

APOSTOLATE OF THE LITTLE FLOWER

FRUIT OF THE EARTH, FRUIT OF THE VINE

The Risen Christ
*God's answer to humanity's
questions and longings*

Pentecost
*Humanity called together
in Christ as One Body*

Basilica Art
Collection
*The Heavenly Commissioning
of St. Teresa*



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Thank you for your support!

With your help we raised over \$100,000 towards Basilica Restoration! Thank you for supporting the 2021 Cornerstone of Giving Campaign!

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.

For the latest Restoration update, view page 13.



DEAR FRIENDS,



We pray you are having a most glorious Easter season, filled with light and joy! The event of Christ's resurrection from the dead constitutes the fulfillment of God's eternal plan of redemption (cf. CCC #653). Only in its light the present condition of the world and humanity acquire true meaning and hope. This was the experience of the disciples on the way to Emmaus (Lk 24:13-32), who were crushed by the traumatic event of the Lord's passion and death. The words and presence of the Risen Christ walking with them illuminated what seemed as an absurd tragedy and the end of any hope for God's victory over evil. In the Risen Christ God has revealed his relentless love, mercy, and power, which conquer sin and death precisely at the moment when they seem to have overcome. He is God's answer to humanity's deepest existential questions and longings. Easter reminds us that God is faithful to his promises and his merciful love for us, that he is worthy of trust even in our darkest moments. When we are tempted to despair and give up, we recall Christ risen from the dead, who says to us, as he once said to his disciples, "Peace be with you," as he shows us his glorified wounds (Jn 20: 19-20).

This is precisely why St. Thérèse would exclaim "We can never have too much confidence in the Good God, He is so mighty, so merciful!" Her whole life, witness, and message are founded on the love and mercy that God has manifested to us in Christ, who died and rose from the dead for our redemption. This is the core of the Gospel, the Good News that the world, especially in our times, needs to hear.

With this in mind, here at Little Flower Basilica we have initiated a new lecture series on Carmelite spirituality, beginning this year with our dear patroness, St. Thérèse. We invite you to join us as we learn from the wisdom of this great "little" saint, who, like all of us, experienced very dark moments in her life, and yet remained steadfast, trusting in the love God has bestowed on all of us in his Son risen from the dead.

Fraternally,

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

Rev. Jorge Cabrera, OCD
Superior

CARMELITE SPIRITUALITY

PENTECOST: THE BIRTHDAY OF CATHOLIC-CHRISTIANITY

By Fr. Sam Anthony Morello, OCD

The Easter Solemnity of Pentecost is the Birthday of Catholic-Christianity. The awesome and bitter-sweet Paschal Mystery Celebration is the childbearing of the whole Body of Christ - the Mystical Body of the Lord - the Church.

The Church is born in the Upper Room of the pre-Pentecost Retreat. The ancient biblical expulsion from the Garden of Eden, and then the 'Enduring Epoch of Sin' found in the first chapters of Genesis, all the way through chapter 11 with the Tower of Babel's dispersal of sinful humanity, have now all been reversed. Humanity has been called together in Christ as One Body *whose very soul is none other than the Holy Spirit of the Father and the Son.*

The Holy Spirit consecrates our
Eucharistic Sacrifice at Easter and always.

At Pentecost the Blessed Trinity releases the fullness of revelation, for now the manifestation of the Third Person of the Blessed Trinity has been made, true to the Promises of the Lord of the Paschal Mystery at the Last Supper. For the Lord there said, "Now I am going back to the Father, but I will not leave you orphans." For "another *Paraclete* I will give you; he is the Spirit of Truth" and of Love and Peace and Fortitude of soul, "who will testify to me, as you will testify to me."¹

St. Luke recounts the great theophany of the Spirit's charismatic apparition in the Cenacle of the upper Eucharistic room. The mighty noise of a "strong-driving wind," with "tongues of fire resting on the head of each of the apostles, with Mary the Mother of the Lord, and upon about 120 persons in all."² The mysterious tornadic wind attracted many to the place where the apostles were. The curious crowds were pious pilgrims to Jerusalem because of the old Jewish Feast of Pentecost.

Adolf Adam explains that seven weeks after the feast of unleavened bread (beginning with the



Dove Arch in the High Altar

Louis Rodriguez's design of the altar backdrop is much more elaborate. The beautiful white Carrara marble is embellished with garlands of roses to soften the straight molding along the top of the altar and the round arch above the center. The convex molding of the center arch has deeply incised, "S" curved, dentils above, and below a carving of the dove of heaven, i.e., the Holy Spirit. The white marble dove is highlighted with an inset, dark veined, gold marble background. Fully carved heads of cherubs with uplifted wings are placed upon the top corners of each end of the altar on small rectangles. Angel sentinels, clothed in heavily draped robes, holding lighted tridents, stand at each side upon pillars of large volutes supporting masses of deeply carved roses. A smaller pair of volutes are carved on the top of the altar as if supporting the center arch.

barley harvest) the feast of (seven) weeks was celebrated in thanksgiving for the wheat harvest. Because the old feast was celebrated on the fiftieth day, the feast was given the name Pentecost, i.e., exactly 'the fiftieth day' (cf. Tob 2:1). After the heavy labor of the harvest, the feast of weeks was a joyous one and was celebrated with various sacrifices in the temple (Lev. 23:15-21). Later on, it was associated with the Jewish liturgical recall of the Mosaic Covenant at Sinai and the giving of the ten commandments of the Law - The Torah.³

Now, in the New Testament a new Law is revealed, one that is written on the hearts of the faithful, who from within themselves know the Presence of God and his Law. The apostles expressed themselves with such exuberant- ecstatic speech of divine praise that,

together with the harmless world-wind, they became a spectacle that made them look “drunk with wine” even though it was early in the morning.

Anything but drunk! Rather, they were professing Jesus Christ as both *Jewish Messiah and Son of God*, betrayed by the religious authorities, given over to crucifixion under Pontius Pilate, but now risen from the dead, and pouring out the *Spirit of the End Time* on all to drink in alike. And “*lo and behold,*” as my deceased mother Louise of 102 used to say, “*lo and behold,*” the apostolic preaching from the rooftop reached the ears of the pilgrims, was heard and *understood in the particular language of each foreign pilgrim* in Jerusalem, no matter where he or she came from. An impressive litany of places of origin is given in Acts:

"Parthians, Medes, and Elamites, inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the district of Libya near Cyrene, as well as travelers from Rome, both Jews and converts to Judaism, Cretans and Arabs, yet they all heard the apostles speaking in their own tongues of the mighty works of God!"⁴

You see why scripture scholars say that the Tower of Babel (or 'Babble' as a play on words) was *reversed!* The Christian faith became the *universal language* that can unite the tribes of the earth by the power of the Holy Spirit. (I like to think that beyond music as the universal language, the Holy Spirit has his own music - *unifying faith!*)

Then we have what scholars call the '*Joannine Pentecost,*' every bit as significant as the dramatic-charismatic Pentecost of Acts, but much more low-key. Theologically there is no problem that we have a Pentecost event on the first Easter Sunday evening.

According to biblical theology, with the death and resurrection of Jesus Christ, the Holy Spirit was immediately released for what theologians calls the 'economy of salvation' - the distribution of sanctifying grace to those disposed to faith. *The Holy Spirit of the End Time* was available to humankind immediately upon the Lord's rising from the tomb. On this more sedate occasion, the Risen Lord surprises the apostles locked in the upper room in seclusion from the trauma of the crucifixion and the confusion caused by rumors started by women who claimed angels had spoken to them of the Lord's resurrection.

So, the Risen One “came and stood in the midst of the disciples. He greeted them with the Jewish '*Shalom*' -



Basilica Stained Glass Collection

This window depicts him giving Holy Communion at his first Mass to his mother and his brother, the venerable Francis. St. John received during this Mass a very special grace from God which took from him the ready inclination to sin which all men feel from time to time. The coming of the Holy Spirit in the figure of a dove upon John is, the symbolical representation of this grace. To the left of the picture, St. Teresa and St. John of the Cross are depicted standing on the pinnacle of a mountain, which illustrates their unrivaled authority in the study of prayer and contemplation.

Peace be with you. Then he showed them his wounded hands and side.” Altogether beside themselves, the disciples rejoiced at the sight. Again, the Lord greets them with the salutation of Peace. And again, the Lord **conducts a formal commission:** “As the Father has sent me, so I send you.” And then he *breathed* on them and said: “**Receive the Holy Spirit.** Whose sins you forgive are forgiven them, and whose sins you retain are retained.”⁵

Fr. Roland Faley, TOR, remarks that John, unlike Luke, does not adhere to an extended time-sequence after Easter Day: appearances for some 40 days, the Ascension, and finally Pentecost. For John these are but different aspects of a single transcendent event of

The gifts of the Spirit [are] given for the common good of the church as a body.

With this theological understanding of John's Gospel, we see that the conferral of the Spirit is central to the narrative on Easter Sunday night. Clearly as the *GIFT of the resurrection*, the Spirit conveys peace and reconciliation - i.e., the apostolic power to forgive sins. Here again Fr. Faley writes:

"The power to bind and loose within the church conferred in Mt. 16:19 & 18:18 is here further elaborated in the power to forgive sins. It connotes an authorized act of judgment, here given to the apostles. As the first gift of the Spirit (v.22) it looks to baptism or the first forgiveness, but also includes subsequent pardon for sin in the Christian life. The Catholic Council of Trent (in the 16th C) saw in this text the basis for the church's authority to forgive post-baptismal sins. The act of breathing the Spirit [in this text] evokes the image of God's breathing the spirit into the first man, Adam (Gen. 2:7). Here it is the new life from God that is bestowed in the 'second creation'.⁶

In First Corinthians⁷ Paul speaks as the original biblical theologian of the Mystical Body of Jesus Christ. He learned this mystery first from the confrontational Lord who met him head-on at the Gate of Damascus. Paul tells us about the diversity of the gifts of the Holy Spirit to the members of the Christ's Body. Emphasis is given to the gifts of the Spirit, not as directed to individuals, but given for the common good of the church as a body. This body of the Lord is a living organism in which all members adhere. The gifts are for service! They are the workings of God! It is the spirit that unites all the personal gifts for the good of the whole Body. And the very same Spirit is shared by all believers of diverse ethnic and social backgrounds (v13; Gal 3:28). In the one baptism, all have been given to drink of the one Spirit of God, again the soul of the mystical Body.

The final reflections of Fr. Faley on the Solemnity of Pentecost return to the notion of the spiritual and supernatural Birthday for us all. Pentecost is about New Life. Thus Baptism is Pentecostal! Confirmation in the Spirit is Pentecostal! The Mystical Body of the Lord is Pentecostal.

The Holy Spirit consecrates our Eucharistic Sacrifice at Easter and always. Pentecost set the Church out on the course of its mission. Pentecost gave you and me a direction for our lives in Jesus Christ. Without Pentecost Christ's work would have been incomplete. Because of the gift of the Spirit you and I can call Jesus our *Brother*; and can call God *Abba, our dearest Father!* Pentecost makes divine intimacy possible; it places us squarely within the one Kingdom of Heaven, open to all nations!

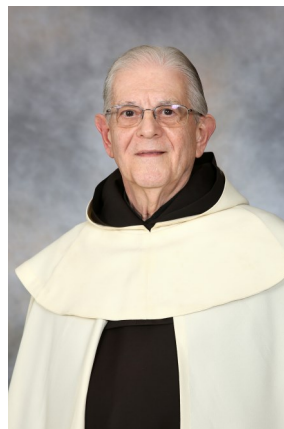
Yet Pentecost is as 'communal' as it is a personal Feast. *We are Church.* And the Church is our *Mother*, says Faley, who accompanies us from the cradle to the grave.⁸

With Pope Francis we need to make the Church as welcoming as we possibly can to all people. We need to first address enemies in reconciliation, and then others outside our comfort zone! No longer should we really see even serious differences as a threat. It is ideal and very wise in the Spirit to grow easy with discomfort. In Christ we are *open to all*, yet *without discounting* Evangelical values or the Natural Law so dear to Mother Church. It is precisely our Spirit-filled-values that make us "all things to all people". With the gentleness of Jesus, we show the compassion of the Father to the least of humanity, for all without exception are called to the one Body of Jesus Christ in the Holy Spirit that makes us One. Amen and Alleluia!



Tomb Chapel of St. Thérèse

Following the theme of the Holy Spirit throughout the Basilica, a dove can be found above the Tomb Chapel of St. Thérèse, echoing the dove found in the Chapel of Lisieux.



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.

1 Gospel of John, Chps. 14-16

2 Acts of the Apostles, 2:1-11

3 Adolf Adam, *The Liturgical Year* (The Liturgical Press Collegeville, 1990) p. 11

4 Acts of the Apostles, 2: 9-12

5 Gospel of John, 20: 19-23

6 Roland J. Faley, *Footprints on the Mountain: Preaching and Teaching the Sunday Readings* (Paulist Press, 1994) p. 297

7 1 Corinthians, 12

8 Roland J. Faley, *Footprints on the Mountain: Preaching and Teaching the Sunday Readings* (Paulist Press, 1994) p. 370-377

DELIVERED FROM EVIL:

Called to Carmel and Empathy

By Elizabeth Ogilvie, OCDS

*“The Lord upholds the widow and orphan,
but thwarts the path of the wicked.”*

Psalm 146

Unless you have experienced violent crime or terrorism first hand, you can imagine only so far what it must be like, and certainly for the most sensitive soul this imagining is an opportunity for deep empathy.

It was 2:15 pm on Thursday June 16, 1977 as my Daddy drove up to the gate of our home for his lunch break when I (aged 12), my brother (aged 6) and my Mummy witnessed his coldblooded murder at the hands of contracted gunmen. My two older siblings were spared this visual horror but the entire family – immediate and extended – were victims of this violent crime. Daddy’s murder was the end result of numerous death threats after he discovered the blatant misuse of public funds traced back to high-ranking politicians – Daddy was a civil servant not a politician. This assassination was the beginning of a new reality for my once crime-free nation of Jamaica. Political corruption now had the power to inflict terror and death on innocent citizens.

Within two months my family of six became a family of three as my older siblings were sent abroad to university, leaving the three witnesses ill prepared to comfort one another. Mummy was administered doses of Valium on a daily basis for over a year to keep her from feeling (lest she harm herself). She shrank in size to a mere shadow of her former self, losing one third of her body weight. She even lost belief in God. But a priest – whom we did not know – came to the aid of this widow and guided her back to Faith under very trying circumstances.

Over the next three years most of my relatives, several neighbors, and countless friends at school and church left the island. My life’s social structure crumbled. Always an introverted person, I retreated even deeper into myself, and for the next two decades, drifted spiritually. Although I was never angry with God or blamed Him or lost belief in Him, I never really understood how God fit into the reality of this

part of my life. No one offered guidance on this subject – how to deal with the black chasm of grief that engulfed my soul – for it seemed everyone I knew was in some way traumatized by the event. Of course everyone was kind and sympathetic, but one by one they were leaving the country in fear of their lives. I left in 1983, becoming one more of the now million+ that make up the Jamaican diaspora.

*“In the tender compassion of Our God,
the dawn from on high shall break
upon us, to shine on those who dwell in
darkness and the shadow of death, and
to guide our feet into the way of peace.”*

The Benedictus

In the year 2000, twenty-three years after Daddy’s death, help came for me in the most unspectacular and gentle way. In a determined desire to understand my Catholic faith, to let go of the grief and to find out God’s will for me, things started to fall into place. I even found my way to Carmel as a result. Now in order to arrive at the point for sharing this part of my life and why I feel I have something to say in response to the fear-filled times we live in, I will move on.



Basilica Stained Glass Collection
Located in the Tomb Chapel of St. Thérèse

It is the wounded and harshly afflicted in their profound poverty of spirit whom God values in a special way...



Holy Doors During the Jubilee Year of Mercy (2015)

My reason for sharing this very personal history is to make a plea on behalf of the injured, those victims on whom extreme violence and terror is inflicted and for whom – quite often – many do not know how to respond outside of natural human pity. The evil-doers do tend to get more media coverage and petition time in many Christian prayers. Still, it is the wounded and harshly afflicted in their profound poverty of spirit whom God values in a special way and who we cannot forget if we are to practice the works of Mercy. In praying that God deliver us from evil, might we not look at the petition of the Our Father to “Lead us not into temptation” as a plea that we are not left without help in time of temptation, or that we might not be tempted beyond endurance? I hope it is not wrong to say that our prayers of empathy for victims of violent crime include their need to receive the grace not to fall into the temptation to seek revenge and retribution.

We should pray in earnest that their hearts not be disfigured by bitterness, especially if we are unable to reach out to them in person. I know from personal experience how easily fear and loathing is engendered in a heart left to wallow and fester in its own pain. When I look back at the blackness I lived in for a quarter century, I know it was God’s grace that kept me from taking up permanent residence in the camp of human vengeance. I may never know whose compassionate or empathetic prayers assisted me – it may have been the prayers of only a few people.

My emphasis is on empathy instead of pity or even sympathy. I feel this is something the Carmelite vocation requires of us. Although I received much pity after Daddy’s death, I believe compassion and empathy are more pertinent requirements. When we make our Profession as Carmelite Seculars, we promise to tend towards evangelical perfection “in the spirit of the Beatitudes” as a way to bring about God’s Kingdom. In that light – Blessed are the poor in spirit, those who mourn, those persecuted – it is the weak and vulnerable whom God will raise up to witness to His Mercy. I am convinced an empathetic heart is one capable of great compassion and one from which much can be accomplished according to our God-given talent, personality, social stature, or lack thereof. Maybe what I am saying – badly – is that we must extend mercy, justice, and peace in purity of heart (in living the spirit of the Beatitudes) to victims of terror and violence – which of course includes the perpetrators caught in their own darkness.

Do we have empathetic hearts, hearts able to enter into the feelings of others? Are we actively cultivating hearts that can do this? We might examine our own level of compassion for the plight of human beings who are currently displaced by violence and terrorism. What is our attitude toward those who need help? Writing about this makes me examine my own level of empathy and compassion, for our Promise requires a more dedicated level of serving the Church and mankind.

Empathy... is something the Carmelite vocation requires of us.

The Discalced Carmelite Secular Order is where God knew I would feel at home, resolving my status as a national and spiritual immigrant after decades of never feeling at home anywhere. But we must have continual human and spiritual development. Let us encourage one another in finding ways to bring about God's Kingdom and Mercy – and overcome fear and loathing, which offer no solutions.

Post Script:

Edward Ogilvie (Daddy) was intelligent, affable, a peace maker, patient to a fault, compassionate, and educated as both an electrical and civil engineer. Above all, he was the most beloved person I have ever known. One reason so many were traumatized by his assassination was because of his remarkable goodness and integrity as a human being. Here is an example of what he was like: One Sunday afternoon a poor man knocked at the

gate, and as Daddy went to speak to him, the man fainted – he was so hungry. Daddy picked him up and carried him to the verandah, revived him, and gave him food and drink. My alarmed mother asked, “What if he dies?” Daddy replied, “Then I will take care of it.” Of his four children, I am the one who least resembles him in character and talents but if you ask my siblings, mother or any of my numerous cousins and relatives which of his children loved him the most they would all answer without hesitation...Elizabeth.



Elizabeth Ogilvie, OCDS was born and raised in Jamaica, she emigrated to the USA in 1983. Cathleen Medwick's book 'Teresa of Avila: The Progress of a Soul' set her on a path towards the Discalced Carmelite Order and she was professed in 2009. She's married and enjoys singing, gardening, cooking, sewing, reading, and writing poetry.

EASTER LILIES

By Hannah De Lisser, OCDS

Ah. Such joy! Strewn across the sanctuary!
White lilies, blaring their trumpets in
a brilliant white chorus; continuing
for days and then into weeks.

Now their nodding drooping heads are
covered with quantities of bright yellow
pollen. And having spent their beauty
and mingled their fragrance with the
sacred incense, they were sent forth.

Dismissed, to line the walkway up to
the church—an honour guard of
curious sentries—with strong stems and
robust green leaves raised high.

One by one they depart, in the arms
of the faithful, perhaps to be planted
in a garden amidst later blooming
companions who, upon seeing such
stalwart witnesses will rise up and finish
the Paschal Tide... in like form.



Basilica Mosaic Collection

Located in the Tomb Chapel of St. Thérèse

ILLUMINATING THE BASILICA

THE HEAVENLY COMMISSIONING OF ST. TERESA

A New Addition to the Basilica Art Collection

The Basilica of the National Shrine of the Little Flower is pleased to announce a new addition to the Basilica's prized art collection. On March 12 of this year, to mark the occasion of the 400th anniversary of the canonization of St. Teresa of Jesus, Fr. Gregory Ross, OCD, pastor and rector, blessed and dedicated *The Heavenly Commissioning of St. Teresa*.

The *Commissioning* painting came to Little Flower Basilica from philanthropist and devotee of St. Thérèse Sally Drinkhouse. As a lover of antiques and the arts, Ms. Drinkhouse first purchased the *Commissioning* at auction, originally housing it at Our Lady of Peace Prayer Chapel, a chapel constructed by Ms. Drinkhouse as a gift to her mother. In seeking a new home for the piece after the closing of the chapel, Ms. Drinkhouse approached Fr. Gregory about donating the *Commissioning* to Little Flower Basilica. That this should occur during such a significant year in the history of our Holy Mother, St. Teresa, is surely a blessing of the highest order.

The addition of this work to the Basilica Art Collection serves to highlight the importance of St. Teresa of Jesus to the history of the Carmelite Order and the Church as a whole.

The *Commissioning* is truly a massive work, easily matching the *Apotheosis* Celine painting which stands at ten-feet tall. In selecting a place to hang the work, it was naturally suggested that it share a space with the *Apotheosis*. Preparations were quickly made so that we here at the Basilica could take advantage of such fortuitous timing as St. Teresa's anniversary.

Though initially believing the Carmelite nun depicted was St. Thérèse, further investigation revealed the painting's ties to the works of St. Teresa of Jesus: The *Commissioning* brings to life one of St. Teresa's visions as described in *The Book of her Life* in which Teresa is visited by the



Fr. Gregory Ross, OCD, & Sally Drinkhouse at the dedication of
The Heavenly Commissioning of St. Teresa

Virgin Mary and St. Joseph and gifted with a jeweled cross along with their assurance of her success in founding her new monastery.

The dedication ceremony took place Saturday, March 12 after the daily Mass. Visitors and parishioners, along with Ms. Drinkhouse and several of the Discalced Carmelite friars, were in attendance at the event in the undercroft to see the *Commissioning* in its new niche within the Basilica.

The ceremony began with Fr. Gregory welcoming the crowd and explaining the history of the gift and the image depicted therein. Following the blessing and unveiling, guests were invited to pray together St. Teresa's *Nada te Turbe* which was gifted to them on the reverse of a special prayer card created to mark the occasion. A small reception sponsored by the Basilica's *Cofradía de Nuestra Señora de la Virgen del Carmen* concluded the event, allowing attendees to mingle and admire the painting.

Since placing the *Commissioning* in the portion of the undercroft which formerly housed the *Apotheosis* alone, the space has been informally referred to as the "Hall of Doctors," referring to both Thérèse and Teresa's roles as Doctors of the Church. The addition of this work to the Basilica Art Collection serves to highlight the importance of St. Teresa of Jesus to the history of the Carmelite Order and the Church as a whole. The rich history of the Discalced Carmelite order is

shared in many aspects of Little Flower Basilica in its function as a center for Carmelite Spirituality.

With public events again being available, we are excited to encourage pilgrims to visit us for a tour or other occasion to catch a glimpse of this wonderful work of art. *The Heavenly Commissioning of St. Teresa* can be seen every day during the regular operating hours of the Basilica of the National Shrine of the Little Flower.

For the latest updates about events like these, subscribe to the Little Flower Basilica E-Newsletter by visiting our website!

To plan your pilgrimage to Little Flower Basilica, visit us at: littleflowerbasilica.org/visit



An excerpt from the scene depicted in *The Heavenly Commissioning of St. Teresa*

I saw our Lady on my right hand, and my father St. Joseph on my left... our Lady seemed at once to take me by both hands. She said that I pleased her very much by being devout to the glorious St. Joseph; that I might rely on it my desires about the monastery were accomplished, and that our Lord and they too would be greatly honoured in it; that I was to be afraid of no failure whatever... She then seemed to throw around my neck a most splendid necklace of gold, from which hung a cross of great value. The stones and gold were so different from any in this world, that there is nothing wherewith to compare them. The beauty of them is such as can be conceived by no imagination . . . in comparison with which all the splendours of earth, so to say, are a daubing of soot. This beauty, which I saw in our Lady, was exceedingly grand, though I did not trace it in any particular feature, but rather in the whole form of her face. She was clothed in white and her garments shone with excessive lustre that was not dazzling, but soft. I did not see St. Joseph so distinctly, though I saw clearly that he was there...¹



¹The Life of St. Teresa of Jesus of The Order of Our Lady of Carmel Chapter 33, Paragraph 16, catholicspiritualdirection.org/lifeofteresa.pdf

ON THE COVER

Fruit of the Earth, Fruit of the Vine



Basilica of the National Shrine of the Little Flower
Mosaic Collection: "Wheat & Grapes"

"You returned to your realm of light, and still remain hidden here to nourish us, in our vale of tears, with Holy Communion." -St. Thérèse

The Easter season is upon us and with it comes another issue of the Apostolate of the Little Flower magazine. To grace the cover of this issue we have chosen the rather unassuming mosaic that guards the right side of the entrance to the sanctuary. A near mirror image of this mosaic flanks the opposite side.

This demure study of wheat and grapes superimposed on a background of gold tesserae seems almost out of place amidst its fellows which depict important people and events in the life of the Church. The symbolism, though, of this fruit of the earth and vine is some of the most poignant. It is through this gateway that our gifts are given to be transformed.

During the consecration, that which enters as mere bread and wine becomes the Body, Blood, Soul, and Divinity of Christ. The grapes and wine so become an emblem of the Eucharist. The wheat represents the Host, as one of its key ingredients, while the wine made from grapes will eventually fill the Chalice as Christ's Blood.

Looking more deeply at the elements here portrayed, one notes that not only is the Eucharist present, but also the Trinity. As we observe the three leaves on the vine accompanied by the three ears of wheat, this allusion is easy to see. Even the highlights on the grape leaves are three bright spots of orange tile.

Extending our gaze above the mosaic proper and onto the marble in which it rests, one observes above the wheat and grapes that the Trinity is echoed again in the marble relief of three roses surrounded by leaves in similar clusters of three. It is with the clusters of rose leaves, however, that the number again changes. Instead of three stems of leaves, we have only two. In their own way they also mirror the image below: Two clusters of leaves above the two elements of wheat and grapes. Small details such as these can be found everywhere in the artistry that adorns Little Flower Basilica. We invite you to explore during your next visit and see what other examples you can find.

RESTORATION OF SAN ANTONIO'S BASILICA

Dear Friends of Little Flower Basilica,

Greetings in our Lord Jesus Christ!

Thank you for your continued support of our Basilica Restoration Project. With your generous response to the 2021 Cornerstone of Giving appeal we have received well over \$100,000 towards beginning the design phase. God bless you for your very charitable response.

In addition to our appeals, we continue to lay the groundwork for the restoration of our beloved basilica in a variety of ways. If you recall, the friars have solidified a master plan and envisioned a beautiful campus that will accentuate the strengths of our historical Basilica and monastery.

Douglas Architects has since developed a “30% schematic design” which takes the vision of the master plan and shows how the plan will be realized engineering-wise. This has been passed on to construction companies who, with this design in their hands, have been able to calculate the costs of realizing our master plan.

Most recently we have produced an economic impact study in collaboration with Rise360, a Dallas-based consulting firm. Funded by a grant, this economic impact study will demonstrate to major investors that the presence of the Basilica and its community benefits our area not only spiritually, but also economically.

Please continue to pray that Our Lord bless our efforts of restoration. May he be pleased to grant fruitfulness to our efforts, that the Basilica of the National Shrine of the Little Flower continue to be a place where all may come to know and love him in the spirit of St. Thérèse.

Fraternally in Christ,

Fr. Gregory Ross, OCD

Fr. Gregory Ross, OCD
Pastor and Rector



To learn more about the Restoration Project
contact executive director, 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.

Support the Restoration
Project by scanning the
QR code or visiting
littleflowerbasilica.org/restoration



SEMI-PROVINCE OF ST. THÉRÈSE

SO ... JUST WHAT IS A SEMI-PROVINCE?

As you may have noticed, in many places what used to read Province of St. Thérèse is now reading Semi-Province. To allay confusion, here is a short explanation on the meaning of this change in our circumscription.

A circumscription is any 'territory' that is being ministered by the friars, such as a 'mission' or a territory that is directly overseen by our Father General and the Definitory. So – our territory' (circumscription) with the convocation of our 2020 Chapter was changed in status from 'province' to 'semi-province.' Why and what does this mean?



"This is my resting place forever; here I will dwell, for I desire it."
Psalm 131:14

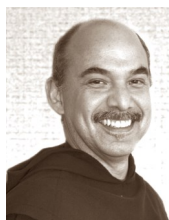
Monasteries in the Semi-Province of St. Thérèse have this Psalm hung over the entrance to see everyday upon entering the cloister. The Psalm refers to the vocation the friars have chosen, answering the call to dwell in the house of the Lord.

As the Order grew over the centuries, there was a process by which a territory was established and achieved its own administrative responsibilities; it would no longer be 'dependent' on the 'founding' province (in our case the Province of Aragon-Valencia). Well – there was a process for growth, but there never was an administrative/juridical process for provinces that were reducing in number of members, as is in our case.

When there is a General Chapter, a convocation of all of the Provincials of the world called together to elect our Father

General, each Province sends two voting representatives. But as there has been a reduction in vocations within our Order, it wasn't seen as 'right' for a province of 200 friars to send 2 voting members and be on equal footing (in terms of voting power) with a province that only had 30 friars. So, Father General and his Council began to investigate the possibility of 'reducing' the status of different territories to better reflect their membership and their voting power in the larger context of the Order at the international level.

In our situation, a territory with 15 or so members is then reduced to the status of a semi-province. Administratively the only thing that changes is that instead of there being a Provincial with four Councilors, there is the Provincial and two Councilors. Everything else stays very much the same in terms of relationships with dioceses and the center of the Order itself. It does not really affect our administrative responsibilities and is really about our degree of participation on the international level within the world-wide context of the Order of Discalced Carmelites.



Fr. Stephen Sanchez, OCD earned a B.A. from St. Mary's University, a Master of Divinity from Oblate School of Theology, & studied St. Teresa of Avila & St. John of the Cross in Avila, Spain. Ordained at the Basilica in 1992, he currently serves as OCDS Provincial Vicar.

St. Thérèse Semi-Province Needs Your Help!

Your gift today helps us provide loving care for our older members as we continue to serve you in our apostolic work.

Support our friars in their lifelong process of ongoing formation of their human, intellectual, pastoral, and spiritual development so they can provide the best possible service to the people of God.

Scan now to donate or visit
carmelitefriarsocd.org/donate



SPIRITUALITY PROGRAMS AT THE BASILICA

INTRODUCING THE LITTLE FLOWER LECTURE SERIES

This year's talks will focus on St. Thérèse to commemorate the several important anniversaries which are quickly approaching: October 19th will mark the 25th anniversary of Thérèse's proclamation as a Doctor of the Church and January 2, 2023 will mark the 150th anniversary of her birth, a milestone which has led to Thérèse being honored during the 2022-2023 UNESCO biennial for her works and message of peace and love.



The Discalced Carmelite Fathers of San Antonio invite you to learn more of St. Thérèse's message with:

St. Thérèse and the Abandonment of Perfectionism (May 17 or 21): An examination of some of the religious and cultural distortions that Thérèse overcame on her journey to God's mercy, by Fr. Stephen Sanchez, OCD

St. Thérèse and Childlike Devotion to Mary (July 19 or 21): St. Thérèse's devotion to the Blessed Mother and principles about proper Marian devotion drawn from her works, by Fr. John Magdalene Suenram, OCD

St. Thérèse and Holiness through Struggles (September 13): What the Little Flower can teach us about life, suffering, and faith, by Bishop Gary Janak, LPC-S

St. Thérèse's Way of Love over Fear (September 17): In remarkable contrast to the spiritual walk of other saints and doctors, in St. Thérèse, we see how "perfect love banishes fear," by Joshua Clemmons, M.A.

Learn more and Register for a Lecture at littleflowerbasilica.org/lectures

CONTINUING THE CARMELITE WORKSHOPS

The evangelization team of the San Antonio OCDS is returning to Little Flower Basilica with a series of Workshops as part of the Basilica Spirituality Programs. The primary apostolate of the OCDS canonical community is to share Carmelite spirituality with others.

In collaboration with the Discalced Carmelite friars, the OCDS serve at the Basilica offering evangelization of the Carmelite charism (prayer, silence, solitude, zeal for the Church) and promoting instruction in Carmelite spirituality.

Learn more and Register for a Workshop at littleflowerbasilica.org/workshops

The 2022 Workshop schedule is as follows:

Learning the Liturgy of the Hours (June 11)

Foundations of Prayer (August 13)

Lectio Divina (October 22)



From left: Jane Bernal and Anna Peterson, OCDS presenting a workshop on Lectio Divina



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

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*Basilica of the
National Shrine of
the Little Flower*

Basilica Heritage Tours

Join us for a Basilica Heritage Tour!
1-3pm on the following dates:

- ♦ May 21
- ♦ July 9
- ♦ September 24
- ♦ November 12

In partnership with the OCDS of San Antonio, these tours offer visitors an opportunity to learn about the history of Little Flower Basilica and the lives of our Discalced Carmelite saints as depicted through the Stained Glass Collection of the Basilica of the National Shrine of the Little Flower.

