

# APOSTOLATE OF THE LITTLE FLOWER

WINTER 2021

VOL. 89 NO. 4



## The Great Marian Season of Advent

*Walk through Advent  
with Mary  
from beginning to end*

## Treasured Relics of the Basilica

*Home to many  
first-class  
Carmelite relics*

## Cornerstone of Giving 2021

*Become a part of  
St. Thérèse's "army  
of little souls"*

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### Help Preserve Your Basilica!

Little Flower Basilica stands over San Antonio's westside, as it has for generations. Since 1926, the Little Flower community has been a spiritual home to San Antonio families and St. Thérèse devotees from across the nation.

The unique expression of Carmelite Spirituality at Little Flower Basilica is embodied in all aspects of the Shrine and its programs. Will you help us preserve this monument of exceptional historical significance? Learn more about our efforts on page 4.



# DEAR FRIENDS,



When we look back in salvation history we see how God shows a preference to do his work in circumstances and using means that seem inadequate, small, inefficient, and even foolish according to human categories. In the Old Testament he set his heart on the people of Israel and chose them to be his own even though they were the smallest of all (cf. Dt 7: 7). He rescued them from slavery at the powerful hands of the Egyptians and established with them the covenant. The Lord then promised them a Messiah that would bring about a more profound freedom and would establish a definitive covenant that would make them his people forever. Fulfilling his promise, in the fullness of time he sent his Son, not enveloped in earthly power, but in poverty and weakness, as a newborn infant born for us among the forgotten and marginalized.

This pattern of “divine weakness” went on being manifested in Christ’s ministry, his redemptive death, in the founding of his Church, and has continued up to our days. And yet, history has shown how “the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength” (1 Cor 1: 25). Despite its humble and small beginnings he accomplished his plan of salvation and through the Church it is proclaimed to all nations to this day.

Ninety five years ago in 1926 three Discalced Carmelite Friars arrived in San Antonio, Texas with few resources and unable to speak English. They came to a part of town that was poor and far from being prestigious, but with the dream to continue Christ’s work of extending the Kingdom of God through the message and witness of St. Thérèse. Like a small mustard seed their work and prayer became a large bush (cf. Mt 13: 31-32) that today is the Basilica of the National Shrine of the Little Flower. This year of 2021 we celebrate and give thanks to God for yet another manifestation of his powerful weakness, for looking at us with mercy and allowing such a small seed to bare abundant fruit in drawing countless people to Christ throughout the years through the message and testimony of St. Thérèse which these three Friars shared.

Fraternally,

A handwritten signature in black ink, appearing to read "Jorge Cabrera" with "OCD" written below it.

Rev. Jorge Cabrera, OCD  
Superior

# CORNERSTONE OF GIVING 2021

*Dear Friends of Little Flower Basilica,*

Greetings in our Lord Jesus Christ!

As the year begins to wind down, we give thanks to God for the many ways He has continued to bless our community, even in the midst of the trials our families, nation, and world have been experiencing. May the coming year bring Christ's healing to our community and to our world.

Working with Douglas Architects, Post Oak Preservation, and Project Control of Texas, we have made much progress in our Basilica restoration process during 2021. With your loving support, donations, and prayers the friars have adopted a master plan for the Basilica, monastery, and the entire campus. The adoption of this master plan is an important step towards the realization of the Basilica's restoration.

*As you reflect on the blessings given to you this holy season, may you be reminded of the blessing you are to the Little Flower community.*

After completing the engineering studies, programming, and master planning, we are now moving into the next important step. We are depending on your faithful support to help us begin the design phase. Moving forward in design will provide us with documents for Phase One, which involves stabilizing the Basilica and monastery, as well as restoring the interior of the Basilica. If 400 donors like you made a gift of \$500, we could begin this next important step within 3 months.

Our progress during 2021 would not have been possible without your generous support of our efforts. We still need your help! Please consider supporting our work towards the

restoration of this National Shrine of our beloved Little Flower of Jesus. By your contribution, you can form part of the "army of little souls" St. Thérèse desired to lead in her Little Way to make God's merciful love known and loved to the four corners of the world. This is the mission we strive to continue at the Basilica of the National Shrine of the Little Flower.

*Become part of St. Thérèse's  
"army of little souls" and make  
God's merciful love known  
to the four corners of the world!*

I ask you now to make this mission your own as well. As we complete our 95th year as a parish community, please reflect with us on the relevance of Thérèse's message, which is still seen today. Notably, even UNESCO, the cultural arm of the United Nations, is preparing to mark the 150<sup>th</sup> anniversary of her birth, recognizing the significance of St. Thérèse and planning to highlight her during 2022/2023. Your gift towards the restoration of Little Flower Basilica will help us spread devotion to this remarkable woman of faith whose life still promotes the values of peace and culture.

May God's blessing be with you and all your loved ones. You are remembered daily in the prayers of the Discalced Carmelite Friars of San Antonio.



Fraternally in Christ,

*Fr. Gregory Ross, OCD*

Fr. Gregory Ross, OCD  
Pastor and Rector



## *Help Preserve Our Heritage*

Since 1926 the Discalced Carmelite friars have worked to build more than a beautiful shrine, taking the gifts and talents of our westside neighborhood and establishing a community in the service of love and truth. The National Shrine of the Little Flower has since been proclaimed a minor basilica, listed on the National Register of Historic Places, and declared an official City of San Antonio Landmark.

*Will you help Little Flower Basilica impact  
the faith life of generations to come?*

*400 donors like you with a gift of \$500 could help us  
begin this next important step within 3 months!*

*Support the Restoration Project by  
scanning the QR code or visiting  
[littleflowerbasilica.org/appeal2021](http://littleflowerbasilica.org/appeal2021)*



# ON THE COVER

## THÉRÈSE IN NAZARETH

*“When I am in this state of spiritual dryness, unable to pray, or to practice virtue, I look for little opportunities, for the smallest trifles, to give pleasure to Jesus.”*

The cover of Vol. 89 No. 3 featured a mosaic that forms part of the altar rail and sits just below the altar of St. Joseph. Today we return to the altar rail, this time guiding you to the opposite side of the Basilica, near the altar of the Sacred Heart. Here we see an anachronistic image of Thérèse kneeling before the Madonna and Child. Thérèse stretches out her hand as if to stroke the Child’s face.

This work also takes inspiration from artwork created at the Carmel of Lisieux. Where *Thérèse aux Roses* can be said to have only loosely inspired the iconographic style of the way Thérèse would come to be portrayed in the art of Little Flower Basilica, this mosaic harkens back to its source material slightly more strongly.

*Nazareth* by Sister Marie of the Holy Spirit presents an interesting conundrum of visual expression. Thérèse kneels in the doorway of the Holy Family’s home, light streaming from behind her as she strews flower petals before the child Jesus.

Jesus, meanwhile, runs to embrace Thérèse, or possibly welcome her into the Holy Family’s home, as Joseph and Mary look on indulgently. Behind Thérèse, Calvary and the Cross loom. However even in the family home the cross remains present, seen clearly in the shadow cast by the child Jesus. In the bottom right corner three doves gather, completely separated from the rest of the composition, possibly intended to evoke the Trinity.

The mosaic take on this motif is slightly different, the scene taking place outdoors, without St. Joseph and in the company of angels. One detail of note is that where saints in the rest of the Basilica mosaic collection are depicted with halos of gold, here, because Thérèse is in the presence of Jesus and Mary, you can see that Thérèse’s halo is now silver. The Madonna here



"Nazareth" Sister Marie of the Holy Spirit (1925) after the commissioned work by Annould.

Basilica of the National Shrine of the Little Flower  
Mosaic Collection: "Thérèse in Nazareth."



Communion Rail in the Basilica highlighting the Life of St. Thérèse. On the far left is the mosaic featured on this magazine issue's cover, located near the altar of the Sacred Heart.



has a more active role as she balances the child Jesus on her knee. Jesus reaches out for a much closer Thérèse, who, instead of seeming to invite the child outside and away from Mary and Joseph, here kneels in adoration. Her scattered flowers more obviously laid at the feet of the Jesus and Mary than meant to mark a path for Him. Angels look on, not actively participating in the scene, but hovering behind it.

As in the every aspect of the Basilica, the artwork, though inspired by many of the contemporary works shared by Lisieux, depicts a unique vision.

## BEHOLDEN

A poem by Tim Bete, OCDS

I tell you a mystery  
of the heavens high above,  
of the angel of the Lord  
and the virgin with child.

Behold, the blessed handmaid,  
the magi from the east,  
the day of salvation,  
the man; our King has come!

Behold, He dwells with us,  
making all things new,  
he casts out demons  
and heals the sick.

Behold, He proclaims good news,  
unlocking the Heavens,  
He desires sincerity  
and has left an open door.

Behold, the Bridegroom  
and the banquet.  
Behold, His hour, as He is  
handed over to sinners.

Behold, the Lamb of God  
and the hand of the betrayer,  
the great earthquake,  
the torn veil of the sanctuary.

Behold, the place He was lain  
and two dazzling garments,  
His coming in the clouds  
and the kingdom of God.

Behold, I tell you a mystery,  
I owe all to His grace, for He  
has made me both beholder  
and beholden.

**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](http://GrayRising.com).

# CARMELITE SPIRITUALITY

## DISCOVERING OUR LADY OF ADVENT

By Fr. Sam Anthony Morello, OCD

Greater than the Marian Month of Mayday crowning, more than the Rosary month of October, and more than the Marian Saturdays of the year, is the Great Marian Season of Advent! Just take note of further enrichment of the Marian scripture texts in the breviary that followed Vatican II in the late 1960s. Our prayer and contemplation, our liturgy and devotions, would widely follow the development of Advent through the eyes and soul of the New Eve whose 'Yes', in conjunction with Christ's, opened the doors of history to Kairos.

The word Advent comes from the Latin *Adventus*, meaning the 'Coming'. Naturally in a Christian context reference here is to the Coming of the Lord Jesus Christ. In what senses the Lord comes is spelled out in the development of the Season. In a nutshell, Advent relives the Lord's First Coming in History in Christmas; projects his Second Coming in Majesty at the End

Time; and speaks of a contemplative Coming in Mystery to anyone at any time, to a person who has a living faith that hopes and loves.

I grew up in the '30s, the '40s, and the '50s of the last century. As a Catholic boy in Houston, Texas I knew Catholic popular devotions of all kinds. Rosary piety, especially in May and October, along with the cultivation of the five-first Saturdays, was very prominent among the devotions. Perhaps that was second only to the Sacred Heart devotion with its nine first-Fridays. Then too, there were countless popular novenas. But growing into young adulthood and becoming a Carmelite seminarian and the '50s brought me to the developing awareness of a more substantial devotion to Christ and the Blessed Virgin. This was by way of an emerging clarity on the importance of sacred scripture, liturgical prayer, and the official teaching of the church as the very foundation of the devotional life.



Basilica of the National Shrine of the Little Flower: Stained Glass Window Collection



As a student in Rome I discovered theology. That was from 1958 to 1963 at the International College of the Discalced Carmelites. As theology became more integrated with real life, it added a new and stimulating ingredient to personal devotion. I felt the positive impact of biblical studies and systematic theology on my prayer life and future priestly ministry. Well, in that Roman environment, one evening at prayer something simple enough happened that was to prove very significant on a long-term basis.

It was probably in late November or early December of 1960 when, one evening at prayer, in the long airplane-hanger-like chapel of our Carmelite College, the Teresianum, and in the silent company of some 160 international students and professors of our Order, while kneeling at my place with bible in hand and attentive to some Christological New Testament text, that a fresh and altogether inviting notion dawned on me. The quiet awareness settled in as something of a gentle question: ‘Advent is about to start. Why not spend this Advent with Mary, seeing and appreciating the Incarnation distinctively through her eyes?’ The moment, as I reflect on it now, seemed different from a fleeting inspiration. It carried its own-staying power and energy, and it initiated a willing response to an invitation experienced as a free gift.

*‘Advent is about to start. Why not spend this Advent with Mary, seeing and appreciating the Incarnation distinctively through her eyes?’*

I took the inspiration to my student master who was also my spiritual director. After submitting the idea to him, his eyes revealed connection and identification. He then assured me that the notion was a grace and something to pursue. And so it was for that Advent and for every Advent since. Advent became the great Marian Season for me, dearer than the month of May, more special than October. Advent served as four heightened Marian weeks of the year. Then slowly in time, the continuity of the Christmas-Epiphany Season with Advent opened up and offered me a substantial and enjoyable liturgical unity with our Lady of the Liturgy that feeds me to this day.

Ordination to the priesthood arrived at the end of April in 1962. The Second Vatican Council opened in October of that same year under Pope Saint John XXIII. Our dogmatic theology from the Lowlands was already anticipating the Council’s re-orientation. In 1964 the Council published the wonderful Dogmatic Constitution on the Church with its famous Chapter VIII devoted to the role of the Blessed Virgin. It treated Mary in the double light of 1) the Mystery of Christ, and 2) the Mystery of the Church. The Council theologically “located” Mary’s identity and role in life,



Above the main altar are roses made by Little Flower parishioners of folded ribbon, represented as being passed by Our Blessed Mother of Mount Carmel and her Infant Child to St. Thérèse.

and in glory, totally within these two parameters. This was the most authentic Mariology I had ever encountered. I felt ripe for a more mature formation in devotion through the employment of Conciliar theology. As they say in ecclesiastical-academic circles, “Good theology makes for good spirituality.” Perhaps even better said, “Good theology makes for healthy spirituality!”

Not long after the Second Vatican Council concluded, what a providential confirmation I received from a wonderful commentary on the new three-year cycle of liturgical readings for Sundays and Solemnities, written by Fr. Adrian Nocent, OSB. This Benedictine liturgist wrote a four-volume commentary on the new liturgical readings for Ordinary Time and the High Liturgical Seasons. His work, entitled *The Liturgical Year*, covers the Advent and Christmas-Epiphany readings (p. 160) where I found the following passage that confirmed in a whole new way my earlier Marian-Advent reorientation. The author writes:

*“...It does not seem out of place to contrast the great attention given to the ‘month of May’ with the almost total neglect of the Marian season of Advent. We must respect the efforts made during ‘Mary’s month,’ but we cannot allow a tradition as old as the veneration of Mary during Advent to be overshadowed or even completely unknown. Many Christians are so unaware of the presence of God’s Mother during Advent that they celebrate the Immaculate Conception [on December 8] as though it were an isolated feast, closely connected with Lourdes but unrelated to the rest of the Advent liturgy!*

*“There is a lot of scope here for pastoral effort. The point is not to do away with... [popular] devotions that the Church has encouraged, but rather to establish a hierarchy of values and to become conscious that a liturgical celebration such as that of Advent has a rightful priority over other forms of Marian devotion....”*



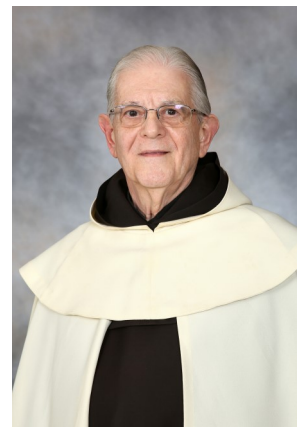
Liturgical Hours (the Divine Office). You will find that from day one of the Advent season Mary is regularly

featured and mentioned in the antiphons, readings, and prayers. For the Old Roman liturgy, too, the principle of Mary’s special place in Advent was operative. But the newer schema, drafted after the Council, makes it perfectly clear that the Church walks through all of Advent with Mary from beginning to end. So another happy confirmation of the discovery of our Lady of Advent has been in the breviary of Pope Paul VI.

The Advent Marian Spirit carries through beautifully into the Christmas and Epiphany Feasts. Mary is graced above other human beings, leading the way in our discipleship of Grace Incarnate – as Jesus of Nazareth. As Such, Mary of Advent is Mother of the Church – Mother of all disciples. In her company we Open Wide the Doors that Let in the King of Glory! With Mary we enter into the Joy of the Lord.

May Mary of Advent and our Lady of the Liturgy walk with you and me all the days of our lives. Amen.

**Fr. Sam Anthony Morello, OCD**, entered the novitiate at Marylake Monastery in Little Rock, AR two weeks after graduating from high school. Ordained in 1962 at the Teresianum in Rome, he has taught theology at various universities and was instrumental in opening Mount Carmel Center in Dallas in 1974 as an informal ecumenical center of Catholic spirituality.



To that I added a resounding “AMEN!” and a grateful “Alleluia.” And for me Advent homiletics took off on a whole different track.

To conclude these notes on the Marian character of Advent, I invite anyone interested in the subject to browse through the post-Vatican II books of the

# SEEKING THÉRÈSE'S INTERCESSION: MY HEALING STORY

By Isabel Quesnell, OCDS

One morning in December 2001, I woke up with a swollen face. I thought it was my allergies, and didn't think much of it the rest of the day. The next day, not only my face was swollen, but it seemed I'd gained weight overnight. Concerned, I went to the hospital. Having no pain or other symptoms, I was sent home. "You're going too hard on yourself. It's okay to gain a little weight. It's the holidays," the nurses told me. But I knew something wasn't right.

A day later I noticed more weight gain and decided to see a doctor again. Suspecting kidney disease, the doctor placed me under a 24-hour urine collection. The swelling continued. I couldn't complete my urine collection before I had to rush to the emergency room. The swelling had increased so much that I began to have trouble breathing.

My condition was serious, and a biopsy of my kidneys needed to be performed. The procedure included inserting a long needle all the way to my

kidneys. I nervously prayed and asked God to guide the doctors. I called a priest to administer the Anointing of the Sick. At this point, I really thought I was going to die.

*This was when I had my first contact with St. Thérèse.*

The biopsy revealed what the doctor suspected: kidney disease. I was prescribed heavy medication to combat the disease, but it would also result in weakening my muscles and bones as a side effect.

This was when I had my first contact with St. Thérèse. At the encouragement of my sister, I began to ask for Thérèse's intercession. I began to get better, and I was able to slowly return to the life I had been living before my illness. I had a relapse in 2003, but was able to overcome it after a heavy medication regimen.

## What's Your Miracle?

If you have a story about how St. Thérèse has impacted your life, share it with us at:  
[media@littleflowerbasilica.org](mailto:media@littleflowerbasilica.org)



In 2006 came another relapse. This time the stakes were higher: if the kidney disease kept returning, I would have to be placed on dialysis and continue with even stronger medication. I was left tired and weak. I needed *something*. A little bit of relief. I was at the point of giving up. “What is my body doing?” I would wonder, as it seemed to be rejecting my medication.

*I was encouraged by one of the Secular Carmelites to attend a Mass for healing at the Basilica of the National Shrine of the Little Flower.*

I had a heart-to-heart talk with God and begged for his mercy. I asked for the intercession of St. Thérèse and Mother Mary and began to pray a novena to St. Thérèse and to Our Lady of Perpetual Help. I was not going to lose hope.

By 2007, weakened from the side effects of my medication, I was encouraged by one of the Secular Carmelites to attend a Mass for healing at the Basilica of the National Shrine of the Little Flower. I approached the altar and received an anointing. When the priest touched my head, a feeling of warmth and comfort came about me. Afterward, I felt a sudden urge to use the restroom. I rushed to the restroom, my weakness now gone, and to my surprise, I saw my urine was clear like water. “I’m healed! I claim this healing!” I excitedly exclaimed.



From left: Fr. Gregory Ross, OCD, Isabel Quesnell, OCDS, and Fr. Jorge Cabrera, OCD.

The next week, I returned to the hospital to see my nephrologist and assured the doctor that I didn’t have to take any more medication as I’d been healed. Doubtful, the doctor ordered a complete lab test. The results came back revealing I was in complete remission of my kidney disease and could be tapered off my medicine. I was elated. The relief I was seeking had arrived.

It doesn’t mean that because you were healed, that’s it. The journey goes up and down and there are bumps in the road, but it’s how you handle it and how you trust God, and it will be okay. Since my healing, I have come across some more downs in my journey, but they have been followed by ups. In 2009, a cooking accident caused third degree burns to my legs. At the time my husband was stationed in Saudi Arabia, but I wasn’t alone. I credit the Secular Carmelites — I call them my “Simons” after Simon the Cyrene — for checking in on me, raising my spirits, and encouraging me to walk as I recovered.

*I was not going to lose hope.*

In 2016, I was involved in a head-on collision after another driver ran a red light. The crash crushed my car like an accordion and, upon arriving on the scene and seeing the impact, my husband feared the worst. I survived, seemingly at first with only minor injuries, but dizziness, swelling, and not being able to walk later prompted my delivery to the trauma center. I knew I didn’t deserve it, but I asked for God’s help and St. Thérèse’s intercession again, and I was slowly able to recover.

I’m really humbled by everything. Maybe God has a reason for extending my life. Maybe God granted me a favor because there’s still something I can do. I can help others to trust God.

**Isabel (Belle) Quesnell, OCDS**, was born in Manila, Philippines. She met her husband there at Clark Air Force Base and came to the United States in 1983. Recently retired from 40 years in various areas of federal service, Belle enjoys choreography, sewing, and planting Filipino vegetables that are hard to find in the U.S. Belle is a member of the OCDS and an active volunteer at the Basilica of the National Shrine of the Little Flower.

# ILLUMINATING THE BASILICA

## TOMB CHAPEL HIGHLIGHT: THE CARMELITE SHIELD

By Theresa Doyle-Nelson

Above each cluster of windows within the Tomb Chapel at Little Flower Basilica is a decorative circular window; four display flowers, while the central window presents three colorful shields. What do these three shields represent? Why were they included with this brilliant collection of stained glass? For the final segment of this three part exploration, we look at the shield depicted in the center of this special window.



Basilica of the National Shrine of the Little Flower: Stained Glass Window Collection

The brown-and-white shield represents the Discalced Carmelite Order—the religious order of St. Thérèse, and the order of the custodians of San Antonio’s prized basilica. Many depictions of the Carmelite shield are rather ornate, and the interpretation of the various details can vary. This depiction of the shield in the Tomb Chapel window is consistent with the basic elements which exist in every shield of the Discalced Carmelites.

The best place to begin is to look at this shield in contrast to the shield of the Order of Carmel, from which the Discalced Carmelites are descended. In both are three six-pointed stars (perhaps chosen to harken back to the Jewish roots of Christianity), superimposed upon a brown stylized mountain (Mount Carmel) and white field. The cross at the peak, though originating within the ‘Ancient Observance’ of the Carmelite Family, is now more commonly associated with the Discalced Reform and could stand for the Carmelite focus on Christ.

One of the three stars likely represents St. Elijah (whose Feast is July 20)—the spiritual father of Carmelites. Another star could signify Mary—possibly as Our Lady of Mount Carmel (July 16), or as Our Lady, Star of the Sea (September 27). Many assert that the star upon the mountain represents the Carmelites who are still on their way to the summit of Mount Carmel, striving to

journey toward God.

Just as the shield of Archbishop Drossaerts and Pope Pius XI are depicted in the Tomb Chapel to share their part in the establishment of the Shrine, the shield of the Discalced Carmelites appears here to showcase their role in the construction of San Antonio’s Basilica. This is far from the only place one can see this shield, however. Even the doorknobs of the Shrine are emblazoned with the Discalced

Carmelite crest. We invite you, when you next visit, to seek out these small declarations of Carmelite Spirituality which grace many places in the Shrine.

Basilica of the National Shrine of the Little Flower: Mosaic Collection



**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](http://TheresaDoyle-Nelson.blogspot.com)



# TREASURED RELICS OF THE BASILICA

In looking at the grandeur of the Tomb Chapel design, one may be surprised to learn that the Tomb Chapel of St. Thérèse is the permanent home to three relics of St. Thérèse. Though the reliquaries may be over looked, one of the first class relics of Thérèse as well as a second class relic are



easily visible to those who know where to look: The depiction of Thérèse in repose includes a hand resting upon her breast. On that hand, in the shape of a ring, is the reliquary which houses a shard of Thérèse's bone along with a piece of one of her habits. The second reliquary in the Tomb Chapel is also carried by Thérèse, this time somewhat more out of sight. Where the left hand rests across Thérèse's chest, the right hand lays face up at her side. It is in this hand that the second reliquary is found: Thérèse cradles a cross which houses another first class relic.

More rarely shared is the fact that Little Flower Basilica has the distinction of being home to first class relics of many of the Carmelite saints. In the fall of 2021, in order to celebrate All Carmelite Saints and All Carmelite Souls along with the return of many public activities (e.g. Basilica Heritage Tours and the San Antonio Mastersingers' Shower of Roses), a special exhibition was held of many of these seldom seen treasures.

It is a blessing of the Discalced Carmelite Order that they have produced many saints within the last century and a half. The most well know of these is, of course, our beloved Little Flower to whom the Basilica is dedicated. Two more recent saints which the Basilica is fortunate enough to be the caretaker of relics for are St. Maria Maravillas de Jesus (1891-1974) who was canonized in 2003 and St. Elizabeth of the Trinity (1880-1906) who is

one of the most recently canonized Carmelites (2016).

Mother Maravillas was known for her dedication for work and prayer, her humility and care of her younger sisters, and her dedication to the Rules and spirituality of the Discalced Carmelites. She founded many monasteries in Spain and one in India.

**St. Maria Maravillas de Jesus**  
Spain, Feast: December 11  
Monstrance-like Reliquary  
Contains First-class Relic



**St. Elizabeth of the Trinity**  
France, Feast: November 8  
Medallion Reliquary  
Contains First-class Relic

St. Elizabeth's life was a "praise of glory" of the Most Blessed Trinity present in her soul and loved amidst interior darkness and excruciating illness. In the mystery of divine indwelling she found her "heaven on earth," her special charism, and her mission in the church. Little Flower Basilica is home to two relics of this saint, a first class relic, here pictured, along with a second class relic taken from her habit.



**Sts. Louis and Zélie Martin**

France, Feast: July 12  
Clock Reliquary  
Contains First-class Relic

Though not Carmelites, the Basilica is also home to an extraordinary reliquary which houses first class relics of the parents of St. Thérèse, St. Louis Martin and St. Zélie Guerin Martin, who have been praised as Model spouses and devoted parents. They found their strength and hope in regular attendance at Holy Mass and in a deep devotion to the Blessed Virgin. Their model of parenthood and family life led to all of their living children entering the religious life. Interesting to note is that this reliquary was formed from a mantle clock, recalling St. Louis' profession as a watchmaker.

One of the most treasured relics of the Basilica belongs to our holy mother, St. Teresa of Jesus. The Basilica is home to two first class relics of St. Teresa, only one of which is pictured here. Along with St. John of the Cross, Teresa reformed the Carmelite Order and founded the Order of Discalced Carmelites. She is the first Female Doctor of the Church and is known as the Doctor of Prayer.

Of the many treasures of the Basilica and the Carmelites, these relics are but a few. We invite you to join us in future and explore Little Flower Basilica for yourself and appreciate its hidden jewels.



**St. Teresa of Jesus**  
Spain, Feast: October 15  
Cross with Red Stone Reliquary  
Contains First-class Relic



## LOVE IS REPAID BY LOVE ALONE

Sister Schodts Reed (1939-2021)

The Little Flower family shares our gratitude for the legacy of the Schodts Family. This year the Schodts family came together to celebrate the life of local philanthropist and business woman Mrs. Sister Schodts Reed, of the Reed Candle Company. The statue of St. Thérèse which graces the entrance to Little Flower Basilica was donated to the Carmelite Fathers by her parents, Mr. and Mrs. David Schodts. It was originally housed at Little Flower School before being moved to its current location.



*Basilica of the  
National Shrine of the  
Little Flower*

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

PERIODICALS  
POSTAGE PAID  
SAN ANTONIO  
TEXAS

# Christmas at the Basilica

## "La Gran Posada"

December 17 at 7 pm

## Christmas Eve Programs

December 24

Christmas Story with Music 4:45 pm

Christmas Vigil Mass 5:30 pm

Choir Christmas Program 7:30 pm

Christmas Eve Vigil Mass 8:30 pm

## Christmas Day Mass

December 25 at 11 am (Bilingual)

Scan the QR Code to plan your visit to the Basilica or  
visit: [littleflowerbasilica.org/visit](https://littleflowerbasilica.org/visit)



Find us online:

   /littleflowerbasilica  /lfbasilica