lion of the tribe of Judah, the root of David, has triumphed. Revelation 5:5a

The bottom portion shows a tower with battlements. This could be a symbol of the fortified city where Archbishop Drossaerts was born—Breda, Netherlands. In Judeo-Christian symbolism, towers sometimes represent God as our refuge.

The name of the LORD is a strong tower; the just run to it and are safe.
— Proverbs 18:10

These elements of the crest and its placement in the stained glass of Little Flower's Tomb Chapel offers a fascinating glimpse of the Basilica's past and its place in the history of San Antonio.



Drossaerts tombstone located in San Antonio, Texas, San Fernando Cemetery #2. Photo by Chad Nelson.



Theresa Doyle-Nelson has a great devotion to her patron saint, St. Thérèse, and enjoys mini-pilgrimages to the Little Flower Basilica whenever she is in San Antonio. Theresa attends St. Stanislaus Church in Bandera, TX. You can find more posts on St. Thérèse and the Little Flower Basilica on Theresa's blog: TheresaDoyle-Nelson.blogspot.com.

RESTORATION OF SAN ANTONIO'S BASILICA

After nearly a year of having our new community of Discalced Carmelite friars in place here at the Basilica, I am pleased to be able to offer you an update on our restoration efforts:

Since hiring Douglas Architects of San Antonio in October of 2020, a lot of work has been done “behind the scenes” in our restoration project. The friars have been working closely with Douglas Architects, Project Control of Texas (our project managers), various engineering firms, historical preservation experts, and a capital campaign consultant to develop a master plan for the Basilica Complex that will help us to realize our mission: to seek union with Jesus Christ and to make Him known and loved in the spirit of St. Thérèse and the Order of the Blessed Virgin Mary of Mt. Carmel.

To this end, we have been working to determine how best to develop our current facilities to meet the needs of our mission – how to best serve pilgrims to the shrine, our parishioners, and of all those served by the friars and the Basilica. Drawing upon all our previous investigations and steps taken in the past, we are developing a plan to better make our buildings, grounds, and the Basilica itself, a place to encounter God and to be inspired by St. Thérèse, the Little Flower.

This work involves planning for “brick and mortar” construction and renovation, as well as for developing landscaping that will beautify our grounds and make them more conducive to contemplation and prayer. It has also involved collaboration between the friars, parishioners, and the Secular Carmelites, to develop programs at the Basilica which will serve the spiritual needs and aspirations of those who wish to know and love Jesus as St. Thérèse did and she teaches us to do.

It is through the Basilica’s generous donors from our 2019 Cornerstone for the Future Gala, as well as other donors, grants from various foundations and Bexar County, that we have been able to fund this planning work. We hope to unveil our master plan for the Basilica campus this summer and to soon begin a multi-pronged capital campaign to bring this plan to fruition. Stay tuned!

In the meantime, we ask for your continued prayers for our efforts to restore St. Thérèse’s beautiful shrine and to continue to serve all those inspired by her life and teachings. May God’s blessing be with you all, and may the prayers of St. Thérèse accompany you each day.



Fr. Gregory Ross, OCD, made his first profession as a Discalced Carmelite Friar in 1990 and was ordained a priest in 1995. During his years with the Province of St. Thérèse, he has served as student director, associate professor of dogmatic theology at Notre Dame Seminary in New Orleans, and provincial superior. Since 2011, he has served as vocations director. He is currently serving as pastor and rector at the Basilica as well as overseeing Little Flower School.

*To learn more about the Restoration Project
contact Susana Cantu:
scantu@littleflowerbasilica.org*

*You can help preserve Little Flower Basilica for another
hundred years and know future generations will experience
the beauty of Carmel.*

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PROVINCE OF ST. THÉRÈSE

THE THIRTEEN

*Behind St. Joseph's walls, thirteen began,
hidden from the world while saving it,
hands raised in prayer, God heard them
and gave them the better of the fight.*

*Behind closed doors, thirteen began,
knowing God that He might be known,
detached from those outside
that those outside might be attached to Him.*

*Within their cells, thirteen began,
patiently searching for the Lord,
sacrificing all for Him who is all,
giving in to His will at every turn.*

*Within their souls, thirteen began,
conversing with their Lord,
climbing to the top of His mountain,
loving only Him; only Him.*

*Behind St. Joseph's walls, thirteen began,
their prayer spreading around the world
until thirteen became thousands,
conquering the world through silence.*

Note: St. Teresa of Avila's first foundation (convent) was named St. Joseph. Thirteen Carmelite nuns lived there. The line "...hands raised in prayer, God heard them and gave them the better of the fight" is a reference to Exodus 17:11, in which Israel had the better of the fight as long as Moses kept his hands raised. As a Secular Carmelite, I have a special devotion to St. Teresa.

Tim Bete, OCDS, has two collections of poetry, *The Raw Stillness of Heaven* and *Wanderings of an Ordinary Pilgrim*, both of which are available on Amazon. He is a member of the Our Mother of Good Counsel Secular Discalced Carmelite Community in Dayton, Ohio. You can read more about him at GrayRising.com.



PATRON OF CARMEL

An Excerpt from the Letter from the Prior General, O.Carm. and Superior General, O.C.D. to the Carmelite Family on the occasion of the 150th anniversary of the proclamation of St. Joseph as Patron of the Universal Church.

It does us good to think about St. Joseph, to meditate on him as one whom our tradition has recognised as a patron and a model of Carmelite life. It is something we want to do together, as a Carmelite family, O.Carm. and OCD, because in our veneration of St. Joseph, and in our constant reference to him, we find one of the most precious aspects of our common heritage and spirituality. This year has the added motivation of a significant anniversary, namely, the proclamation of St. Joseph as Patron of the Universal Church, by Pope Pius IX, on the 8th of December 1870, 150 years ago.

The place of St. Joseph in Carmel

The veneration of St. Joseph is an integral part of our Christian formation, tradition and culture. We are so accustomed to placing St. Joseph alongside Jesus and Mary, that we tend to think that the Church has always attributed to him, whose life was one of intimacy with the mystery of the incarnation, the dignity and the honors that we normally associate with him, but in reality, it was not always so. In the first millennium, the traces of a theological reflection on St. Joseph, or of any particular homage given to him are very rare. It was only with the advent of the mendicant orders that devotion to St. Joseph began to develop. In addition to the work of the French theologian, Jean Gerson, a decisive contribution was given by the Franciscans and by the Carmelites.

St. Joseph is presented in Carmel's ancient liturgy as the virginal spouse of Mary, united to her through a real marriage, in which his authority as a spouse, protector and father is seen in his constant service. Moreover, St. Joseph is presented in his obedience to God. He is the just one, the worthy master of the house of the Lord, to whom a great responsibility is entrusted, that of giving a name to the child that is born. He gave him the divine name announced by the angel, the name Jesus. By doing this, Joseph became the first one to announce that in the child of Nazareth we are saved by God. In that same ancient liturgy we can detect a wealth of Carmelite spirituality under the image of St. Joseph: 1) *puritas cordis* that makes it possible to have a vision of God, 2) union with Mary, and 3) the fruitfulness of the mystical life understood in terms of the conception and birth of the incarnate Word in the soul that is pure. St. Joseph for that reason is celebrated as the image and reflection of the Carmelite mystical life in God.

Saint Teresa and Saint Joseph

As the heir of a rich tradition of veneration and devotion to St. Joseph in Carmel, St. Teresa of Jesus would give more breadth and depth to the tradition, to the great benefit of Carmel and of the universal Church. Indeed, it is undeniable that more than any other, Teresa of Jesus made devotion to Joseph one of the elements that characterizes the spiritual identity of Carmel.

From being only a personal devotion, her devotion to Joseph would become in time a feature of the Teresian Reform centred on friendship with Jesus Christ. Just as Joseph watched over the relationship between Jesus and Mary, defending it from dangers from outside and protecting the home where they dwelt, likewise, he would watch over the Carmels that just like the family of Nazareth were intended to be places in which the humanity of Jesus would find a home, and Carmelites would live only for that end. For this reason, Joseph is not only a patron, but also the master of all who practice prayer, (Life 6, 8) because there is no one who knows more than he what it means to live a life of intimacy with Jesus and Mary, because of the many years he lived with them and the way in which he made possible their life as a family in Nazareth.

St. Joseph was so much a presence in the founding activities of Teresa (every time she travelled she brought with her a statue of St. Joseph) that he began to be known as the “Founder” of the Teresian Carmel.¹ We should understand by that that he truly helped her in the founding of the Carmelite monasteries of the reform. It is certain, however, that alongside the traditional figure of the Prophet Elijah, there was now a place for St. Joseph.

Today's world

We are living now in a period in which the Church is not so concerned with defending itself from an outside enemy but seeks to recognise its mission of giving authentic witness to the truth of the Gospel. Thus, in a world where there is need for “concreteness and the sense of mystery”², in a world in which we tend to flee from the bonds of stable relationships and commitments and to revert to a kind of sterile narcissism, Joseph shows us the way of self-denial, daily responsibility, the silent dedication to the care and growth of family. It is right then that we continue to turn to him as our father and patron, but also as a faithful friend and reliable guide in our following in the footsteps of Jesus.

May Joseph, our protector,
protect each one of us,
and with the tender love of God,
spread his protection throughout
the whole world.



CITATIONS

Dear Friends

1. St. John of the Cross, Letter #8

On the Cover

1. Autobiography of St. Teresa of Jesus, chapter 6

The Fatherhood of St. Joseph

by Fr. Jorge Cabrera, OCD

1. Pope Benedict XVI, “Address of the Holy Father Benedict XVI at Vespers Celebration, Yaoundé, Cameroon”, March 25, 2009. Emphasis is mine.
2. Fr. Carter Griffin, Why Celibacy: Reclaiming the Fatherhood of the Priest, Emmaus Road (2019) p. xxvii.
3. Pope Benedict XVI, “Address of the Holy Father Benedict XVI at Vespers Celebration, Yaoundé, Cameroon”, March 25, 2009, 77.
4. St. John Paul II, Guardian of the Redeemer, #21.
5. St. John Paul II, Guardian of the Redeemer, #16.
6. St. John Paul II, Guardian of the Redeemer, #14.
7. St. Paul VI, Homily (19 March 1966): Insegnamenti di Paolo VI, IV (1966), 110.
8. Fr. Carter Griffin, Why Celibacy: Reclaiming the Fatherhood of the Priest, p. 155.
9. Fr. Donald H. Calloway, MIC, Consecration to St. Joseph, Marian Press (2019), p. 103.

Carmelite Spirituality and The Beatitudes

by Jane Bernal, OCDS

- * Book of Her Life, St. Teresa of Jesus
- * Sayings of Light and Love, St. John of the Cross
- * Story of A Soul, St. Thérèse of Lisieux
- * Find more Carmelite works at the Little Flower Catholic Store! littleflowerbasilica.org/store

Patron of Carmel

Letter from the Prior General, O.Carm. and Superior General, O.C.D. to the Carmelite Family

1. Gracián, *Josefina* (1597), (l. V, cap. 4; ed. Silverio, 476).
2. Pope Francis, Homily, Santa Marta, 19th of March, 2020.

Full letter may be read at carmelitaniscalzi.com/wp-content/uploads/2020/12/EN_St.-Joseph-Patron-Definitivo.pdf

Correction: In the "On the Cover" segment of our last issue we erroneously stated that the Discalced Carmelite Friars had been expelled from Mexico during the Cristero Wars. We correct that now to state the Friars were expelled from Mexico in 1914 during the Mexican Revolution.



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National Shrine of the
Little Flower*

APOSTOLATE OF THE LITTLE FLOWER
824 Kentucky Ave.
San Antonio, Texas 78201

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WHAT'S YOUR MIRACLE?

Over the last 95 years many pilgrims have come to the Basilica petitioning St. Thérèse for her help in their tribulations. As part of our exploration of how Little Flower Basilica has affected the community of the faithful, we are endeavoring to gather stories and testimonials about your extraordinary experiences here at Little Flower.

If you have a story about how the Basilica or St. Thérèse has affected your life, share it with us at admin@littleflowerbasilica.org



BASILICA BELLS

*The largest bell is called "the Little Flower of Jesus."
Graduating downward in weight, are: Christ the King,
Our Lady of Mount Carmel, St. Joseph, St. Teresa of Avila,
and the smallest, St. John of the Cross.*