

APOSTOLATE OF THE LITTLE FLOWER

THÉRÈSE'S APPRECIATION FOR THE EUCHARIST



A Story of Love

*“A luminous comment
on the Gospel
lived to the full.”*

Openness to Vocation

*Parents “more
worthy of Heaven
than of earth.”*

Basilica Pilgrims

*Exploring the Basilica’s
Place in the History of
Carmel*

The *Apostolate of the Little Flower* (ISSN 1049-9520) is a non-profit ministry published quarterly by the Discalced Carmelite Fathers of San Antonio, Province of St. Thérèse.

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Thank you to all contributors for volunteering their services.

Guidelines to submit articles to the Apostolate can be found on our website at:
littleflowerbasilica.org/apostolate

Unsigned articles are attributable to the editor.

Periodicals postage paid at San Antonio, TX 78201.

Postmaster:
Send address changes to
824 Kentucky Ave.
San Antonio, Texas 78201

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Little Flower Lectures and Carmelite Workshops

St. Thérèse's Way of Love over Fear with Joshua Clemmons, MA (September 17)

In remarkable contrast to the spiritual walk of other saints and doctors, in St. Thérèse, we see how "perfect love banishes fear."



St. Thérèse & Holiness through Struggles with Bishop Gary Janak (October 8)

What the Little Flower can teach us about life, suffering, and faith.

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

Lectio Divina in the Teresian Spirit of Prayer with San Antonio OCDS (October 11)

Inspired by the writings of St. Teresa of Avila, we will examine and practice Lectio Divina in the spirit of Teresian prayer.

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

DEAR FRIENDS,



On January 2nd, 1873 a baby girl who was later named Marie-Françoise-Thérèse Martin Guerin saw the light of day for the first time. No one knew it then, but her life would become the setting where God would manifest an outstanding work of his grace. In this new born life he would show what the complete possession of his love over a human heart would look like. Thus, the life of the future St. Thérèse of the Child Jesus and the Holy Face would become, in the words of Pope Emeritus Benedict XVI, “a luminous comment on the Gospel lived to the full”¹, in other words, a story of Love. St. Thérèse herself bears witness to this in her autobiography: “Your Love has gone before me, and it has grown with me, and now it is an abyss whose depths I cannot fathom.”²

This Love that captivated Thérèse’s heart was never an abstract reality, but an incarnate one, a Love with a face and a name: Jesus Christ.³ This love story was not lived exclusively between Jesus and Thérèse either, but overflowed into the whole Church. Thus, it was her burning desire to bring as many others as possible into the Heart of Christ, a desire that would make her exclaim: “O Jesus! Why can’t I tell all little souls how unspeakable is Your condescension? I beg You to cast Your Divine Glance upon a great number of little souls. I beg You to choose a legion of little Victims worthy of Your LOVE!”⁴

Next year we will celebrate 150 years of the birth of this great little saint, 150 years of the beginning of this love story, of a life consumed by the love of God and for the good of the Church. This life lasted on this earth 24 years, 7 months and 28 days, but continues bearing fruit in eternity by drawing countless people to Christ. The 150th birthday of the youngest Doctor of the Church will be celebrated at her Basilica throughout 2023. We invite you to be attentive to the different upcoming events and join us in praising God for the wonders he worked in his beloved servant and the graces he is still granting us through her example, teachings, and intercession.

Fraternally,

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

Rev. Jorge María Cabrera de la Eucaristía, OCD
Superior

CARMELITE SPIRITUALITY

PARENTS “MORE WORTHY OF HEAVEN THAN OF EARTH.”¹

By Br. Vladimir Guadalupe of Sts. Louis & Zélie, OCD

One of my favorite parts of being assigned to live and serve at the Little Flower Basilica is the numerous stories people share with me about St. Thérèse. Some share how they “met” the Little Flower, while many others share the stories of miracles they have experienced through her intercession – the many roses she has let shower upon earth.

I met St. Thérèse when I was in college. One summer, a friend gave me a book entitled *Maurice and Thérèse: The Story of a Love*. This book is a collection of letters (with some commentary) between St. Thérèse and a seminarian named Maurice. The beautiful relationship they shared and the way that St. Thérèse supported this seminarian with her words and (most importantly) her prayers inspired me to ask St. Thérèse to become the patroness of my vocation – I entrusted the task of praying for my vocation to our Little Flower. At this time, I did not know that she had a shrine

here in San Antonio, nor did I make the connection between her and the Discalced Carmelite Order that she belonged to. She would eventually lead me to both the Basilica and to the friars.

She would also lead me to meet two very special people in her life: her mother and father, Sts. Louis and Zélie Martin. I met her parents in October 2015 on the day they were canonized. That day, the Basilica hosted a special Mass to celebrate the momentous occasion. They were the first married couple (non-martyrs) canonized together in the history of the Church. This took place on October 19, 2015, which is the same date (25 years ago this year, on October 19, 1997) that their daughter, St. Thérèse, was proclaimed a Doctor of the Church. My devotion to these saints and to praying for married couples would eventually lead me to requesting the taking of their names for my religious title.



Artist Depiction of the Martin Family

For those not familiar with the lives of Sts. Louis and Zélie, these saints did not originally intend to serve God as married people. Both attempted to enter religious life and both were rejected. Louis became a watchmaker and Zélie learned the trade of lacemaking. They would eventually meet and be married on July 13, 1858 in Alençon, France. They would have nine children, four of whom would die as infants or small children. The five who survived to adulthood would all enter religious life, four of them joining the Discalced Carmelite monastery in Lisieux, including St. Thérèse. At the age of 45, when Thérèse was four years old, Zélie would die from breast cancer. The family would then move to Lisieux, France to be near the rest of Zélie's family. After suffering from strokes and cerebral arteriosclerosis, Louis was placed in a mental hospital for three years. When he was able to return home, his daughter Céline (the only to have not yet entered the convent) cared for him until he died at the age of 70.

What can we learn from these great saints?

First, that *God is to be first in all things*. Both Sunday and daily Mass were essential parts of the daily life of the Martin household. Spiritual reading, celebrating various feast days, pilgrimages, and participation in parish organizations (such as Nocturnal Adoration or the Catholic Circle) were all embedded in the daily life of Sts. Louis and Zélie, a life that they shared with their daughters. Today, there is the frequent temptation to disobey God's command to "keep holy the Sabbath" – many use Sunday to work, catch up on homework, or do other unnecessary work. A number of friends and acquaintances of St. Louis encouraged him to open his watchmaking business on Sundays, pointing out the great profit that could be made (many others were opening their businesses – why shouldn't he?). However, he refused and chose to keep God first by honoring the day of rest. Sts. Louis and Zélie put God first and chose to instead rely on His Providence. When looking at other Carmelite saints, we sometimes have trouble relating to them and the seemingly miraculous things that happened in their spiritual life (visions, levitations, etc.). The decisions and actions made by Sts. Louis and Zélie as regarded their faith life were *not* miraculous – they are completely possible and entirely doable.

Second, we learn from these saints that *trusting in God completely* and *being upset when tragedy occurs* are not mutually exclusive. As mentioned

earlier, out of the nine children that Sts. Louis and Zélie would have, four of them would die as infants and children (as an aside, in the United States, October is also dedicated to Infant Loss Awareness; it is becoming more common that Sts. Louis and Zélie are invoked for those who have suffered miscarriage, stillbirth, or the loss of a child). By September 1868, Zélie had dealt with the loss of two of her sons and her father, losing one of her sons and her father within a week of each other. In the letters she writes we can see the deep trust she had in God, while still mourning these profound losses. She writes in a letter to her sister-in-law:

I walked along a path I had taken five weeks ago with my little baby and my father. I couldn't tell you all I was feeling. I didn't pay attention to anything happening around me. I looked at the places where my father had sat, and I stood there, almost without thinking. Never in my life had I felt such heartache. When I arrived home, I couldn't eat. It seemed as if I would now be indifferent to any misfortune that happened to me. (CF 39)²

In 1869, Zélie was pregnant with Céline, her seventh child. Writing again to her sister-in-law,

So, you can't imagine how frightened I am of the future, about this little person that I'm expecting. It seems to me that the fate of the last two children will be his fate, and it's a never-ending nightmare for me.... This morning, during Mass, I had such dark thoughts about this that I was very deeply moved. The best thing to do is to put everything in the hands of God and await the outcome in peace and abandonment to His will. That's what I'm going to try very hard to do. (CF 46)³

Then, in October 1871, Zélie's sister-in-law gave birth to their first son. The boy was stillborn. Zélie, being no stranger to this kind of suffering at this point, wrote to her sister-in-law:

When I closed the eyes of my dear little children and when I buried them, I felt great pain, but it was always with resignation. I didn't regret the sorrows and the problems that I had endured for them. Several people said to me, "It would be much better never to have had them." I can't bear that kind of talk. I don't think the sorrows and problems could be weighed against the eternal happiness of my children. So they weren't lost forever. Life is short and full of misery. We'll see them again in Heaven. (CF 72)⁴



Basilica Stained Glass Collection: St. Thérèse and her mothers, St. Zélie and Mary, Mother of God.

St. Zélie shares with us both her profound sorrow and her profound trust.

Finally, we can learn from Sts. Louis and Zélie how to *create an environment of openness to vocation*. When I meet someone who is trying to discern God's will for them, especially in terms of discovering and following their vocation, I always recommend that they seek the intercession of Sts. Louis and Zélie, regardless of whether they are discerning or leaning towards marriage, religious life, or priesthood. As mentioned earlier, all five of the daughters who survived to adulthood became nuns. However, this was not due to the initiative or urging of their parents (although all of her daughters becoming Carmelites was a secret desire of Zélie's, one which she would not live to witness). In fact, when one of the daughters would express an interest in religious life, the parents would make certain not to make too big of a deal of it to ensure that the daughters were joining the convent because they were called, and not simply because it seemed to please the parents. They also supported their daughters in their other hobbies and ventures, such as Céline's artistic talents. Rather, the parents of St. Thérèse created an *environment* in their home in which the daughters could encounter Him who is Love, and respond to a call from Him; it became

natural to choose to enter the religious life, to accept Christ's invitation to become His spouse. The parents lived their faith not just in their individual lives, but together and with their children. People who are discerning their vocation can work to create this "environment" in their own lives, and those who have already made a life commitment in their vocation (married or celibate) can follow the example of Sts. Louis and Zélie and help to create that for others (such as for their children or the people they serve).



Basilica Stained Glass Collection: St. Thérèse and her father, St. Louis.

This upcoming January we will celebrate the 150th anniversary of the birth of St. Thérèse – it is the Little Flower's 150th birthday! We would not have the Little Flower without her parents. Let us give thanks to God for the gift of St. Thérèse and for the gift of the holy marriage of Sts. Louis and Zélie Martin.



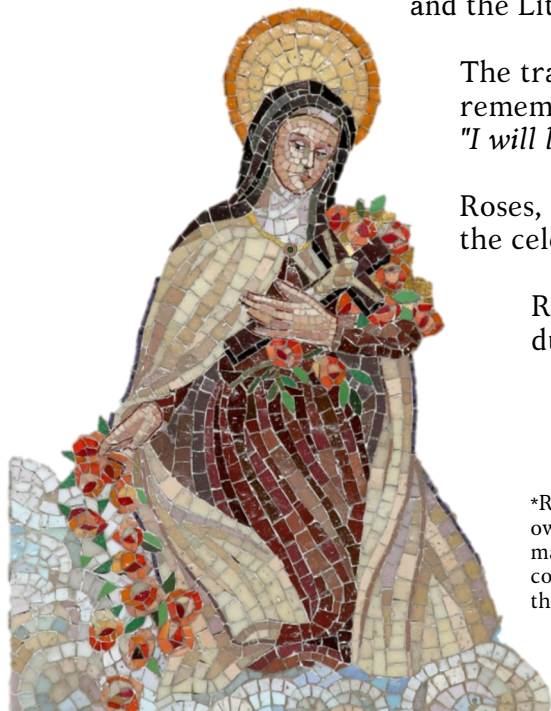
Br. Vladimir Guadalupe of Sts. Louis & Zélie, OCD, was born in Oceanside, CA. Most of his family lives near Austin, TX, but he came to San Antonio for college, earning a degree in social work from Our Lady of the Lake University. It was while studying there that he first visited the Basilica and met the Friars. He recently completed his novitiate at Holy Hill in Wisconsin and made his first profession of vows in June of 2021. He is continuing his formation this year as part of the San Antonio community.

Solemnity of St. Thérèse at Little Flower Basilica

Solemn Mass of Roses: October 1

The Basilica of the National Shrine of the Little Flower & Our Lady of Mt. Carmel and St. Thérèse Parish is commemorating the Feast Day of St. Thérèse of the Child Jesus and the Holy Face on Saturday, October 1 at 5:30pm. Reception to follow.

The Solemn Mass of Roses is a traditional liturgical celebration is hosted annually by the Discalced Carmelite Fathers of San Antonio and the Little Flower Parish community.



The traditional shower of rose petals during the mass is in remembrance of St. Thérèse's promise:

"I will let fall from heaven... a shower of roses."

Roses, blessed by the archbishop, are distributed to participants after the celebration.

Relics of the saint will be exposed in the Tomb Chapel for the duration of the novena Masses and the Feast Day celebration.

*Red-Letter Days are celebrated at major and minor Basilicas, one of which is our very own Little Flower Basilica. The faithful who devoutly attend Mass at Little Flower Basilica may obtain a plenary indulgence under the conditions that they also make sacramental confession, receive Eucharistic Communion during the Mass, and pray for the intentions of the Supreme Pontiff (Pope Francis).

Prayer for Priests, Prayed Daily by St. Thérèse

O Almighty Eternal God, Look upon the face of Thy Christ, and for the love of Him, Who is the Eternal High Priest, have pity on Thy priests. Remember, O most compassionate God, that they are but weak and frail human beings. Stir up in them the grace of their vocation which is in them by the imposition of the Bishop's hands. Keep them close to Thee, lest the enemy prevail against them, so that they may never do anything in the slightest degree unworthy of their sublime vocation.

O Jesus, I pray to Thee, for Thy faithful and fervent priests; for Thy unfaithful and tepid priests; for Thy priests laboring at home or abroad in distant mission fields; for Thy tempted priests, for Thy lonely and desolate priests; for Thy young priests; for Thy aged priests; for Thy sick priests; for Thy dying priests; for the souls of Thy priests in purgatory.

But above all, I commend to Thee the priests dearest to me: the priest who baptized me; the priests who absolved me from my sins; the priests at whose Masses I assisted and who gave me Thy Body and Blood in Holy Communion; the priests who taught and instructed me or helped and encouraged me; all the priests to whom I am indebted in any other way, particularly [name a particular priest of your choosing here]. O Jesus, keep them all close to Thy heart, and bless them abundantly in time and in eternity.

Amen.



ILLUMINATING THE BASILICA

EXPERIENCE CARMEL THROUGH LITTLE FLOWER

Tours at the Basilica

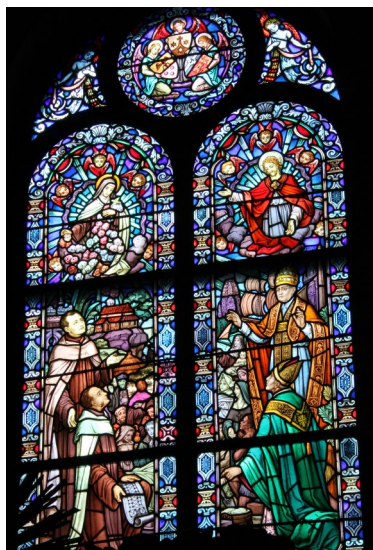
In many respects the world has moved on from the 'pandemic' mentality which for all of 2020 and much of 2021 was all too prevalent in disrupting day-to-day life. Now, half-way through 2022, though some vestiges of the stress and fear induced by the coronavirus remain, we begin to struggle with settling back into once familiar routines. Fortunately for visitors to Little Flower Basilica, the closures, many of which have now ended, have allowed us a chance to reflect on how to grow our Basilica Programs to best serve the Little Flower Family and beyond.

The introduction of the Little Flower Lecture Series in addition to the return of the Spirituality Workshops have allowed us to invite new audiences to explore the beauty of Carmel. Similarly, the return of public gatherings has allowed the Basilica to once again play host to musical groups like *Musica Sacra San Antonio*, a non-profit choral group which performs works of sacred music.

Of these developments, however, one that inspires us as to people's resilience is the resurgence of requests for tours of the Basilica. Since the beginning of the year Little Flower Basilica has welcomed groups from across the nation and the world to explore the treasures housed here.

Tours & the OCDS

In July of 2018, in partnership with the San Antonio community of the Secular Order of Discalced Carmelites (OCDS), public tours under the heading "Get to Know Your Basilica," began to be offered as part of that community's apostolate to share Carmelite spirituality. This



Basilica Stained Glass Collection:
The Friars' Work on Thérèse's Behalf



Members of a private tour queuing to venerate one of the Basilica's first class relics of St. Thérèse

determination to assist the Province and the Friars in renewing the Basilica as a center for evangelization of the Carmelite charism soon led to the decision to take the lead on private tours for groups seeking to learn more about the history of the Basilica and the Carmelite saints. Dedicated members of this team still lead tours, both public and private, for groups interested in learning more about Carmel and Little Flower Basilica.

Part of the intrinsic value of exploring the Basilica with a tour guide from the OCDS is learning its place in the larger history of Carmel.

The first foray into leading tours of Little Flower Basilica actually came eight months earlier, at the 2017 OCDS Congress which took place in San Antonio. In planning how to welcome some 300 members of the secular order from around the country to San Antonio, the local community decided to offer a tour as a feature event prior to a community Mass at the Basilica. This was the first prototype "Get to Know Your Basilica" Tour, and was led in a style very similar to what "Basilica Heritage Tours" now use.



Members of a private tour pose for a picture with Fr. Gregory Ross, OCD

Private tours took some time to be adopted as part of the Evangelization Team’s plans. Prior to this, individual volunteers might lead small groups through the Basilica on an as-requested basis, but with the OCDS came the first formalized script of Basilica highlights.

A History of Carmel



Basilica Stained Glass Collection:
St. Teresa: Transverberation

The near century of Basilica history is only part of what’s shown when tourists come to visit. Part of the intrinsic value of exploring the Basilica with a tour guide from the OCDS is learning its place in the larger history of Carmel. Tourists are introduced to a brief History of Carmel, from the 1200s with crusaders who stayed in the Holy Land and lived as hermits, to where it branched off into the Discalced Carmelite reform with the partnership of St. Teresa of Jesus

and St. John of the Cross. Connecting tourists to the history of Carmel allows visitors to differentiate the Discalced Carmelites from other orders within the Church, but also place them in the larger history of the Church itself and the counter-reformation.

A History of the 20th Century Church

The Stained Glass Collection of the Basilica of the National Shrine of the Little Flower is one of the most admired aspects of the Basilica. Not just the history of the order, but the history of the building itself can be read in the stained glass collection. The Collection, which is the work of the Emil Frei Company, consists of four Lives: The Life of St. Thérèse, The Life of St. Teresa of Jesus, The Life of St. John of the Cross, and The Life of St. Elijah. Though the stained glass was contracted through the same company, each new element added reflects the distinct differences in style and technique which speak to the changing liturgical styles over the last hundred years.

While the Basilica’s Stained Glass Collection can be seen as a microcosm of the evolution and changing hands of artisans and the Church, tourists to Little Flower Basilica learn much more about the other treasures held here.

The first style to note is that found in the windows of the tomb chapel, which depict the life of St. Thérèse, and the choir loft window, which is dedicated to Our Lady of Mount Carmel and commemorates important events in the history

of the Carmelite order. This style is more reminiscent of old world medieval churches, consisting of smaller panes of colored and painted glass which are leaded together to create the grander image.

Comparatively, later additions to the collection, such as the Life of St. Teresa and Life of St. John, which are situated on opposite sides of the nave, reflect a changing sensibility and liturgical style. In some aspects these designs are almost abstract, depicting important moments, but suffused with details which may go unnoticed or misunderstood without explanation. With emphasis on larger panes of painted glass, the darker colors of these Lives are slightly less vibrant than those seen in the other windows.



Basilica Stained Glass Collection:
St. Elijah: Transfiguration
Photography by Chad Nelson,

The most recent addition to the Collection was designed and installed just after the turn of the twenty-first century. The Life of St. Elijah windows

are some of the last completed works of Rodney Winfield, the Emil Frei artisan who also designed the St. Teresa and St. John windows. In this portion of the Collection, the story of the prophet Elijah is presented in an interesting combination of the glass work of the Tomb Chapel and the nave. Larger panes of colored and painted glass come together in a riot of bright colors and almost mosaic fashion to show Elijah's journeys under God's direction.

Basilica Pilgrims

While the Basilica's Stained Glass Collection can be seen as a microcosm of the evolution and changing hands of artisans and the Church, tourists to Little Flower Basilica learn much more about the other treasures held here. The history offered to pilgrims who come to tour the Basilica has been sourced from archival records and publications released for past special events and anniversaries. Tour guides, like OCDS member Anna Peterson, also share the history of the Basilica from personal experience. Baptized and raised in the parish in the mid-twentieth century, Anna is able to describe the changes which have taken place over time from a more personal perspective.

Families with children, newlywed couples, and those with devotion to Thérèse all come to the Basilica to learn and be captivated by details which strike differently when seen in person.

According to Anna, meeting newcomers and learning their stories about what brought them to the Basilica is just as fascinating as the years of history she shares with them. Families with children, newlywed couples, and those with devotion to Thérèse all come to the Basilica to learn and be captivated by details which strike differently when seen in person. From adults who recall being scared of the life-sized Thérèse in the Tomb Chapel, to those struck by the profusion of roses which can be found in iron, glass, and marble, pilgrims to Little Flower never leave without a new appreciation for Carmel and this magnificent structure.

We invite you to schedule a tour of your own this year and visit us to see this beauty for yourself. Requests for tours can now be made online at littleflowerbasilica.org/private-tours.

RESTORATION OF SAN ANTONIO'S BASILICA

Dear Friends of Little Flower Basilica,

Greetings in our Lord Jesus Christ!

Since our last issue of the Apostolate of the Little Flower, we have continued our work to lay an organizational foundation for our Basilica Restoration Project.

In May, we held a meeting that involved the friars, our consultants and our building committee. The consultants included representatives from Project Control of Texas and Douglas Architects. Our Basilica building committee includes members with expertise in the areas of engineering and construction.

This group met to review the work of the past two years: Our master planning, the 30% schematic design, the initial budget and proposed phasing of the restoration project. The building committee was pleased with the presentation. It was acknowledged that the current economic situation, with its inflation and supply chain issues, will lead to an increase in the number of dollars necessary to complete the project. But, the plan that is in place received the endorsement of our team members.

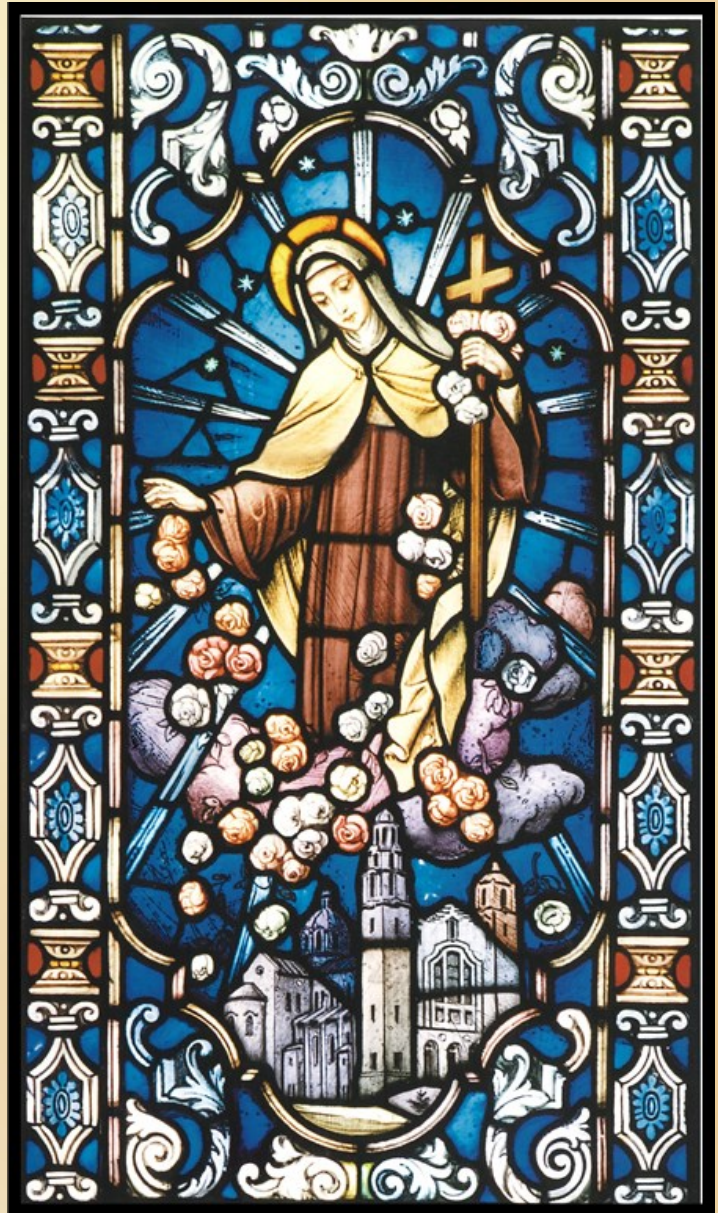
Moving forward, our task is to lay an organizational foundation that will provide the necessary leadership structure to see the project through to a successful capital campaign and execution of our master plan.

Thank you for your continued support of our efforts to restore our beloved Basilica of the National Shrine of the Little Flower. Your prayers and contributions are greatly appreciated. May God's blessing and the prayers of St. Thérèse be with you!

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



ON THE COVER

Thérèse's Appreciation for the Eucharist



Basilica of the National Shrine of the Little Flower Mosaic Collection



Pharaon de Winter: 'Thérèse strewing flowers on the Holy Sacrament.' *La Vie en images de la bienheureuse Thérèse de l'Enfant Jésus* (1923).



Thérèse strewing flowers on the Holy Sacrament chapter heading illumination. *Une rose effeuillée* (1909).



Sr. Marie of the Holy Spirit, after de Winter: Thérèse throwing flowers on the Blessed Sacrament during a procession of the Corpus Christi (ca.1920).

*The procession of the Blessed Sacrament
was what I loved best, for I could scatter
flowers beneath the feet of God!*
– St. Thérèse, *Story of a Soul*

In this issue of the Apostolate of the Little Flower, as we prepare to celebrate St. Thérèse and the Solemn Mass of Roses we take the opportunity to contemplate Thérèse's Little Way of spiritual childhood. With each re-view of architectural elements of our Little Flower Basilica we find new ways to relate them to the message Thérèse shares, that of making love loved.

The image we have chosen for this issue's cover is of one of the altar rail mosaics which depict Thérèse's spiritual life. Here we see a child Thérèse participating in a Eucharistic procession, strewing flowers before the Blessed Sacrament. Thérèse's actions, scattering flowers before the Lord, echo the joyful reception Jesus received into Jerusalem on Palm Sunday.

In viewing this small mosaic as emblematic of Thérèse's spirituality, one can't help but find it singularly appropriate for the current time. Eucharistic processions are rare occasions, often happening only on Holy Thursday and Corpus Christi. With the institution of the National Eucharistic Revival, the USCCB has set out "To renew the Church by enkindling a living relationship with the Lord Jesus Christ in the Holy Eucharist."¹

We are excited, then, to turn to Thérèse for guidance in learning anew to adore the Lord present in the Blessed Sacrament. Now, when any Catholic free from mortal sin may receive the Eucharist every day, it is difficult to think of a time when such was not possible. The child Thérèse here depicted expresses in many ways Thérèse's appreciation for the Eucharist.

An image of the child Thérèse scattering flowers before the Sacrament originally appeared in *Une rose effeuillée*, an early publication which simplified and helped to popularize the *Story of a Soul*.² The first engraving was perhaps inspired by the very quote which opened this article.

This concept was later refined in two more renditions: one drawn by the artist Pharoan de Winter which appeared in a pamphlet about the life of Thérèse, *Vie en images* (1923); and one

rendered in oils which is a mostly faithful reproduction of de Winter's drawing by Sr. Marie of the Holy Spirit, who also painted "Nazareth," the inspiration for the altar rail mosaic which was featured in Vol. 89 No. 4.

In comparing these four images, the two things which remain constant are the basic design of the child Thérèse and the setting of a Eucharistic procession outside a church. Beyond that, when viewing the four images together, one has to speculate that the mosaic artist was able to consult, if not all three previous designs, then at least the engraving and painting, when sketching out the design for the mosaic as the mosaic uniquely combines elements from its predecessors:

1. The priest holding the Sacrament aloft shares a similar profile to the engraving, but the gray hair depicted in the painting.
2. The altar server assisting in carrying the canopy is similar to the design found in the painting and drawing.
3. The lines of the canopy are a simplified version of that found in the painting and drawing.
4. The figure in the foreground carrying a candle is unique to the mosaic, but is evocative of a figure only found in the foreground of the engraving to the left of Thérèse.

The color palette chosen for the mosaic makes the most of the small area it occupies. Thérèse stands out vibrantly in her blue-white dress, pink sash, and crown and basket of red flowers (presumably roses). The Eucharist draws the eye in its gold monstrance, under its gold canopy. In the background vague figures can be seen in procession, their outlines a darker blue-gray against the lighter gray of a church, the arches of which are only slightly defined. The only pop of color in the background appears in the top left where, what in the other three images is a statue of the Virgin carried in the procession, here becomes a banner outlined in gold with her distinctive blue silhouette.

As we admire this small Thérèse, let us remember that Thérèse's childlike joy at being in the presence of the Lord is something to strive for.

*All Heaven entered my soul when I received Jesus, . . .
it was joy alone, deep ineffable joy that filled my heart.*
– St. Thérèse, *Story of a Soul*

SEMI-PROVINCE OF ST. THÉRÈSE



FORMATION IN CARMEL

Br. Vladimir Guadalupe, OCD

In religious formation for the Discalced Carmelites, during the postulancy, the novitiate, and the post-novitiate year, we are not yet taking academic courses in philosophy or theology at a seminary or university (especially during the novitiate). These first three years of formation are generally non-academic. This doesn't mean we don't have classes (we definitely do!), but they are typically in the monastery and given by friars on various topics related to our saints (especially our foundress St. Teresa of Jesus), our Constitutions, the vows (poverty, chastity, and obedience), prayer, our spirituality, and our life.

I am now finishing my post-novitiate year, and will begin my formal seminary studies in the Fall. Because of classes I took before entering Carmel, I have already finished my philosophy studies (which are a prerequisite before beginning theology), and in September I will begin my theological studies at St. John's Seminary in Brighton, Massachusetts (a neighborhood of Boston). This first semester will be introductory courses on topics such as Scripture, patristics, and fundamental theology.

I will be living at the Monastery of the Espousals of Mary and Joseph, a house of the Discalced Carmelite Friars of the Province of the Immaculate Heart of Mary (their province covers the East Coast and Midwest areas of the United States). I will be studying with a number of other Discalced Carmelite student friars of the United States provinces, including my two novice classmates.

I am looking forward to living in a new city I haven't lived in before, as well as getting a reprieve from the heat we've been experiencing here in Texas! Please keep me and all those in formation in your prayers, and please continue asking the Lord to send more young men to answer the call to Carmel!

ON DISCERNING MY VOCATION

By Nicholas Fecundus

When God sent the Archangel Saint Gabriel to announce the Incarnation of His Son, He knew exactly where to find Mary; and she found favor with Him. I learned the key to vocational discovery is to remain hidden before the world [John 3:29-30], and God Himself will search for His poor. I believe He led my steps to enter Carmel; and along the way, I've recognized signs affirming His Call.

I feel an affinity toward the writings of Saint John of the Cross and Saint Thérèse of Lisieux. I feel a desire for my life to be a single expression of Saint Thérèse's Oblation to Merciful Love. Saint Thérèse showed me in her Oblation to Merciful Love that the children of God are free to magnify His Power and Love. The children of God are free to believe and hope in His Merciful Love; having put on His Charity as the seal of His Covenant.

I desire to ask of our Father great things that magnify His Power and His Love; to have brothers and sisters in Christ. This is the joy and crown of God's elect; to have brothers and sisters in Christ [Philippians 4:1]. Through adoption, this same joy reflects God's own Heart: For God did not send his Son into the world to condemn the world, but that the world might be saved through him [John 3:17].

In this life and the next, God is the only beholder of our true and eternal joy. I desire that every person and all nations would turn toward our Father to receive from Him the great reward that He has prepared for each one; that the face of the world would be renewed by His Holy Spirit; that all would gather to witness the coming of the Kingdom of God.



Nicholas Fecundus: Postulant to the Semi-Province of St. Thérèse

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Find the podcast online at:
carmelitefriarsocd.com/podcast

CITATIONS

Dear Friends with Fr. Jorge María Cabrera de la Eucaristía, OCD

1. Benedict XVI, General Audience, April 6, 2011.
2. St. Thérèse of Lisieux, *Story of a Soul* (Study Edition), ICS 2005, p.401.
3. Cf. Benedict XVI, General Audience, April 6, 2011.
4. St. Thérèse of Lisieux, *Story of a Soul* (Study Edition), ICS 2005, p. 309.

Parents "more worthy of Heaven than of earth." by Br. Vladimir Guadalupe of Sts. Louis & Zélie, OCD

1. Patrick V. Ahern, *Maurice and Thérèse: The Story of a Love* (New York, NY: Image Books/Doubleday, 2001), 190. This quote is from a letter she wrote to Maurice Bellière on July 26, 1897, a few short months before she died.
2. Martin Zélie, and Louis Martin. *A Call to a Deeper Love: The Family Correspondence of the Parents of St. Thérèse of the Child Jesus, 1863-1885*. Edited by Frances Renda. Translated by Ann Connors Hess. New York, NY: Society of St. Paul, 2011, 43.
3. Zélie Martin, *A Call to a Deeper Love*, 51.
4. Zélie Martin, *A Call to a Deeper Love*, 90-91

On the Cover

1. National Eucharistic Revival, <https://www.eucharisticrevival.org/mission-vision-and-timeline>, accessed August 2022
2. Image, *Authenticity and the Cult of Saint Thérèse of Lisieux, 1897-1959*, Sophia Lucia Deboick, p. 144.

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