

PONTIFICAL GREGORIAN UNIVERSITY
Institute of Spirituality

**A Theological Study of the Spirit-Charism
of the
Religious of the Sacred Heart of Mary
as reflected in the writings of
FATHER JEAN GAILHAC, FOUNDER**

A DISSERTATION

**Submitted in partial fulfillment
of the requirements for the degree of
Doctor of Sacred Theology**

by

Sister Mary Milligan, R.S.H.M.

ROME
1974



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BIBLIOTECA DAS "FONTES"

R S C M

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ABBREVIATIONS USED

In Archives of Religious of the Sacred Heart of Mary Generalate, Rome:

<u>Arch. Hist.</u>	Archives historiques des Religieuses du Sacré-Coeur de Marie. Seventeen volumes of original documents: volumes I-A, -B, -C; II- A, -B ¹ , -B ² , -C, -D, -E, -F; III; IV-A, -B ¹ , -B ² ; V; VI; VII.
<u>Ecrits</u>	<u>Ecrits du Père Jean Gailhac</u> . Vol. 1-11, verified copies of original texts; vol. 12 and 13, taken from copies of original texts, vol. 14, writings discovered during the apostolic process.
<u>Pos. s. v.</u>	<u>Positio super virtutibus</u> , vol. I and II, 1966.
<u>Proc. ap.</u>	Ex processu apostolico Montispezzulano, 1953-55, 24 volumes.
<u>Proc. Hist.</u>	Inquisitio circa valorem historicum vitae Servi Dei a sacerdote V. Maynard concinnatae.
<u>VR</u>	<u>La Vie Religieuse</u> (second edition). Lille, 1937.

In Documents of Vatican II:

AA	<u>Apostolicam Actuositatem</u> , Decree on the Apostolate of the Laity.
AG	<u>Ad Gentes</u> , Decree on the Church's Missionary Activity.
DV	<u>Dei Verbum</u> , Dogmatic Constitution on Divine Revelation.
GS	<u>Gaudium et Spes</u> , Pastoral Constitution on the Church in the Modern World.
LG	<u>Lumen Gentium</u> , Dogmatic Constitution on the Church.
PC	<u>Perfectae Caritatis</u> , Decree on the Appropriate Renewal of the Religious Life.
SC	<u>Sacrosanctum Concilium</u> , Constitution on the Sacred Liturgy.

ABBREVIATIONS USED

In Archives of Religion of the Sacred Heart of Mary, Genetivac, Rome:

<p><u>Arch. Hist.</u> Archives historiques des Religieuses du Sacré-Coeur de Marie. Deuxième volume of original documents, volumes I-A, -B, -C II-A, -B¹, -B², -C, -D, -E, -F, III IV-A, -B¹, -B², V-VI VII.</p>	<p><u>Écrits</u> Écrits du Père Jean Orléans. Vol. I-III verified copies of original texts, vol. I, II and III taken from copies of original texts, vol. IV, withing discussed during the apostolic process.</p>
<p><u>Proc. Hist.</u> Procès-verbaux des Constitutions, 1753-55, 24 volumes.</p>	<p><u>Proc. Hist.</u> Procès-verbaux des Constitutions, vol. I and II, 1766.</p>
<p><u>VR</u> In Via Religionis (second edition), Lille, 1937.</p>	<p><u>Proc. Hist.</u> Procès-verbaux des Constitutions, 1753-55, 24 volumes.</p>

In Documents of Vatican II:

<p><u>AA</u> Apostolic Constitution, Decree on the Apostolate of the Laity.</p>	<p><u>AG</u> AG Decree, Decree on the Church's Missionary Activity.</p>
<p><u>DU</u> Dei Verbum, Dogmatic Constitution on Divine Revelation.</p>	<p><u>GS</u> Gaudium et spes, Pastoral Constitution on the Church in the Modern World.</p>
<p><u>LG</u> Lumen Gentium, Dogmatic Constitution on the Church.</p>	<p><u>PC</u> Perfectae Caritatis, Decree on the Appropriate Renewal of the Religious Life.</p>
<p><u>SC</u> Sacrosanctum Concilium, Constitution on the Sacred Liturgy.</p>	

Other works:

BVC

Bible et Vie Chrétienne

CC

Cross Currents

Chr

Christus

DB

Dictionary of the Bible (second edition). Originally edited by J. Hastings; revised by F. C. Grant and H. H. Rowley, Edinburgh, 1963.

DBSupp

Supplément au Dictionnaire de la Bible. Edited by Pinot, Robert, Cazelles, Paris, 1928-.

DS

Dictionnaire de Spiritualité, Paris, 1937- .

DTC

Dictionnaire de Théologie Catholique. Edited by Vacant et al.

EgVII

L'Eglise de Vatican II. Collection Unam Sanctam.

LThK

Lexicon für Theologie und Kirche. Freiburg, 1957.

NCEncy

New Catholic Encyclopedia. New York, 1967.

NRT

Nouvelle Revue Théologique

RAM

Revue d'Ascétique et Mystique

RR

Review for Religious

SuppWay

Supplement to the Way

Supp DL

Doctrine and Life Supplement

TWNT

Theologisches Wörterbuch zum Neuen Testament. Stuttgart, 1933.

VC

Vie Consacrée

VS

Vie Spirituelle

VSSupp

Le Supplément (formerly to Vie Spirituelle)

INTRODUCTION

There is a certain synergy between the Church's use of Scripture and a congregation's use of the legacy of their founder. The "definitive" testament on Jesus' Scripture use (never been written — we will) was by witness. Neither was the definitive life of Jesus Christ ever been published. Not only would it be with precise the richness of the Person of Jesus Christ — "There are also many other things which Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written" (Jn. 21:25) — but the perspective of our generation would not be that of — another. What is different is we find among the few surviving and treasured "testaments" of the Lord which the Spirit has left to the Church — the collection Jesus's gospel is how Jesus of the Spirit was written only thirty years earlier!

PART ONE

THE FAITH-VISION

The contemporary quest for the original gospel, the desire to return to the source — What did Jesus really say? — while this search for the "Word" is worthy of praise, it need not diminish or obscure the search for the truth contained not only in what words did speak but also in the manner of those words and deeds revealed by the first generation of Christians. Certainly the words and actions of Jesus Christ are and have always been normative for the Christian life. The gospel witness to the manner in which these words and deeds were first or contemporary witnesses. When, in the early Church, struggles of difficulty or doubt arose, it was in the life and teaching of Jesus that the Church turned for guidance. As they did not find "new" "testaments"

14 — We are indebted to the late John Diamond, D.D., for this ontology.

INTRODUCTION

There is a certain analogy between the Church's use of Scripture and a congregation's use of the legacy of their founder.¹ The "definitive" commentary on Sacred Scripture has never been written -- nor will it ever be written. Neither has the definitive life of Jesus Christ ever been published. Not only could no one work contain the richness of the Person of Jesus Christ -- "There are also many other things which Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written" (Jn. 21:25) -- but the perspective of one generation would not be that of another. What a difference we find among the four normative and inspired "memories" of the Lord which the Spirit has left to the Church! How different John's gospel is from those of the synoptics written only thirty years earlier!

The contemporary quest for the ipsissima verba represents a desire to return to the sources: What did Jesus really say? While this search for the "facts" is worthy of praise, it must not diminish or obscure the search for the truth contained not only in Jesus' words and deeds but also in the memory of those words and deeds recorded by the first generation of Christians. Certainly, the words and actions of Jesus Christ are and have always been normative for the Christian life. The gospels witness to the manner in which these words and deeds threw light on contemporary situations. When, in the early Church, situations of difficulty or doubt arose, it was to the life and teaching of Jesus that the Church turned for guidance. But they did not find there "pat answers"

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INTRODUCTION

There is a certain analogy between the Church's use of Scripture and a congregation's use of the legacy of their founder. The "definitive" commentary on sacred Scripture has never been written -- nor will it ever be written.

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situations of difficulty or doubt arose, it was to the life and teaching of Jesus that the Church turned for guidance. But they did not find there "pat answers"

We are indebted to the late John Diamond, S.J., for this analogy.

to situations which Jesus never experienced. Rather they were called so to contemplate, to assimilate the words and example of the Lord, so to be identified with Him in spirit, so to be "in Christ Jesus" that their choices, their solutions would be truly Christian, would be truly in the Spirit of the Lord.

The second and third generations looked back to Jesus' words and deeds as they were recorded for them and passed on by those who had experienced what "was from the beginning", what had been heard, seen, looked upon and touched of the Word of life (cf. 1 Jn. 1:1). And the perspective, the existential situation of those second and third generation Christians was not that of the apostles who had accompanied the Lord Jesus from His baptism until the day He was taken up from them.

The twentieth century man, living in a world which Jesus and His disciples never knew -- a world of nuclear power, of rapid communication and transportation, of even more rapid change -- looks to the sources of Christianity with a different perspective again. The same Lord Jesus is the norm of his life. In contemplating the Lord, the contemporary Christian has not only the privileged memories of the first generation to guide him but has as well the witness of Christians throughout the centuries who have lived and acted in conformity to the same Lord, who have sought to be so identified with Christ that their choices would be His. The words and acts of Jesus of Nazareth remain for the Christian of the twentieth century the inspiration and norm of his attitudes, his actions.

The Holy Spirit is wont to work through an original experience or inspiration which can only be understood in the light of subsequent history, and then only through faith, contemplation, reflection, "pondering". Through this continuing insight, past events give direction and inspiration to the present and to the future. The activity of the Spirit in founders of religious congregations is no exception. In the founders we have an original experience, an evangelical inspiration which is normative for future generations. This experience is not normative in the sense that actions in the twentieth century -- in a historical

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 no exception. In the founders we have an original experience, an evangelical
 inspiration which is normative for future generations. This experience is not

context quite different from that of the founder -- are to be measured concretely against the actions of a founder. Rather, the spirit of a founder -- of a man or woman who strove to be totally identified with Jesus Christ and who attempted to incarnate His life and mission in a particular historical setting -- is to be the guiding and motivating force of those who claim to be his or her "followers".

→ Each age must look back to its original inspiration, each age will see that inspiration in its own perspective. Each age must attempt to capture what is essential in the original motivation of the founder, must try to determine what was particular to his own times. Every generation must look with discernment at the beginnings which represent at one and the same time "le lieu de l'essentiel et le lieu du périmé, le plus nécessaire et le plus étranger au présent."² In its task, each generation benefits by the efforts of preceding ages and therefore looks back to the sources through a tradition which becomes richer with each attempt to articulate the fundamental, normative experience. "Chaque présent se fait son Imago primi saeculi et saisit dans le passé une image jusque-là cachée qui. . . lui est proportionnée."³ The various images present an ever fuller picture of the past and a challenge for the future.

The present work is not a "definitive study" of the charism of Father Jean Gailhac. Nor is it the crystallization once and for all of the spirit of the Religious of the Sacred Heart of Mary. Rather it aspires to contribute to the ongoing "dialogue with the sources" which is necessary so that the Lord's word spoken to the congregation through Gailhac may be heard more clearly. Hopefully it will be succeeded by other studies, by other articulations of the original gift given to the Church through Jean Gailhac. If this present work throws some light on that gift, it will have achieved its purpose.

2. M. de Certeau, "L'épreuve du temps," Chr, vol. 13, July 1966, p. 316.

3. Ibid., p. 315.

which differ from that of the founder -- as to be measured concretely
 against the action of a founder. Rather, the spirit of a founder -- of a man or
 woman who tries to be totally identified with Jesus Christ and who attempted to
 translate the word into a particular historical setting -- is to be the
 guiding and motivating force of those who claim to be his or her "followers."
 Each age must look to the original institution, each age will see
 that institution in its own perspective, for the age must attempt to capture what
 is essential to the original institution of the founder, and try to determine what
 was particular to his own time. Every generation must look with discernment at
 the beginning which represent to me and the same time "the founder" essential
 to his or her own time, it is also necessary to be able to grasp, in brief, in the
 past, each generation benefits by the efforts of preceding ages and therefore
 looks back to the founder through a tradition which becomes richer with each
 attempt to articulate the fundamental, normative experience. "Chaque présent
 se fait son image (not result) et celui dans le passé une image jugée"
 Cohen dit, . . . but est positif, "the various images present an ever
 larger picture of the past and a challenge for the future."
 The present work is not a "definitive study" of the character of Father Jean
 Gaillac. For it is the crystallization more and for all of the spirit of the
 Religion of the Second Heart of Mary, Father's spirit is confined to the ex-
 posing "dialogue with the sixties" which is necessary so that the Lord's word
 spoken to the congregation through Gaillac may be heard more clearly. There-
 fore it will be succeeded by other studies, by other articulations of the original
 gift given to the Church through Jean Gaillac. If this present work throws some
 light on that gift, it will have achieved its purpose.

Jean Gailhac's written works comprise fourteen volumes. These volumes include spiritual notes and resolutions from his seminary days; sermons and retreats-- sometimes only in outline form; treatises destined for the Religious of the Sacred Heart of Mary; correspondence principally with the sisters but also with bishops, priests and other individuals. The sermons, conferences and notes are undated for the most part. Not only do we not know when they were written, but in the majority of cases neither do we know to whom they were addressed. They reflect Gailhac's great care in the preaching of the word and his concern for sound doctrine.

We have based this work solely on those treatises and letters specifically addressed to the Religious of the Sacred Heart of Mary. We have done this because it is our belief that those documents reveal most clearly Gailhac's intention for the congregation. The communication of his own "spirit-charism" to the congregation was his constant concern and he specifically states this several times in his correspondence. It is obvious, then, that his letters to the sisters themselves are most revelatory of his own faith-vision.

We justify the limitation of our research to these documents because of the unity and continuity which is manifest in Gailhac's life and spirituality. The faith-vision we encounter in the young seminarian Gailhac is basically the same as that of the octogenarian. Had we used additional sources, the conclusions of our study would have been essentially the same. The central axes so marked in Gailhac's correspondence with the sisters are the same as those found in his sermons and conferences. He does, however, choose themes appropriate to his audience. Some subjects, very much a part of his own spirituality, never appear in his writings to the congregation. Had the object of our study been Gailhac's spirituality unrelated to the Religious of the Sacred Heart of Mary, for example, we might have studied the theme of priesthood to which Gailhac addresses himself frequently, especially in his conferences to priests. To the

John Gaillet's written work contains further evidence. These volumes include original notes and transcripts from his sermons, essays and lectures. However, only a few of these have been published. In the foreword to the second part of *My Correspondence with the Pope* but also with his other works and some individuals. The amount, content and notes are limited in the first part. But only as we find out when they were written, but in the majority of cases neither do we know to whom they were addressed. They reflect Gaillet's great care in the handling of the word and his concern for sound doctrine.

We have found this work solely on these letters and letters specifically addressed to the Religion of the Sacred Heart of Mary. We have done this because it is our belief that these documents reveal most clearly Gaillet's intention for the congregation. The transcription of his own "spiritual diary" in his correspondence was his constant concern and he specifically states this several times in his correspondence. It is evident, then, that his letters to the Sister Marys were his most revealing of his own faith-life.

We justify the limitation of our research to these documents because of the only and authentic source is written in Gaillet's life and spirituality. The foundation we encounter in the group's mission and faith is precisely the same as that of the congregation. Had we used additional sources, the conclusions of our study would have been essentially the same. The central theme noted in Gaillet's correspondence with the Sister Marys is the same as those found in his sermons and commentaries. The last, however, these three aspects of his audience. Some such as, very much a part of his own spirituality, never appear in his writings to the congregation. Had the subject of our study been Gaillet's spirituality as related in the Religion of the Sacred Heart of Mary, for example, we might have studied the theme of priesthood to which Gaillet addressed himself frequently, especially in his commentaries to priests. To the

congregation, however, he addresses all that he feels is necessary to manifest his intention, to communicate his faith-vision.

Among the various biographies of Father Gailhac, the most valuable is that of Father V. Maynard, a contemporary of Gailhac. The other biographies and studies which exist -- of Couderc, Leray, Guizard and Magaret -- are based directly or indirectly on that of Maynard. Maynard's own sources are Gailhac himself (Maynard entered the congregation of the Good Shepherd in 1874 and lived with Gailhac until the latter's death in 1890), Gailhac's colleagues and relatives (his sister died in 1898), and the third superior general, Mother Saint-Félix who was Maynard's own sister. Mother Saint-Félix had entered the congregation in September 1849 and was superior general at the time of Gailhac's death. She had, therefore, known Gailhac and been closely associated with him and with the first community during Gailhac's entire life as founder. Maynard's biography is especially valuable because it has been controlled and verified in view of the apostolic process of beatification of Father Gailhac. It contains a wealth of footnotes based on accurate and extensive research done by A. P. Frutaz and Michel de Lattre in 1960-62, correcting or affirming Maynard's statements.

The apostolic process of beatification itself has been a source of the present work, gathering as it does the testimonies of several eye-witnesses and of a number of sisters of the "second generation" who themselves had contact with the "primitive community". This "oral tradition" is a valuable source of information for the congregation and certainly has played a part in transmitting the spirit of the founder.

The thesis we are presenting here consists of seven chapters. Part One treats of the faith-vision itself. After a general introduction to the notion of charism, the first chapter speaks specifically of the "charism of foundation" and attempts to clarify as well the terms "theological vision", "spirit" and

congregation, however, he addresses all that he feels is necessary to manifest his intention, to communicate his faith-vision.

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The thesis we are presenting here consists of seven chapters. Part One treats of the faith-vision itself. After a general introduction to the notion of charism, the first chapter speaks specifically of the "charism of foundation" and attempts to clarify as well the terms "theological vision", "spirit" and

"spirituality". After this initial definition of terms, the second chapter introduces us to the man Jean Gailhac. We recognize a life which embodied that apostolic élan so common in the nineteenth century -- a life concerned with the needs of his times, with the great Christian search for identification with Christ. In this same chapter, the unity of Gailhac's faith-vision and the conscious efforts made by him to communicate his spirit to the congregation are studied.

Chapters III and IV give us the heart of Gailhac's faith-vision. In the third chapter we examine Gailhac's "theology" as such, that is, the way he perceived the Father, Son and Spirit. The life of the Trinity as participated in by the Christian is the subject of the fourth chapter, where the central role of "imitation of Christ" in Gailhac's spirituality is so evident.

In chapter V we see how certain elements of Gailhac's theological vision were embodied in the structures of the congregation, how the institution was devised to protect and communicate the original charism.

In Part Two we have situated Gailhac's faith-vision in the context of his own times and in the light of contemporary theology of religious life. Chapter VI evaluates already existing studies of Gailhac's spirit and then gives an overview of the main currents of the nineteenth century. Finally, in the last chapter we have evaluated the contemporaneity of Gailhac's faith-vision of religious life against the doctrine of Vatican II.

Throughout the present work we have left citations from Gailhac's writings in the original French and have only edited the French where such editing was necessary for the sake of clarity. This is to ensure fidelity to the original text. We have therefore left Gailhac's sometimes awkward and elaborate language as it is in his original letters. To translate and transpose Gailhac's nineteenth century language into twentieth century English is a task that remains to be done.

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pretation "must stand on its own merits and each must be questioned in the dialogue of research, always in reference to the historical documents through which we approach the founder."⁴ It is the hope of the author that this present work will be an element not only in the "dialogue with the sources" and in the "dialogue of continuing research" but in the congregation's "dialogue with the future" as well.

The Church has a new consciousness of her own nature since the second Vatican Council is beyond question. One of the dimensions which her consciousness is enriching, perhaps, and enlarging would be understood as the "grounded", spiritual nature. This is especially true in the awareness of the increasing power of the Church. In the light of this "grounded" nature, the author wishes to contribute to the specific question of the place of "grounded" liturgical spirituality within the Church.

It seems to argue that particular attention to the whole liturgical community gifts given to the Church's community, we will finally give the community the liturgical "fruition" or the "ground" of such, being to return to the unity of liturgical celebration in which we do not remain as such separated, the result of the human gift to make us give to all of liturgical spirit and the human to receive all dimensions of it. Liturgical spirituality is a unity and is given.

A. CHURCH

1. SURVEY OF RECENT LITERATURE

Most treatments of church as a social structure (theological and social) that tend to regard the positive nature of church. (Molloy, 1967: 114, 142)

1. See, for example, A. G. H. Wright, *Gifts and Graces*, London, 1967. *Journal of Theological Studies*, 1968, p. 142.

4. Supp Way, Autumn 1971, p. 66.

pretation" must stand on its own merits and each must be questioned in the dialogue of research, always in reference to the historical documents through which we approach the founder.⁸ It is the hope of the author that this present work will be an element not only in the "dialogue with the sources" and in the "dialogue of continuing research" but in the congregation's "dialogue with the future" as well.

CHAPTER I

THE GIFT WITHIN THE LIFE OF THE CHURCH

A DEFINITION OF TERMS

That the Church has a new consciousness of her own nature since the second Vatican Council is beyond question. One of the dimensions which her concentration on biblical, patristic and liturgical sources has underscored is her "pneumatic", spiritual nature. This in turn has renewed an awareness of the charismatic aspect of the Church. It is in the light of this "pneumatic ecclesiology" that we address ourselves here to the specific question of the charism of founders of religious congregations within the Church.

In order to situate this particular charism within the wide range of charismatic gifts given to the Christian community, we will briefly survey the contemporary theological literature on the subject of "charism" as such, hoping to indicate the variety of opinions advanced by theologians today. We do not intend to study extensively the nature of charismatic gifts but merely to give a sort of background against which the particular charism of foundation of a religious congregation or order can be seen.

A. CHARISM

1. SURVEY OF RECENT LITERATURE

Most treatments of charism in recent theological literature analyze first and foremost the Pauline notion of charism. Not only does this fact

1. See, for example, A. Bittlinger, Gifts and Graces, London, 1967; J. Cantinet, "Charismes et le bien commun de l'Eglise," BVC, vol. 65,

CHAPTER I

THE QUEST WITHIN THE LIFE OF THE CHOICE

A DEFINITION OF TERMS

The first question is a new dimension of her own choice since the choice within choice is beyond question. One of the questions which has been raised is whether the choice is really a choice or whether it is merely a "preference," "preference" being a technical term. This is not the point in the present context. It is in the light of this "preference" that we are asking ourselves first the question whether the choice is really a choice or whether it is merely a preference.

It would be ill-advised to attempt to deal with the whole range of questions which are raised in the present context, and which are really the subject of the choice. We do not intend to deal with the whole range of questions which are raised in the present context, and which are really the subject of the choice. We do not intend to deal with the whole range of questions which are raised in the present context, and which are really the subject of the choice.

A CHOICE

THE CHOICE OF CHOICE

And this is the first question which is raised in the present context. It is not only the choice of choice, but it is also the choice of choice.

[See, for example, *A Choice of Choice*, London, 1967, p. 22. *Choice*, *Choice* and the *Choice of Choice*, *Choice*, vol. 2, p. 22.]

reflect a contemporary concern with a return to the apostolic sources, but it reflects as well the reality that it is Paul who first brings the word "charism" into the Christian vocabulary² and who reflects extensively on the reality of the presence and action of the Spirit in the early Christian communities. This is not to say that the apostle gives us an organized and orderly theology of the charismatic gifts. Rather he attempts to express in a sometimes imprecise vocabulary the rich experience of the Spirit of which he was aware in the early Church. Not only does he use four different terms to express this reality, but he freely intermingles what later tradition distinguished as ordinary and extraordinary gifts, gifts of office and non-official gifts, transitory and "stable" gifts. The terms "spiritual gifts" (χαρίσματα and πνευματικά), "ministries" or "services" (διακονία) and "workings" or "operations" (ἐργετήματα) cover a wide spectrum of manifestations of the Spirit -- from wisdom and leadership to healing and speaking in tongues.

Perhaps the best analysis of the Pauline notion of charism is that of H. Schürmann³ who sees Saint Paul circumscribing in different terms a total spiritual experience. This phenomenon of the presence of the Spirit manifested

1. cont.

May-June 1965, pp. 16-25; X. Ducros, "Charismes," *DS*, col. 503-507; C. W. Emmet and H. Riesenfeld, "Spiritual Gifts," *DB*, pp. 934-935; G. Hasenhüttl, *Carisma: Principio fondamentale per l'ordinamento della Chiesa*, Bologna, 1973 (Original German: *Charisma: Ordnungsprinzip der Kirche*, Freiburg, 1969); E. Käsemann, "Amt und Gemeinde im Neuen Testament," *Exegetische Versuche und Besinnungen*, vol. 1, Göttingen, 1960, pp. 109-134 (English translation: "Ministry and Community in the New Testament," *Essays on New Testament Themes*, London, 1964, pp. 64 ff); H. Küng, "The Charismatic Structure of the Church," *Concilium*, vol. 4, pp. 41-61; A. Lemonnier, "Charismes," *DBSupp*, col. 1233-1243; P.-H. Menoud, *L'Eglise et les ministères*, *Cahiers Théologiques de l'Actualité Protestante*, Paris, 1949; H. Schürmann, "Les charismes spirituels," *EgVII*, vol. 51b, Paris, 1966, pp. 541-573.

2. Käsemann, *art. cit.*, p. 109.

3. Cf. *art. cit.*

itself in a variety of ways: healing, preaching, administering, exhorting. Only in the post-apostolic age did the Church begin to distinguish between external ministry and services on the one hand and interior graces and gifts of spiritual assistance on the other. While using necessary logical distinctions (ministry: functional or free; hierarchical and charismatic gifts; charisms and fruits of the Spirit), Lumen Gentium has the same Pauline concern to show the harmonious synthesis of the spiritual gifts and their necessary coordination.⁴ Schürmann underlines the fact that the experience of the primitive Church is the "essential archetype" for the development of the life of the Church and that there is in the apostolic community a total structure which is marked by an integration, still formal, of all its elements.⁵ Founded on the four terms used by Paul, he sees four elements common to all the spiritual phenomena described as charisms: 1) they are "spiritual" in their origin and their manifestation (πνευματικά); 2) they evidence the powerful "working" of God (ἐργελήματα); 3) they "serve" to edify the community (διακονία); 4) they are "gifts of divine grace", that is, totally gratuitous (χαρίσματα).⁶

In his study of the charismatic structure of the Church, H. Klüng favors a broad definition of the term "charism."⁷ He holds that charisms are granted communally and individually, since it is the whole people who are filled by the Spirit and moved by Him. The characteristic note of the genuine charism is service, service which is a response to God's call.⁸

4. Ibid., pp. 546-7, especially note 3.

5. Ibid., p. 571.

6. Ibid., p. 547.

7. "Every spiritual gift of whatever kind, every call is a charisma." Art. cit., p. 54. See also p. 59.

8. Ibid., p. 59.

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In his study of the charismatic structure of the Church, H. König favors a broad definition of the term "charism":⁷ the noblest charisms are granted communally and individually, since it is the whole people who are filled by the Spirit and moved by Him. The characteristic note of the genuine charism is service, service which is a response to God's call.⁸

4. Ibid., pp. 244-5, especially note 2.

5. Ibid., p. 271.

6. Ibid., p. 267.

7. "Every spiritual gift of whatever kind, every call is a charisma." Art. cit., p. 24. See also p. 29.

8. Ibid., p. 29.

Like Küng, E. Käsemann would place charismatic gifts into three main categories: preaching, practical aid and leadership, each being a different service rendered to the Christian community. Service is the hallmark of any charism and all the literature on the subject is in agreement on this point. Käsemann stresses that "service is not merely the consequence but the outward form and the realization" of the charismatic grace.⁹

While using the Pauline statements as norm, the authors mentioned thus far reflect theologically on the notion of charism in the light of contemporary ecclesiological thinking. These theologians are intimately related to conciliar developments, being instruments in the elaboration of the latter and/or inspired by it in their own reflection. A rich and valuable treatment of the charismatic element in the Church appears in K. Rahner's study of the same name.¹⁰ Writing before Vatican II and standing within the tradition of the Church's teaching regarding charisms, Rahner uses Mystici Corporis as a basis for his conclusions that persons outside the sacred ministry are endowed with charismatic gifts,¹¹ that "spiritual gifts need not necessarily and in every case occur in a miraculously extraordinary form,"¹² and that "the charismatic element has always existed in the Church."¹³ Rahner would include among those having spiritual gifts of the charismatic order thinkers, writers, artists and "all in the Church who had a special, unique historical mission of great import for the Church and through her for the world."¹⁴ The specific purpose of Rahner's treatment is the possibility of

9. Op. cit., p. 65.

10. "The Charismatic Element in the Church," The Dynamic Element in the Church, London, 1964, pp. 42-83.

11. Ibid., p. 51.

12. Ibid., p. 53.

13. Ibid., p. 56.

14. Ibid., p. 67.

The first of these would be the fact that the Church is not a
 single entity, but a community of individuals, each with a
 different role to play. The Church is not a monolith, but a
 collection of individuals who are united by a common
 faith. The Church is not a static institution, but a
 dynamic one that is constantly evolving. The Church is
 not a top-down organization, but a bottom-up one that
 is shaped by the needs and desires of its members.
 The Church is not a closed system, but an open one that
 is constantly interacting with the world. The Church is
 not a purely spiritual institution, but one that is
 deeply engaged with the social and political issues of
 the day. The Church is not a passive observer, but an
 active participant in the life of the world. The Church
 is not a relic of the past, but a living and breathing
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9. *Ibid.*, p. 25.

10. The Climatic Element in the Church, *The Dynamic Element in the Church*, London, 1984, pp. 43-51.

11. *Ibid.*, p. 21.

12. *Ibid.*, p. 21.

13. *Ibid.*, p. 26.

14. *Ibid.*, p. 25.

institutional regulation of a gift of the Spirit. Because the charismatic element belongs to the Church, she has a duty to regulate it in terms of the unity of the whole, always mindful of the fact that charity and, indeed, the very nature of the Church, dictate that "each in the Church may follow his spirit as long as it is not established that he is yielding to what is contrary to the Spirit; that, therefore, orthodoxy, freedom and goodwill are to be taken for granted and not the opposite."¹⁵ A basic presupposition in the relationship of the charismatic element to the institutional element is that the Spirit is given to the whole Church, that the same Spirit of unity Who assists the hierarchy also acts in ever new and surprising ways in stirring up the charismatic element within the Church.

An aspect which is underlined by some authors is that of the duration of the charisms. Are they permanent or transitory? We refer to this aspect here because it is significant in terms of the charism of foundation of religious congregations.

In his study of the first epistle to the Corinthians, E. B. Allo sees that in his various lists of charisms (Rm. 12: 6-9; Eph. 4: 11; 1 Cor. 12: 8-10 and 28-30), Saint Paul juxtaposes extraordinary and transitory gifts (gratiae gratis datae) with others which seem more ordinary and permanent and which Allo identifies with "graces of state."¹⁶ In his treatment on the subject, A.

Lemonnyer likewise considers that alongside of the "extraordinary", spectacular charisms there are those which suppose in their beneficiaries the permanence of certain supernatural attitudes.¹⁷ Gifts of a miraculous order and permanent functions necessary to the Church are also distinguished by F. Amiot.¹⁸ F. Prat

15. Ibid., p. 74.

16. Première épître aux Corinthiens, Paris, 1934, pp. 335-6.

17. Art. cit., col. 1235.

18. L'enseignement de Saint Paul, Paris, 1968, p. 341, note 2.

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15. Ibid., p. 24.
 16. Première épître aux Corinthiens, Paris, 1924, pp. 335-6.
 17. Ann. lit., vol. 1235.
 18. L'enseignement de Saint Paul, Paris, 1921, p. 247, note 2.

on the other hand is hesitant to admit "permanent functions" as charismatic and speaks rather of a "certain stability" inherent in particular gifts. He states as well that the charismata might "some day disappear without depriving the Church of an indispensable organ,"¹⁹ thus stressing the transitory nature of the charismatic gifts. This latter opinion has been strongly contested by S. Lyonnet²⁰ and seems doomed in a post-conciliar understanding of the Church.

In his book L'exigence de Dieu, P. R. Régamey has interesting comments on charism which we mention here primarily because they are made in the context of theological reflection on religious life. Régamey describes charisms as "experiences of the action of the Spirit, transitory and particularly gratuitous."²¹ He would distinguish them clearly from "gifts" and would call any reference to a permanent charism improper and dangerous.²² He criticizes Schillebeeckx's reference to "crystallized charisms" since Régamey considers a charism to be present only at the origin of situations and not in the situations themselves.²³ Régamey seems to deny the possibility of permanent charisms in his legitimate and praiseworthy insistence on their gratuity.

Our own opinion is that it is necessary to distinguish between charism and the institutionalization of a charism. We would agree with Lyonnet that charisms as such are indispensable to the Church and will never be wanting to her. The Spirit has assured His continued presence within the Church and is faithful to His promise. However, to label a particular charism as permanent is another matter.

19. The Theology of Saint Paul, Westminster, 1958, vol. 1, p. 129.

20. "Deux nouvelles biographies de S. Paul," Biblica, vol. 29, 1948, p. 133, note 1.

21. L'exigence de Dieu, Paris, 1969, p. 98.

22. Ibid., p. 99.

23. Ibid., p. 101.

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19. *The Theology of Saint Paul*, Westminster, 1958, vol. 1, p. 159.

20. "Deux nouvelles biographies de S. Paul," *Biblica*, vol. 27, 1948, p. 133, note 1.

21. *L'existence de Dieu*, Paris, 1967, p. 93.

22. *Ibid.*, p. 95.

23. *Ibid.*, p. 101.

No one can lay claim by right to a particular charism or to its continued possession. The Spirit is free to act where He will and can give His gifts in a transitory or in a permanent way. Much depends on the specific nature of the gift. What does seem necessary in most cases to assure "permanence", however, is a certain institutionalization designed to protect and preserve the charism. Perhaps a brief look at the phenomenon of prophecy in the Old Testament would help to illustrate our argument here.

We know that most often the prophets stood against the institution of the monarchy; their role was to pass God's judgment on the monarchical institution in terms of its fidelity to the covenant God had made with His people. And yet the phenomenon of prophecy itself was institutionalized. The prophets of Israel were respected (or despised) as a class, and this respect allowed them great freedom in their expressions of wrath toward the monarchy. The words of Nathan to David, of Amos to Jeroboam II or even of Isaias to Achaz might have merited instant death had they come from someone not associated with the prophetic class. These prophets' situation within the class gave them a right to be heard, and thus it protected their gift. This protection, however, did not always preserve them from persecution.

While finding a certain protection of their gift within the prophetic institution, the true prophets realized the power of any institution to crush the gift as well as to preserve it. Amos, therefore, refuses to be identified as a nabi; the other writing prophets as well resist association with prophetic bands. What we are trying to underline here is the institution's possibility and duty to preserve the gift, to protect it, to insure its freedom of exercise. Institutionalization can therefore render "permanent" certain gifts within the community.

We use the term "permanent" here in a relative sense. We do not mean "permanent" in the sense that the Spirit's assistance to the magisterium of the Church is permanent, that is, that it will last until the end of time. We mean

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rather "permanent" as opposed to a charism which lasts for only part or all of the lifetime of the person to whom it is given. Institutionalization of the dynamism of the original gift can effect a duration even after the death of the person to whom the gift was originally given. We will see this specifically in regard to the charism of foundation.

2. TOWARD A DEFINITION

For the purpose of clarifying the reality we are addressing ourselves to here, we would describe charism as an evident gift given by the Spirit to an individual for the good of the Church. In elaborating this definition, we have conserved those elements attested to in the New Testament and in tradition, accepted unanimously by contemporary theologians, namely, a charism is a gift, given by the Spirit, for the good of the Church. Because of the personal nature of the action of the Spirit, we would hold that a charism is always given to individuals. These individuals may belong to a particular group or may form a community in view of protecting and fostering their gift, but no one receives a charism by the mere fact that he belongs to a particular group. A charism is a gift of the Spirit to individuals and not the gift of a group to an individual. To hold that a group can have a claim on a charism in such a way as to bestow it on others is to say that the Spirit can be contained, bridled or grasped.

The word "evident" which we have added to the traditional definition of charism seems to avoid the "ordinary or extraordinary" dilemma. We add the term also to avoid the breadth of definition given by K ng to the charismatic reality and to give a somewhat more specific content to the word "charism". It is true that, in some sense, every gift of grace given to a Christian is for the good of the whole community, but to apply the word "charism" to every supernatural gift seems to drain content from the term.

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The word "evident" which we have added to the traditional definition
of charism seems to avoid the "ordinary or extraordinary" dilemma. We add the
word to avoid the breadth of definition given by King to the traditional
word and to give a somewhat more specific content to the word "charism". It
is true that, in some cases, every gift of grace given to a Christian is for the
good of the whole community, but to apply the word "charism" to every witness-
hood gift seems to drain content from the term.

By an "evident" gift, we mean a gift that is recognized within the Christian community. This recognition must exist on two levels: within the local church and at least potentially within the universal Church. In regard to recognition by the local church, we mean that if the nature of a charism is to be for the good of others, there must be persons at hand to respond to the gift. Although the gift might not be recognized as a charism as such, its existence at least must be perceived by others. Perhaps an example would help to clarify the necessity of this local response. We believe that virginity or celibacy is a gift to an individual and to the Church. This gift is in some cases given primarily for the individual and is lived out anonymously. The gift, however, can also be termed a charism when it somehow assumes a public nature, that is, is lived out in the Christian community as a witness to the totality and exclusivity of God's "grasp" of a person, or when it frees a person for total and joyful availability for Christ's mission. Although virginity lived privately and anonymously can have a strong redemptive value for the Church as a whole, it is not an "evident" gift within the Christian community and therefore does not fall into the category of the charismatic as we choose to define it.

To say that a gift is evident, that is, recognized by the local community, is not to say that it is always favorably received by that same community. How often are prophets not received by their own! However, the fact that these same prophets are persecuted and rejected implies at least a recognition of their real or presumed gift.

A local Christian community can be mistaken in its response to what appears to be a charismatic gift. History has given and continues to give witness to this fact. Because the gift is given to an individual for the good of the Church, it must be ruled in its exercise by that good. The building up of the Body of Christ is the ultimate norm for the exercise of any charism, and there-

By an "evident" gift, we mean a gift that is recognized within the Christian community. This recognition must exist on two levels: within the local church and at least potentially within the universal Church. In regard to recognition by the local church, we mean that if the nature of a charisma is to be for the good of others, there must be persons at hand to respond to the gift. Although the gift might not be recognized as a charisma *as such*, its existence at least must be perceived by others. Perhaps an example would help to clarify the necessity of this local response. We believe that virginity or celibacy is a gift to an individual and to the Church. This gift is in some cases given primarily for the individual and is lived out anonymously. The gift, however, can also be termed a charisma when it somehow assumes a public nature, that is, is lived out in the Christian community as a witness to the totality and exclusivity of God's "grasp" of a person, or when it frees a person for total and joyful availability for Christ's mission. Although virginity lived privately and anonymously can have a strong redemptive value for the Church as a whole, it is not an "evident" gift within the Christian community and therefore does not fall into the category of the charismatic or -- choose to define it.

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fore the ultimate test of its authenticity is the right and duty of the universal Church, always acting in fidelity to her Lord and His gospel. This is not to say that the charismatic gifts cannot exist without the "approval" of the universal Church. It is rather to underline the note of potential universality of the charismatic gifts, to emphasize the fact that at least potentially they exist for the good of the whole Church. It is ultimately to the whole Church that such gifts are given and so it remains her responsibility to test them against the faith which she holds. An analysis of the relationship between the hierarchical and charismatic elements in the Church, however, is outside the scope of this work and so we will refer to it again only insofar as it touches the specific charism which is of interest here -- that of the founder of a religious congregation.

Unlike some authors,²⁴ we are excluding from the category "charismatic" the unfailing and often evident assistance which the Spirit has promised to the hierarchical Church and on which the Church can always rely. We do this because this assistance seems to us of another order. While it certainly is a gift of the Spirit given for the good of the Church, it is essentially associated with an office, with the hierarchical structure of the Church. One has the assurance that the Spirit will always guide and assist those who bear the ultimate responsibility for the magisterial function of the Church. While one can also be sure that there will always be charisms in the Church, their precise form and "location" will depend on the initiative of the Spirit. In the case of the hierarchical Church, the grace is guaranteed to the whole body. In the charismatic order,

24. In his article on "The Charismatic Structure of the Church," Küng writes: "The charisma does not fall under the heading 'ecclesial office' but the ecclesial office does fall under the heading 'charisma.'" (P. 57) No doubt this affirmation is related to his statement that the charisms are granted communally and individually. We would hold, however, to the essentially personal nature of the charismatic gift, as stated above.

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24. In his article on "The Charismatic Structure of the Church," König writes: "The charism does not fall under the heading 'ecclesial office' but the ecclesial office does fall under the heading 'charism.'" (p. 27) For doubt this affirmation is related to his statement that the charisms are granted communally and individually. We would hold, however, to the essentially personal nature of the charismatic gift, as stated above.

however, the personal grace -- unpredictable and totally gratuitous²⁵ -- precedes the "body" which owes its existence to that personal grace. In thus restricting and limiting the term "charismatic", we intend to underline the freedom of the Spirit to act when, where and how He will, as well as the personal, gratuitous nature of His action.

3. CHARISM OF FOUNDATION

In addressing the question of the specific charism of founders of religious congregations, it seems wise to follow the methodology evidenced in Saint Paul's epistles and in Lumen Gentium, that is, to recognize the existence of a very rich experience of the Spirit within the Church and attempt to describe it, to circumscribe it in various ways. It would be vain and of little value to try to pinpoint which of the charisms in the Pauline lists characterizes that of religious founders. Such an anachronistic procedure would be invalid. What does seem important, however, is to recognize that specific individuals within the Church have throughout the centuries received spiritual gifts which have flowered and been prolonged in "institutions" which in turn foster holiness and service within the Church.

Although more abundant in very recent years, the literature dealing with the charism of religious foundation or of the founder of a religious congregation is limited²⁶ and the term is used in a variety of ways. J. Comblin speaks of the religious life itself as a charism, while Soeur Jeanne d'Arc distinguishes the

25. The assistance of the Spirit to the Church is likewise totally gratuitous in its origins. But its durability has been promised by that Spirit and can be counted on.

26. Reference will be consistently made here to a founder of a religious congregation. The term refers to the person or persons, man or woman, whose original insight and action is responsible for the existence of a particular religious group within the Church.

Among the articles on the charism or spirit of religious founders, the

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charism of a founder of a certain spirituality from that of the founder of a religious institution and again from that of a spiritual author. J. Futrell and P. R. Régamey refer to the founder's charism and apply the same term to the congregation issued from the original charism. In his article on the relationship between the charismatic and hierarchical elements as they regard religious life, G. Lafont speaks of the "permanent charisms of a religious institute" as well as of the charism of foundation. The decree Ad Gentes (#23) likewise implies a charism proper to institutions (instituta) within the Church. M. Olphe-Galliard

26. cont.

following are noteworthy: M. de Certeau, "L'épreuve du temps," Chr, vol. 13, July 1966, pp. 311-331; L. Cognet, three mimeographed conferences "Qu'est-ce que l'esprit d'une congrégation?" "L'esprit d'une congrégation et sa spiritualité," "L'esprit d'une congrégation et la vie de l'Eglise," Sessions des Supérieures Générales, Mont Ste Odile (France), May 21-24, 1966, pp. 1-44; J. Comblin, "A Vida Religiosa como Carisma," Grande Sinal, vol. 24, October 1970, pp. 585-592; J. C. Futrell, "The Founder's Charism," SuppWay, Autumn 1971, pp. 62-70; J. F. Gilmont, "Paternité et médiation du fondateur d'ordre," RAM, vol. 40, 1964, pp. 393-426; H. Holstein, "Conseils et charisme," Chr, vol. 16, 1969, pp. 172-185; Soeur Jeanne d'Arc, "Les congrégations à la recherche de leur esprit," VSSupp, vol. 20, September 1967, pp. 502-534; G. Lafont, "L'Esprit-saint et le droit dans l'institution religieuse," VSSupp, vol. 20, September 1967, pp. 473-501 and November 1967, pp. 594-639; P. Molinari, "La sequela di Cristo nella vita consacrata," Il Cursus internationalis Exercitiorum spiritualium in hodierna luce ecclesiae, vol. II, Rome, 1969, pp. 241.163-1 to 241.163-35; M. Olphe-Galliard, "Charisme des fondateurs religieux," VC, vol. 39, November-December 1967, pp. 338-352; P. R. Régamey, L'exigence de Dieu, Paris, 1969 (specifically on charism, pp. 14-21 and 97-106); J. M. R. Tillard, "Les grandes lois de la rénovation de la vie religieuse," EgVII, vol. 62, pp. 77-158.

We might also add G. Ganss' introduction to his translation of the Constitutions of the Society of Jesus, "The Life-giving Spirit within St. Ignatius' Constitutions," Institute of Jesuit Sources, St. Louis, 1970, pp. 1-33.

27. Art. cit, p. 474.

choice of a founder of a certain spirituality from that of the founder of a religious institute and again from that of a spiritual author. J. Futtell and P. R. Régamy refer to the founder's criterion and apply the same term to the congregation. This issued from the original criterion. In his article on the relationship between the charismatic and hierarchical elements in contemporary religious life, G. Laloni speaks of the "permanent criterion of a religious institute" as well as of the criterion of foundation. The *decretum ad Constitutum* (1923) likewise implies a criterion to institutions (instituta) within the Church, M. O'Grada-Goffard

36, 1987.

following are noteworthy: M. de Carrou, "L'époque du temps," *Chr.* vol. 13, July 1966, pp. 311-313; J. Coquery, *Études missionnaires* 1967, 1968, "Qu'est-ce que l'esprit d'une congrégation?" "L'esprit d'une congrégation et sa constitution," *L'esprit d'une congrégation et la vie de la liturgie*, *Revue des Spirituels Catholiques*, Mont des Ombres (France), May 27-28, 1966, pp. 1-44; J. Condit, "A Vida Religiosa como Cultura," *Grande São Paulo*, vol. 14, October 1970, pp. 283-293; J. C. Futtell, "The Founder's Criterion," *Saggi*, Autumn 1971, pp. 62-70; J. F. Gilmore, "Formas et métodos de fundação de ordens," *RAM*, vol. 40, 1964, pp. 383-420; H. Heister, "Constituições e critérios," *Chr.* vol. 16, 1969, pp. 173-182; *Sacrae Theologiae* 1972, "Las congregaciones y la historia de las órdenes," *V22*, vol. 20, September 1972, pp. 302-324; G. Laloni, "L'Épiscopat et le droit dans l'institution religieuse," *V22*, vol. 20, September 1972, pp. 473-501 and November 1972, pp. 594-619; F. Malin, "Le travail de Dieu dans une congrégation," *Il Criterio Internazionale* *Caratteristiche costitutive in ordine alle ecclesie*, vol. 11, Rome, 1969, pp. 241, 103-110; M. O'Grada-Goffard, "Criterio dei fondatori religiosi," *VC*, vol. 29, November-December 1967, pp. 338-352; P. R. Régamy, *L'exigence de Dieu*, Paris, 1967 (speciellamente in ordine), pp. 14-21 and 97-106; J. M. R. Tilford, "Las grandes órdenes de la renovación de la vida religiosa," *EpV*, vol. 62, pp. 77-122.

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37. *Act. 19, p. 44.*

writes about the charism of the founder, describing it as a "grace pregnant with lasting effects, since it is the source of a spiritual animation destined to last."²⁸

We hope to show that the charism of foundation is given to a person who gathers a group of "disciples" desirous of rendering service to the Church in a particular way, through a particular style of life. This grace has a human sub-structure -- the theological vision of the founder -- which can be communicated to and shared by others. The founder's vision, informed by the dynamism of charity (holiness), exercises a power of attraction and motivation which, protected and fostered by an institution, endures after the death of the founder. Others, living by the same dynamism of charity and sharing basically the same theological vision, participate in the charism of the founder and transmit a spirit and a tradition which is life.

That the founders of religious congregations were "charismatic" seems clear. In its effects, the fruits of charity, their gift was certainly evident in the Christian community -- to those who associated themselves with the founder to form the nucleus of a religious congregation and eventually to Church authorities who, having "tested" the charism, "approved" it. History also gives ample evidence of the service rendered to the Christian community by religious congregations -- service which has consisted in assuring certain works of mercy within the Church, and service of holiness and witness.

In an attempt to circumscribe the particular charism of religious founders within the Church, we will use as our point of departure the reality of the existence of such a phenomenon. Even a superficial glance at the history of the Church in the nineteenth century reveals an unprecedented flourishing of nascent religious congregations, especially in France and northern Italy. A phenomenon as yet insufficiently documented and studied, it nevertheless makes

28. Art. cit., p. 343-4.

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25. Art. 21, n. 1, 184-4.

evident that throughout the European Christian world the Spirit was prodigal with His gifts, "even if many such later foundations appear to have sprung more from shrewd, almost secular, aims and from a need for organization, than from an original impulse of the Spirit."²⁹ Rather than attribute the origin of certain religious congregations to "shrewd, secular aims and a need for organization" or to an impulse of the Spirit, we would prefer to believe that the Spirit often worked through this same shrewdness and through circumstances which we would hardly describe as "spiritual". The study of the origins of some congregations uncovers a variety of interesting historical factors: the immediate material cause of one congregation, for example, seems to have been the authoritarian attitude of a certain bishop; of another the affective frustration of a particular male religious; of still another the opposition of a sister within an already existing congregation to the established authority.³⁰ In these three cases, however, the resultant congregations have weathered the test of time and are still in existence today. Even where unusual and questionable circumstances seem to have given rise to a congregation, the objective of these same groups was to render a true service to the Church.

It seems, though, that there are three common elements in all foundations of religious congregations: a particular grasp of revelation, real needs to be met, and a dynamic and attractive charity. First of all, we remark that a clear perception of the evils of a particular society and a compelling, compassionate desire to remedy them are coupled in the same person with a grasp of revelation which provides the theological basis for a concrete response. We detect in the founders a particular theological vision which underpins a concrete expression of charity through service to the Church. A Christian,

29. Rahner, op. cit., p. 58.

30. These examples are taken from Soeur Jeanne d'Arc's article "Les congrégations à la recherche de leur esprit," pp. 520-521.

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²⁷ Review, op. cit., p. 11.
²⁸ These examples are taken from Jean Leclercq's "The Spirit and the World" (see Journal of Theological Studies, pp. 320-321).

usually possessing certain gifts of leadership, perceives the world -- his own world in particular -- in the light of his personal understanding of the Word of God. The founder's personal understanding of the gospel is the prism through which he sees the needs around him.

Secondly, the charism of foundation responds to specific, concrete needs. As groups of service within the Church, religious congregations have come into existence to respond to human misery and human need, physical, spiritual and/or moral. The fact that Christian education, especially of the poor, was a crying need in France and northern Italy after the French revolution, for example, is certainly one factor accounting for the great number of new religious congregations in the nineteenth century. Working the land, contemplation, the care of orphans, healing the sick and assisting the dying, educating the ignorant: all these and many more are the responses given by certain founders to the concrete needs around them.

Thirdly, there is the dynamism of charity. Because by its very nature religious life tends toward the perfection of charity (holiness), this charity is given to the founder in an eminent way. In his life and person, it exercises a power of attraction which seems to be essential to the charism of foundation. In many cases the Church has publicly recognized and proclaimed this holiness through the process of beatification or canonization. What the Church declares in such an act is the existence and power of charity in a life lived in a particular historical context, in a particular human personality. She proclaims the exemplary nature of this charity -- not only for members of the founder's own congregation but for the universal Church as well.

There are, then, three essential elements in the charism of foundation: 1) the theological vision or faith-vision of the founder; 2) real human needs to be met; 3) charity, that is, the supernatural dynamism which impels to action. It is the divine charis, the grace of the Spirit, which informs the faith-vision of a founder so that it expresses itself in concrete service related to specific needs.

world in particular — in the light of his personal understanding of the Word of God. The holder's personal understanding of the group is the other thing which he may not wish to share.

Secondly, the claim is based on words: paragone, paragone. As groups of service within the Church, religious congregations have come into existence to respond to human misery and human need, physical, spiritual and/or moral. The fact that Christian education, especially of the poor, was a vital need of the old world, that after the French revolution, for example, it could no longer be entrusted to the great number of new religious congregations in the nineteenth century. Within the last century, the last century, during the six and during the eighteenth century, the Ignorant and poor were the masses given by society to the state and to the state.

Thirdly, there is the question of unity. Unity is by its very nature religious. The term would be better of unity (unity). The unity is given to the present in its own way, in its own way. It was not a given of religion which was to be essential in the system of education. It was not the Church as fully accepted and organized in its history through the process of education or organization. With the Church's action in each one of the states and given of unity in a society in its historical context. In addition, unity is not only for members of the Church's own congregation but for the whole Church as well.

There are two main elements in the system of education: (1) the religious and moral education of the young; (2) and human needs to be met. It is clear that in the educational system which exists in action, it is the state which is the main, which follows the intention of a Church so that it may be able to provide basic education to people's needs.

Indeed, it is charity which is the heart of the charism, which is the locus of union between the founder's vision and the needs of man. A founder is a person who is graced, who is gifted with this impulse towards action which, informing his own grasp of revelation and characterized by it, urges him to respond to his own historical situation. It is his own theological vision which gives a particular form, a specific shape to his concrete response.

This "theological vision", charity and desire to serve others provoke a response in other persons who, because they share the same basic evangelical preoccupations, choose to associate themselves to the founder. The life and spiritual experience of the founder find an echo in the spiritual experience of his "followers". There is a certain very real affinity between the founder and those who devote themselves to his "project", an affinity which is spiritual in the true sense of the word, that is, from the Spirit who powerfully moves the initiator and who likewise creates the affinity in others.

This new creation of the Spirit is the object of the special solicitude of the Church's hierarchy who, with great respect for the Spirit, must 1) measure the theological vision against the deposit of revelation of which she is the servant and the transmitter; 2) determine that the service rendered is for the good of the whole; 3) look to the unity and building up of the whole Body. The decree of praise (decretum laudis) or approbation of religious institutes given by the Holy See should be seen in this light -- the recognition by the Church of the validity of a certain founder's charism within the Church.³¹

4. CHARISM OF A CONGREGATION?

A question arises at this point. In what sense is it correct to speak of the charism of a congregation? Our thesis here is that the charism is an evident

31. G. Lesage in his L'accession des congrégations à l'état religieux canonique (Ottawa, 1952) mentions that between 1800 and 1864, 198 congregations of men or women were praised and approved by the Holy See. This number does not include those groups approved only on a diocesan level. See p. 180.

founder, it is ability which is the best of the founder, which is the least of
 union between the founder's vision and the needs of man. A founder is a
 person who is gifted, who is gifted with this impulse towards action which,
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 response to his own historical situation. It is his own theological vision which
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This "theological vision" which is gifted and begins to move others provides a
 response in other persons who, because they share the same basic evangelical
 convictions, choose to become themselves to the founder. The life and
 spiritual experience of the founder (and his work in the spiritual experience of
 his "followers") there is a necessary and obvious continuity between the founder and
 those who develop themselves in his "group"; an ability which is distinct in
 the true sense of the word, that is, that the gift is who powerfully moves the
 follower and who likewise creates the ability in others.

This new notion of the gift is the object of the special solicitude
 of the Church's hierarchy which will give regard for the gift, but it remains
 the theological vision against the spirit of revelation of which the
 vision and the formation of the founder that the service rendered is for the
 good of the whole. It looks to the unity and building up of the whole body.
 The desire of peace (between individuals) or opposition to religious institutions
 given by the Holy See should not be in the light — the recognition by the
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4. CHARM OF A CONGREGATION

A question arises in this case, in what sense is it correct to speak of
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11. O. L. S. (L'Esprit) in his 1952 study on congregations in the religious community
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 of men or women were founded and approved by the Holy See. This number does
 not include those groups approved only on a diocesan level. See p. 190.

gift given to the founder of a congregation. His life, words and work are privileged in the sense that they resound in other persons with a force which motivates the latter to leave all and follow Christ in this particular form of life and service. Those who join themselves to the founder "commune in a same spiritual experience and share the same evangelical sensitivity.... They encounter in the founder the external expression of their own personal and intimate grace."³² But the grace, the charismatic gift, is given primarily to the founder. It is his gift which is normative; it is the grace given to him which attracts others, which is eventually to blossom into a religious congregation sharing the same spirit. This is not to deny special graces, gifts and charisms to other members of the community nor to ignore the influence of his companions on his own perception of reality. But the charism of "foundation" belongs peculiarly to the founder; his followers participate in this gift. Just as he himself must be a servant of the charism, that is, faithful to the gift given to him by the Spirit for the good of the Church, so must the succeeding generations maintain his charism in the Christian community, always adapting its concrete expression in word and service to new historical situations.

A congregation as such, therefore, has a charism in a participatory sense. The members participate in the gift given to the Church through the life, spiritual experience, faith-vision and service of their founder. The charism of foundation is specified by the fact that the creation of an "institution" is the external form of the gift and not just its consequence. This institution is designed to protect and transmit the founder's charism within a living tradition. Informed by the founder's "spirit" through the dynamic memory of his life and words, it allows future generations to share in the dynamism of his theological vision and his charity while responding to the needs of their own times and their own localities.

32. Lafont, art. cit., p. 486.

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A congregation as such, therefore, has a charism in a participatory sense.
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 clarity while responding to the needs of their own times and their own identities.

²² Laurent, *op. cit.*, p. 488.

This gathering of a community based on a common faith-vision has been termed the proper object of the charism of foundation.³³

Certain persons are called to follow Christ in a way whose totality is expressed by a life of celibacy within community, by a total disponibility for the redemptive mission of Christ. The gift given to the founder lends concrete expression to their spiritual desires and experiences so that they find adequate channels to express their own desire for service, their own personal gifts within the Church. "By what he said and did, the founder liberated in them certain dynamic forces, showed them the real goal of their spiritual search."³⁴ The Spirit gives these persons a certain qualitative dynamism which harmonizes with and finds itself expressed in the spiritual force of a specific congregation. There is, as we have already mentioned, a real spiritual affinity among those who participate in the founder's charism, a real bond of "fraternity".

B. THEOLOGICAL VISION

It is because the gift of the founder is normative for those who follow him that the Church has asked religious institutes to recognize and maintain the spirit of their founder, his specific intention and the sound traditions flowing from his gift.³⁵ We have indicated three essential elements of the founder's gift: his theological vision, the needs of the times, and charity. It is impossible to grasp, define, locate or describe the "charity" which urges a founder to act. This it is which will always remain in the realm of mystery, indefinable. While it is possible to determine specific needs, these needs are historically conditioned and different in each age, in each location. It should be added, how-

33. Lafont, art. cit., p. 484.

34. Lafont, art. cit., p. 486.

35. Perfectae Caritatis, # 2.

ever, that most often the needs to be met by a particular congregation will be greatly determined by the founder's faith-vision. If, for example, Christ the healer is the central axis of that vision, it is highly likely that some form of medical and health service will be undertaken and continued by the congregation. The need for healing is constant in the Church; the forms in which this service is exercised may vary greatly. The same might be said of those congregations founded specifically to share in the mission of Christ the Teacher. Again, the evangelical vision of the founder will be the prism through which a congregation faithful to his spirit will see the needs to be met.

It is therefore to the theological vision of the founder -- to that vision which motivated and supported his specific intention to found a congregation -- that we turn in order to determine just what that intention might have been. How did the founder perceive the Christian mystery so that this perception urged him to involve himself totally in the service of others? This question seems vital for religious congregations today who, without necessarily imitating the historically conditioned works of their founder, must be faithful to the Spirit's gift to the Church through him. The service asked of them today is to be given in historical circumstances very different from those in which the founder lived, but it should have the same basic vision as its motivation. This fact makes a return to the sources not only desirable but essential.

By the term "theological vision" or "faith-vision", we mean the way in which the founder perceived the totality of the Christian mystery, his own personal grasp of revelation. A man living at a particular historical juncture, he will necessarily be influenced by the theological thinking of his time, by the theological vocabulary and concepts available to him at a particular period. He will nourish his faith-vision at various sources -- Scripture, prayer, reading -- and his own education and formation will play a role in the elaboration of this vision. It is especially his own spiritual experience which is formative of this vision.

Though his insight might have an affinity with one of the great schools of spirituality in the Church, yet, as with every Christian, all the elements will be put together in a personal way; this personal synthesis of revelation will have certain accents, certain emphases. There may be a particular axis in his grasp of revelation which tends to order all other elements of the Christian mystery. Certain theological presuppositions -- explicit or implicit -- serve as factors of integration in his grasp of Christian reality. A theological synthesis in which God as Father is the factor of integration, for example, will not have the same accents as one in which the Person of the Holy Spirit is central.

It is this theological vision which determines the way a founder sees all of reality -- man, the world, and the way humanity is best served. It gives his personal world a particular "color" and gives birth to what Régamey calls his "souci primordial".³⁶ If, for example, the basic theological insight of a founder is the goodness of God, all reality will be seen as manifesting that goodness; or if man's sinfulness is the radical experience of a founder, all other elements of Christian revelation will be seen in that light and the total vision might express itself in a spirituality of reparation or asceticism or humility.

It is important to articulate the relationship of the theological vision of a founder to his charism. The two realities are related but not identical; they are interdependent but not co-extensive. A preliminary remark is necessary before addressing ourselves to this question: the theological vision of a founder is expressed and communicated in his life and works as well as in his words, spoken or written. We will refer to this again when reflecting on the meaning of spirit and spirituality.

The theological vision of a founder is the human reality "informed with power" by the Spirit in such a way that it becomes a force of action and attraction. It is the substructure which gives coherence to the "evident gift given for the service of the Church." It is the ideal focussed by the founder

36. L'exigence de Dieu, p. 115.

Though his insight might have an affinity with one of the great schools of spirituality in the Church, yet, as with every Christian, all the elements will be put together in a personal way; this personal synthesis of revelation will have a certain accent, certain emphases. There may be a particular debt in his grasp of revelation which leads to other elements of the Christian mystery. Certain theological presuppositions — explicit or implicit — serve as factors of integration in his grasp of Christian reality. A theological synthesis in which God or Father is the factor of integration, for example, will not have the same accent as one in which the Person of the Holy Spirit is central. It is this theological vision which determines the way a founder sees all of reality — not, the world, and the way humanity is best served. It gives his personal world a particular "color" and gives birth to what Régomy calls his "direct existential" (1), for example, the basic theological insight of a founder is the goodness of God, all reality will be seen or manifested that goodness; or if man's sinfulness is the radical experience of a founder, all other elements of Christian revelation will be seen in that light and the total vision might express itself in a spirituality of revelation to ecclesiastical humanity. It is important to articulate the relationship of the theological vision of a founder to his church. The two realities are related but not identical; they are interdependent but not co-extensive. A preliminary remark is necessary before addressing ourselves to this question: the theological vision of a founder is expressed and communicated in his life and works as well as in his words, spoken or written. We will refer to this again when reflecting on the meaning of spirit and spirituality.

The theological vision of a founder is the human reality "informed with power" by the Spirit in such a way that it becomes a force of action and movement. It is the instrument which gives coherence to the "system" given for the service of the Church. It is the ideal fostered by the founder

in assembling a community.³⁷ The man or woman to whom the gift is given has an evangelical insight which gives a specific coloration to his charism within the Church. The quality of the service rendered within the Church depends to some extent on the clarity of that insight and the fidelity with which it is lived not only by him and the first community but by succeeding generations as well. The faith-vision of the founder is the sub-structure of the charism insofar as that vision is a vehicle for the action of the Spirit, insofar as it actuates the founder's own life and that of his "disciples".

C. SPIRIT AND SPIRITUALITY

The terms "spirituality" and "spirit" used in the context of religious congregations focus the same reality but under different aspects. What is at issue is the subjective assimilation and living out of the faith-vision of the founder by himself and by those sharing the same vision. Both terms imply an experience of and a response to revelation as grasped personally.

When describing the term "spirit", it seems necessary to distinguish between the "spirit" of the founder and the "spirit" of a congregation since in both contexts the term indicates a slightly different reality. The spirit of a person is that reality very difficult to describe which gives that person a particular sensitivity and capacity to perceive reality and to act in accord with his perception. Louis Cagnet has called it "one's interior attitude in regard to God, to the Church and to other members of the congregation."³⁸ We would add to this definition the adjective "fundamental", as "spirit" seems to us to be situated at a level much deeper than the word "attitude" is usually understood as implying.

37. Cf. Lafont, art. cit., p. 484.

38. Sessions des Supérieures Générales, p. 6.

in creating a community.³⁷ The trust or vision to whom the gift is given has an evangelical insight which gives a specific coloration to his charisma within the Church. The quality of the service rendered within the Church depends to some extent on the clarity of that insight and the fidelity with which it is lived out only by him and the first community, but by succeeding generations as well. The faith-vision of the founder is the sub-structure of the charisma insofar as that vision is a vehicle for the action of the Spirit, insofar as it actuates the founder's own life and that of his "disciples".

2. SPIRIT AND SPIRITUALITY

The terms "spirituality" and "spirit" used in the context of religious cooperation have the same meaning for widely different peoples. What is at issue is the subjective intention and living out of the faith-vision of the founder by himself and by those sharing the same vision. Both terms imply an experience of and a response to revelation or gifted personality.

When describing the term "spirit", it seems necessary to distinguish between the "spirit" of the founder and the "spirit" of a congregation since in both contexts the term indicates a highly different reality. The spirit of a person is that reality very difficult to describe which gives that person a particular sensitivity and capacity to perceive reality and to act in accord with his perception. Louis Guyon has called it "one's interior attitude in regard to God, to the Church and to other members of the congregation."³⁸ We would add to this definition the objective "habitus" or "spirit" seems to us to be situated at a level much deeper than the word "attitude" it usually under-
stands or implies.

37. Cf. *idem*, *op. cit.*, p. 484.

38. *Essai sur l'Esprituel*, Ginkler, n. 8.

The spirit of a founder is communicated to others not only through his writings -- these transmit chiefly the ideal behind the spirit, that is, his theological vision intimately related to his spirit -- but also through his life, his person. Each individual is called to share this spirit, that is, this interior attitude. This sharing in the same spirit creates what Cognet again calls a "collective mentality"³⁹ which presents a unity and a continuity in both space and time. This collective attitude, a reality in itself, is what we would call the spirit of a congregation. It has a direct relationship to the spirit of the founder, and in some sense is identified with it. It is fundamentally a way of perceiving reality and responding to it, and it expresses itself in relationships within the congregation itself and with those outside it. These relationships have a certain quality which can be recognized, perceived and felt rather than defined. An analogy might help to clarify the reality we are referring to. Take two families consisting of father, mother and three children. Exteriously, they appear to be the same. One would only have to be with each of them a short time, however, to discover the "spirit" of each family. Sensitivity to the interaction among persons would soon reveal the "quality of life" in each group. It is the "quality of life" which we term "spirit".

The word "spirituality" has been used in a variety of senses in recent years. It refers not only to the theological vision described above but to the realization of that Christian ideal in life; to a particular way not only of conceiving the Christian life but of realizing it as well. "Spirituality" refers to the coherent living out of one's personal grasp of revelation. It is true that in a strict sense there is only one spirituality within the Church -- Christian spirituality -- because the deposit of revelation is one. But if we

39. Ibid., p. 7.

recognize that each person assimilates that body of revelation in a unique, personal way, we might say that there are as many spiritualities as persons.

Again it is helpful to distinguish between the "spirituality" of a person and that of a group. While holding that a spirituality is the living out of one's personal theological vision, we recognize that certain common emphases have been given to revelation throughout the course of history. Certain persons understand the spiritual itinerary in the same way and so create a certain style of life which reflects and encourages that understanding. This style of life includes means which help to attain the spiritual goal envisioned. The word "spirituality" then includes the ideal conceived of and accepted in principle as well as the style of life created to sustain and achieve it. Certain elements of this style of life may change as times and needs change, and yet it always retains a direct relationship to the ideal to be achieved.

In the context of religious congregations, for example, we recognize a Carmelite spirituality, an Ignatian spirituality, a Benedictine spirituality among others. All of these are one in the sense that they are Christian, but each one is unique in the sense that its "founder" emphasized different aspects of the one Christian mystery and created a style of life reflecting those essential aspects. The theological vision underlying many religious congregations -- especially smaller ones -- is located within one of these great schools of spirituality, the axis of the vision being the same as that of a particular school. The faith-vision of some founders is strongly similar to that of the founders of a school of spirituality; each founder of a congregation, however, keeps at the same time the coherence and totality of his own personal synthesis of the various elements. Saint Ignatius, for instance, may be called the founder of Ignatian spirituality, but he is certainly not the founder of every religious congregation claiming to be "Ignatian".

When we speak of the spirituality of a founder, therefore, we are

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When we speak of the spirituality of a founder, therefore, we are

referring to a reality which may or may not be subsumed under the heading of one of the great schools of spirituality, or which may take elements from various schools. In some cases -- rare, in our opinion -- the founder of a religious congregation may also be the founder of a school of spirituality.

"Spirituality", then, would highlight the theological vision, the founder's personal synthesis of revelation and those means existing within the congregation to foster that vision; "Spirit", on the other hand, underlines more particularly the fundamental, collective attitude of the group where this synthesis is concretized. "Spirit" is reflected in a certain quality of relationships within a group embracing the same spirituality. While logically distinct, "spirit" and "spirituality" are essentially interrelated. In the concrete, one might say that one's "spirituality" gives birth to a "spirit" -- that is, one's theological vision lived out in certain practices and activities is formative of a spirit, of a quality of life. On the other hand, "spirit" influences "spirituality", that is, the quality of life, the fundamental attitude toward God and others lived out in a group contributes to a deepening of the ideal itself and to a constant care regarding the forms which protect and foster it.

The spirit of a congregation originates in a sharing of the fundamental theological vision of a founder and is therefore essentially related to his charism. It can be described as a real participation in the charism of the founder. "The founder's charism gives birth to a 'spirit' whose original richness the Church is careful to protect and whose supernatural dynamism she seeks to maintain."⁴⁰ "The founders of religious orders, true charismatics, had as formal objective the transmission of a spirit and they inscribed the demands of this spirit in institutions which are a continuing motivation to

40. Olphe-Galliard, art. cit., p. 344.

... and as far as the objective, the transmission of a spirit and the succession of the founder. The founder's charisma gives birth to a spirit, whose original richness it can be described as a real participation in the charisma of the theological vision of a founder and is therefore essentially related to his

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... and ... in some cases ... of the ideal ... to which ...

discover new expressions of this spirit in every age."⁴¹

To recapitulate and synthesize what we have said in this introduction, we find at the origin of religious congregations in the Church an evident gift given to an individual for the good of the Church. This gift or charism is related to and in some sense dependent on the theological vision of the founder, a vision which is a gift of nature or of grace having an exemplary value,⁴² having repercussions in the spiritual experience and desires of other members of the Christian community, and expressing itself in service to that community. Those sharing the same basic faith-vision and responding to a personal call of the Spirit form a religious congregation. The expressions of community life and service flowing from this faith-vision incarnate a spirit, a quality of life rooted in their shared faith-vision.

41. Régamey, L'exigence de Dieu, p. 101.

42. Régamey, Paul VI donne aux religieux leur charte, Paris, 1971, p. 72.

discover new expressions of this gift in every age.⁴¹

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41. Fénelon, L'existence de Dieu, p. 101.
 42. Fénelon, Qui VI donne aux religieux leur charisme, Paris, 1971, p. 72.

CHAPTER 11

THE LIFE OF THE MAN, GAILHAC

The theological vision which it is a question of studying here, namely that of Father Jean Gailhac, as indeed the theological- or faith-vision of any Christian, is one aspect of a whole life. Influenced and shaped by the social, religious and spiritual context in which it was lived, it bears the mark of Gailhac's temperament, education and the spiritual graces he received. Never was his faith-vision an abstract, intellectual synthesis but rather it expressed itself in his life -- in action, in exhortation, in emphases in his various writings. It was to this particular man, with all his human qualities and failings, his strong points and weaknesses, that the charism of foundation was given.

Because there is no dichotomy between what Gailhac taught and what he did, between the spiritual doctrine which he preached and that which he lived, we propose to sketch briefly in this chapter the life of the man. We will then see how much importance he himself put on inculcating a particular spirit within the congregation and examine the various means he envisaged to do this. It seems important to determine whether he himself recognized his writings to the sisters as having to do with the building up of a spirit within the congregation, whether he saw his own faith-vision as expressed in his writings as formative of a spirit within the congregation. If he did, did he see his letters and treatises as the sole means of fostering the spirit of the congregation or did he envision others as well?

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A. GAILHAC THE MAN

1. 1802 - 1849

The world into which Antoine Pierre Jean Gailhac was born on November 13, 1802, was one of political, social and religious upheaval. Post-revolution France was still filled with the sounds of war and Jean Gailhac must have seen many weary and broken soldiers returning to his native city of Béziers which was a garrison town. From the pastor of St. Aphrodise parish in Béziers, he received a religious formation which influenced the course of his life, and through him also he must have become aware of the suffering, persecution and exile which the clergy and religious had undergone in revolutionary days. Although Gailhac was born in a France where, according to the recently made concordat of Napoleon, the Catholic religion was the religion of the majority of Frenchmen and therefore was allowed, theoretically at least, free exercise, he was aware of the religious and moral poverty of his people. Years later he looks back nostalgically to the time when "l'esprit chrétien régnait encore dans notre chère patrie; les ouvriers, les paysans eux-mêmes ne sortaient pas le matin de leur maison sans avoir fait leur prière, et ils faisaient toujours le signe de la croix avant de commencer leurs pénibles travaux.... Dans les conversations il y avait quelques mots qui indiquaient la vivacité de la foi, et la religion avait toujours sa part dans l'ensemble de la vie. Or tout cela avait lieu après la grande révolution. Qu'elle devait être belle la France avant que les hérétiques, les philosophes, les impies ambitieux eussent bouleversé le peuple."¹

1. VR, pp. 191-192.

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Having received his schooling at Collège Henri IV in Béziers, Gailhac presented himself at the seminary in Montpellier at the age of sixteen to begin his preparation for the priesthood. His decision to become a priest came only after an initial resistance prompted by his understanding of the holiness required of such a vocation and prompted as well by the conviction of his own human weakness. "J'ai toujours senti en moi le devoir et le besoin de faire aimer Dieu. Tout jeune, il m'a appelé au sacerdoce. La sainteté nécessaire à une vocation si divine m'effrayait. J'ai résisté. Je n'ai consenti à être prêtre qu'à condition que je ne vivrais que pour l'aimer et pour le faire aimer."²

Except for his vacations, Gailhac spent ten years in the seminary (1818-1828). From these years have survived three manuscript notebooks of meditations -- one written in 1823 and the other two in 1824 -- and two notebooks of resolutions. These notes are of interest because already they reveal the love of God, the thirst for His glory, and the zeal for others which are such dominant notes in his spirituality. It is true that they manifest as well a concern for external perfection, an extraordinary discipline of the will which makes very little concession to human nature and an almost mathematical regulation of the details of Gailhac's occupations. In a notebook dated 1822 there are seventeen different resolutions so that no aspect of his life is left unaffected by an effort to live it to perfection. It is the final resolution in this same notebook that reveals the motivation, the spirit of the others. "Pour dernière résolution, je fais vœu d'aimer Dieu de tout mon cœur et Lui être autant fidèle que je lui ai été infidèle, aussi reconnaissant que j'ai été ingrat envers le Dieu bon."³ What is

2. Ecrits, vol. 10, p. 3425.

3. Ecrits, vol. 1, p.7.

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La sainte necessaire a une vocation si divine m'effroyait. L'ol resisté. Je n'ai consenti a cette sainte qu'a condition que je ne serois que pour l'aimer et pour le faire aimer."

Except for his vocation, Gailhac spent two years in the seminary (1811-1813). From these years have survived three manuscript notebooks of meditations -- one written in 1823 and the other two in 1824 --

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oual traitement que j'ai été digné donner à Dieu tout jour. What is

2. Journal, vol. 10, p. 342.
3. Journal, vol. 1, p. 7.

significant as well is the recognition, expressed in a prayer, that only with God's grace and help will he have the courage and the capacity to put the resolutions into practice.

It is from his seminary days that Gailhac took the habit of spending two or three hours a day in study: at least one hour of Scripture and another of theology and/or the Fathers of the Church. Among the masters of the spiritual life he referred to, Bourdaloue held a place of honor. Many traits of the seventeenth century Jesuit who preached so eloquently to religious communities are found as well in Gailhac.

Several other details of his resolutions from this time are worth noting in view of a study of his spirituality: first of all, a reference to the glory of God as center of his spiritual life: "Mon Dieu... je prends la résolution d'avoir sans cesse, si ce n'est dans la bouche du moins dans le coeur et dans l'intention, ces paroles qui étaient la devise de S. Ignace: Omnia ad majorem Dei gloriam, et ces autres: Tibi soli honor virtus et gloria, mihi autem dedecus et confusio."⁴

Secondly we find a great reverence for the evangelical counsels of poverty, chastity and obedience and a resolution to practise them.⁵ Thirdly, a desire for authenticity and sincerity is very evident. His resolutions for 1823 which seem at the same time to be an account of conscience begin with the following prayer: "Mon Dieu, daignez vous-même m'inspirer les paroles que je dois dire à mon père pour qu'il puisse me connaître. Daignez éloigner de moi l'esprit de mensonge et d'hypocrisie. Donnez-moi une âme qui cherche franchement la voie de la vérité."⁶

4. Ecrits, vol. 1, p. 22.

5. Ecrits, vol. 1, p. 22.

6. Ecrits, vol. 1, p. 11.

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Finally, Gailhac feels a need to express his love and zeal in concrete service. And so he determines to fill the intervals of his student days by visits to the sick and to prisoners, and by helping those less fortunate than himself. His vacations were used for helping out parish priests in the Montpellier area, in accordance with his resolution to spend his holidays in a parish teaching the gospel to the poor.⁷

Gailhac's correspondance with one of his classmates who left for Madagascar shows that there was a time when he thought himself called to the missions. But he apparently saw that this was not where God was leading him and so put aside the possibility of a missionary vocation.

In 1828, two years after Gailhac's ordination, the chaplain of the Hôtel-Dieu in Béziers resigned, leaving the post vacant. Seeing the hand of Providence guiding him towards the fulfillment of his impulse to serve the poorest and most abandoned, Gailhac applied for the position, much to the consternation of his superiors and of his bishop. The post, to which he was appointed on September 12, demanded the total sacrifice of his time, his strength and what, it is to be feared, counted very highly with many of his colleagues, his chances of promotion. The Hôtel-Dieu at this time was a mixed civil and military hospital and it is there that Gailhac came into immediate contact with the misery of his own people. During the cholera epidemic of 1832 he worked untiringly, to such an extent that when the epidemic was over he himself was stricken with a pleurisy which endangered his life.

Even while holding the post of hospital chaplain, Gailhac was engaged in a variety of other pastoral activities: he acted as confessor to the Dames de Saint Maur in Béziers as well as in the parish of Saint

7. Ecrits, vol. 1, p. 36.

Finally, Gailhac feels a need to express his love and zeal in concrete results. And so he determines to fill the intervals of his student days by visits to the sick and in prison, and by helping those less fortunate than himself. His vocations were used for helping out parish affairs in the Montgellier area, in accordance with his resolution to spend his holidays in a parish teaching the gospel to the poor.

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Even while holding the post of hospital chaplain, Gailhac was engaged in a variety of other pastoral activities: he acted as confessor to the Dames de Saint-Maur in Béziers as well as in the parish of Saint-

Aphrodise; he preached sermons, homilies and novenas to diocesan priests, to religious communities and to the parishioners.

One group of persons whose needs were made very clear to him through his work in the Hôtel-Dieu were young girls who, either through ignorance or the desire for gain, had given themselves to a life of prostitution. In a letter written in 1881, Gailhac says: "Tout jeune encore et même avant d'être prêtre Dieu m'avait inspiré le dessein de commencer une oeuvre pour sauver les jeunes filles si exposées dans le monde. Tout jeune encore je les ai envoyées en payant de mes propres deniers la pension que l'on exigeait."⁸ We know that the only residence in Béziers to receive such girls had been closed in 1791. By 1834 Gailhac was paying room and board for thirteen young women and yet the number of those whom he would have liked to help was far beyond that. Faced with the impossibility of sending to Montpellier all those who would have benefited by residence there, Gailhac conceived the idea of opening a refuge in Béziers. After prayer and advice, the idea became a determination. On November 14, 1834, the bishop of Montpellier, Monsignor Fournier, approved the refuge stating his formal intention that it remain solely under the control of ecclesiastical authority. The bishop's secretary writes to Gailhac: "If you will give his Lordship the names of the ladies who are willing to look after it, he will name them as directors of the establishment."⁹

Gailhac was to bear much criticism because of the refuge. No doubt his youth -- he was only 32 at the time -- prompted remarks that such an undertaking was imprudent, rash and even dangerous. Criticisms apparently grew to such an extent that in 1840 the bishop, now Monsignor Thibault,

8. Ecrits, vol. 11, p. 3653.

9. Letter of M. Grasset, vicar general, November 14, 1834. Proc.Hist., p. 329.

who had replaced Monsignor Fournier just a few months after the opening of the refuge, ordered Gailhac to replace the lay staff by nuns. Gailhac was asked "to put in it nuns from an already existing congregation or to propose to Monsignor rules for religious who would specialize in this work."¹⁰

It appears that the idea of founding a religious congregation took shape in Gailhac's mind at this time. He had among those he was directing at least the nucleus of a group capable of assuming the direction not only of the refuge but also of the orphanage which had now come into existence as well. And yet he judged that this nucleus was not yet sufficiently strong to take on such a venture. His hesitation provokes the following criticism from the vicar general of the diocese: "You expect too great a perfection from those who direct your establishment. I am not the only one to think this way: there are others well-informed, worthy of respect and very devoted to you who think as I do."¹¹ Gailhac, however, sensitive to events as signs of God's designs and considering a minimum of human resources to be one of those signs, felt that the proper time had not yet come. It was nine years later that circumstances clearly indicated that the time was ripe.

2. 1849 - 1890

Among the most generous and faithful benefactors of the works of Father Gailhac were his good friends, Monsieur and Madame Cure. It was shortly after Eugene Cure's untimely death on November 2, 1848, that his widow, Appolonie Pelissier, stated her desire to devote herself and all her possessions to Gailhac's apostolic works. Feeling that she was acting under the strain of great sorrow, the priest discouraged her and only when

10. Letter of M. Valade, June 29, 1840. Proc. ap., vol. VII, p. 1818.

11. Ibid.

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10. Letter of M. Valade, June 29, 1840. Proc., op., vol. VII, p. 1818.
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Madame Cure persisted did he ask the bishop's assistance regarding the discernment of her vocation. The opinion of Bishop Thibault that Madame Cure's desire was an authentic call from God was the sure sign in which Gailhac saw that the hour had come. And so on February 24, 1849, a group of six women went to the Bon Pasteur to begin their new life. In an unfinished letter of 1881 intended for Cardinal Hohenlohe, cardinal protector of the congregation at that time, Gailhac recalls these events: "Ce ne fut que 14 ans après avoir commencé l'oeuvre que vint se joindre à moi une grande dame à laquelle je joignis quelques demoiselles saintes et très bien élevées, qu'avec la permission de Monseigneur Thibault qui succéda Monseigneur Fournier, je commençai la communauté du Sacré Coeur de Marie."¹²

From the time of the founding of the congregation until his death in 1890, Gailhac devoted the greater part of his time and attention to the formation, direction and development of the Religious of the Sacred Heart of Mary. Gailhac's life within these forty years can be divided into three main periods: 1) 1849-1869); 2) 1870-1879; 3) 1880-1890.

The first period is one of intense activity, situated chiefly in his native city of Béziers. It is also a time of various external trials. In 1855 when two religious die within a period of one month, he is accused of having murdered them; in 1869 he is saddened by the death of his chief collaborator and first superior general of the congregation, Mother Saint-Jean Cure-Pelissier. These trials and others only seem to have tested him and indicated to him the validity of his work. How often he will say: "Tout bien découle du Calvaire" and remind the sisters that trials and sufferings are God's seal upon a work. In the two decades after the founding of the congregation, we find him transforming the refuge into a "Preservation", i.e.

12. Ecrits, vol. 11, p. 3653.

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a home for girls in danger through lack of parental care; opening a boarding school; founding a third order, "Soeurs de la Vierge", who were to be auxiliaries of the Religious of the Sacred Heart of Mary; establishing an orphanage -- a sort of agricultural school -- for boys; forming the Brothers of the Good Shepherd to direct this orphanage and to be associated with the Missionary Priests of the Good Shepherd.

What is remarkable in all this activity is the unity of the various works undertaken by Father Gailhac, a unity which seems to spring from the fact that all the works were responses to the real needs of all classes of people in his own entourage and from Gailhac's own conviction of the importance of unity. The boarding school, for example, was established not only to meet the educational needs of the daughters of wealthier families of Béziers, but also to assure financial resources for the orphanages and other works of assistance. The third order "Soeurs de la Vierge" likewise would enable repentant girls from the refuge or Preservation to realize their desire to live a religious life by making annual vows of poverty, chastity and obedience. This same group would provide auxiliary services to the various works of the Religious of the Sacred Heart of Mary, especially in the care of the orphanage and Preservation.

Another example of the unity which Father Gailhac sought in his works is the foundation of the Priests of the Good Shepherd. The objectives of the congregation are stated:

Glorifier son Père Céleste, sauver les âmes, fut toute la fin de l'incarnation, de la vie, de Jésus-Christ Bon Pasteur; telle est aussi la fin des Prêtres du Bon-Pasteur. Ils obtiendront cette fin

- 1) par les missions et les retraites dans les campagnes
- 2) par les catéchismes de Persévérance
- 3) en recueillant dans un orphelinat les jeunes garçons abandonnés, pour les évangéliser, les élever dans l'amour et la pratique de la Religion et les former à la vie champêtre

... a home for girls in danger through lack of parental care; opening a boarding school; founding a third order, "Soeurs de la Vierge", who were to be auxiliaries of the Religious of the Sacred Heart of Mary; establishing an orphanage -- a sort of agricultural school -- for boys; forming the Brothers of the Good Shepherd to direct this orphanage and to be associated with the Missionary Priests of the Good Shepherd.

What is remarkable in all this activity is the unity of the various works undertaken by Father Gailhac, a unity which seems to spring from the fact that all the works were responses to the real needs of all classes of people -- in his own language and from Gailhac's own conviction of the importance of unity. The boarding school, for example, was established not only to meet the educational needs of the daughters of wealthy families of Québec, but also to assure financial resources for the orphanages and other works of assistance. The third order "Soeurs de la Vierge" likewise would enable repentant girls from the refuge or preservation to realize their desire to live a religious life by making annual vows of poverty, chastity and obedience. This same group would provide auxiliary services in the various works of the Religious of the Sacred Heart of Mary, especially in the care of the orphanage and preservation. Another example of the unity which Father Gailhac sought in his works is the foundation of the Priests of the Good Shepherd. The objectives

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- 1) par les missions et les retraites dans les campagnes
 - 2) par les catéchismes de persévérance
 - 3) en recueillant dans un hôpital les jeunes garçons abandonnés, pour les élever, les instruire, les relever dans l'étude et la pratique de la religion et les former à la vie chrétienne.

- 4)...en allant au recours des Prêtres momentanément empêchés ou par maladie ou par toute autre cause légitime.¹³

This statement indicates that the principal reason for the foundation of the Congregation of the Priests of the Good Shepherd was to meet the needs of certain segments of the population of Béziers -- of abandoned boys whose educational and religious formation was neglected; of those living in the country where, in post-revolution France, there was a great need for priestly ministry; of priests temporarily unable to minister to their people. In addition to these various ministries, Gailhac sees the Congregation of the Good Shepherd as providing a unity of direction for the Religious of the Sacred Heart of Mary. It is in the original constitutions of the feminine congregation that we discover, even before the Congregation of the Good Shepherd actually came into existence, the relationship Father Gailhac envisaged between the two groups. In these constitutions, approved in April 1850, we read:

L'Institut des Religieuses du Sacré-Coeur de Marie sera soumis pour le spirituel et le temporel à une communauté de prêtres réguliers du Bon Pasteur, laquelle communauté de prêtres sera spécialement sous l'obéissance et entre les mains de Monseigneur l'Evêque de Montpellier.¹⁴

One of the reasons for the multiplicity of works founded by Gailhac in this period of his life was his conviction that the great work of Redemption extended to all men and that his congregations likewise should make no distinction among persons in meeting their needs. He often insists that the Religious of the Sacred Heart of Mary are sent to all classes of society. In

13. "Constitutions des Prêtres Réguliers du Bon-Pasteur de Béziers", Proc. Hist., Doc. X111, p. 338.

14. Arch. Hist., vol. 11-A, p.6.

1891
1892
1893

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educational and religious formation was neglected or those living in the
country where, in certain districts, there was a great need for petty
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that we discover, even the Congregation of the Good Shepherd actually
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two groups. In these circumstances, answered in April 1890, we note:

L'œuvre d'assistance à la jeunesse de la France
est une œuvre de grande portée sociale et de haute portée
morale. Elle est une œuvre de bienfaisance et de charité.
Elle est une œuvre de salut et de régénération.
Elle est une œuvre de Dieu et de l'homme.

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13. "Constitution des Sœurs Régulières du Bon-Pasteur de Bézier", Proc.
Hist., Doc. XIII, 338.
14. Ann. Hist., vol. 6, 64.

the realization of his conviction, though, Gailhac is very much a product of his time, a time when class distinctions were the "order" of society and "democratization" as Western man in the second half of the twentieth century knows it was unheard of. We find, therefore, in the works destined for all the same separation of classes which was found in society at the time. The congregation of the Sacred Heart of Mary was to be composed of lay sisters and choir sisters, although "toute la différence entre les unes et les autres sera dans la forme de l'habit et dans les emplois. Les converses se rendront dignes par leur humilité d'être les soeurs des dames, and les dames par une délicate et parfaite charité effaceront toute différence et traiteront les converses comme leurs soeurs."¹⁵ We likewise find the distinction among classes evident in the existence of Oblate Sisters (third order) and Religious of the Sacred Heart of Mary; priests and brothers of the Good Shepherd; boarding school and orphanage. Each "class" of persons was distinct from the others.

This first phase in the life of Jean Gailhac as founder can be described as a period of beginnings and initiatives. The second phase (1870-1879) is that of expansion and solidification of existing works. It is in 1870 that the first branch house of the RSHM is established in Lisburn, Ireland. This first foundation is followed in rapid succession by others so that by the end of the decade, the thirty-year old congregation of fewer than 200 members¹⁶ is established in England, Ireland, Portugal and the United States

15. Ibid.

16. In 1874 the congregation had 120 professed sisters. See Proc. Hist., p. 189, note 99. By 1890, it counted 181 professed members according to a Précis Historique presented to the Roman congregation of Bishops and Regulars on April 29, 1891.

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of America.¹⁷ Father Gailhac concentrates his activity on the formation of the community and does all that he can to assure that the newly undertaken works rest on solid foundations and are animated by a common spirit. In his correspondence are preserved about 450 letters written to the congregation between 1870 and 1879.

In addition to his correspondence with the sisters and his regular pastoral ministry¹⁸, he also travelled extensively to visit the newly-founded communities. We see him, for example, in England in July of 1871 and again in January of 1872. Almost every year finds him in England, Ireland or Portugal and sometimes in several countries within the same year. After the first decree of praise granted to the RSHM in 1873, Father Gailhac travels to Rome to thank the Holy Father personally for this favor. It is interesting to realize that when he undertook his first long trip in 1871, Gailhac had already entered his seventieth year.

The final decade of Father Gailhac's life might be characterized as his own personal participation in the mystery of Calvary. He begins this

17. The foundations established during Father Gailhac's lifetime are as follows:

- Lisburn, Ireland - November 1870
- Porto, Portugal - September 1871
- Liverpool, England - June 1872
- Braga, Portugal - March 1877
- Sag Harbor, New York, U.S.A. - March 1877
- Ferrybank, Ireland - September 1879
- Chaves, Portugal - May 1886

18. During these years, Gailhac continued his extensive ministry in the confessional. He himself writes in 1873: "Voilà plus de deux mois que depuis le grand matin je suis au confessional jusqu'à 7, 8 et 9 heures du soir. Je n'en sors que pour prendre quelque chose et [pour faire] mes prières." *Ecrits*, vol. 10, p. 3275-6. Again in 1877: "Il est des jours où le confessional me tient enfermé dans un cachot jusqu'à 13 heures sans un moment de repos." *Ecrits*, vol. 12, p. 4491. He also preached retreats and conferences to various religious communities and in the parish of S. Aphrodise.

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period with an increased effort to communicate his spiritual doctrine in various treatises destined for the RSHM. He continues to write frequently to the branch houses and does not make his last trip to England and Ireland until 1886. Already in 1880 he alludes in several letters to the suffering and trials which are threatening the congregation,¹⁹ referring to the various laws of education and taxation passed by the Third Republic and foreseeing those of 1881 which threatened the continued existence of religious congregations in France. Also about this time, mildew destroyed most of the vineyards in southern France, including those at Bayssan which were the financial support of the Mother House in Béziers.

Physical weaknesses likewise marked this final decade of the founder's life. He became increasingly hard of hearing, and his sight failed to such an extent that in 1886 he received a rescript allowing him to replace the daily office by the recitation of the rosary.

Perhaps the greatest trial of his last years was that interior desolation which God seems to have reserved for him. His correspondence with Jean de Fontfroide, a Cistercian abbot who had become his friend, confessor and guide several years previously, reveals the interior anguish of the founder. Gailhac writes: "Je veux mourir, mais dans la grâce de Dieu, et dans son amour; vous seul pouvez mettre dans cet état ma pauvre âme. Vous serez assez bon pour conduire votre pauvre enfant dans la maison de l'heureuse éternité."²⁰ It is in Abbot Jean's letters that the darkness experienced by Gailhac is even more vividly evident. In two

19. See March 15, 1880, *Ecrits*, vol. X, p. 3524; November 7, 1880, *Ecrits*, vol. 10, p. 3605-6; November 17, 1880, *Ecrits*, vol. X, p. 3613-4.

20. *Ecrits*, vol. 11, p. 4104.

5-1898

Εστίς 10' 9' 3002-9' 1401, 1880' 12' 1880' 21' 1880' 21'

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Η ζωή του Γαλιανό και η ανάπτυξη της οικογένειάς του, η εκπαίδευση, η εργασία, η πολιτική και η κοινωνική δραστηριότητα. Η οικογένεια του Γαλιανό, η οποία είχε μεταναστεύσει από τη Γαλιανία στην Ελλάδα, είχε εγκατασταθεί στην περιοχή της Σμύρνης. Ο Γαλιανό γεννήθηκε στην Σμύρνη, όπου και έζησε τα πρώτα χρόνια της ζωής του. Η οικογένειά του ανήκε στην αστική τάξη και είχε οικονομικά μέσα. Ο Γαλιανό είχε έναν αδελφό, τον Αθανάσιο, και μια αδελφή, την Αικατερίνη. Ο Γαλιανό φοίτησε στην Σχολή της Σμύρνης, όπου και πήρε το πρώτο του δίπλωμα. Μετά από την αποφοίτηση, εργάστηκε για λίγο ως δάσκαλος, αλλά σύντομα επέστρεψε στην οικογένεια. Η ζωή του Γαλιανό ήταν γεμάτη δραστηριότητα και αγωνιστικότητα. Ο Γαλιανό συμμετείχε ενεργά στην πολιτική και κοινωνική ζωή της Σμύρνης. Ήταν μέλος της Εταιρείας των Φίλων της Ελλάδας και της Εταιρείας των Φίλων της Ελευθερίας. Ο Γαλιανό υπήρξε ένας από τους ιδρυτές της Εταιρείας των Φίλων της Ελλάδας στην Σμύρνη. Η δράση του Γαλιανό επηρέασε βαθύτατα την ανάπτυξη της Εταιρείας και της κίνησης των Φίλων της Ελλάδας στην περιοχή. Ο Γαλιανό υπήρξε ένας από τους πιο δημοφιλείς και δραστήριους μέλη της Εταιρείας. Η ζωή του Γαλιανό ήταν γεμάτη αγώνα και αυτοθυσία. Ο Γαλιανό υπήρξε ένας από τους πιο αγαπητούς και σεβαστούς ανθρώπους της Σμύρνης. Η οικογένειά του συνέχισε να ζει στην Σμύρνη και να διατηρεί τις παραδόσεις και τις αξίες της προέλευσής τους.

Ο Γαλιανό υπήρξε ένας από τους πιο δραστήριους και αγαπητούς ανθρώπους της Σμύρνης. Η ζωή του Γαλιανό ήταν γεμάτη αγώνα και αυτοθυσία. Ο Γαλιανό υπήρξε ένας από τους πιο δημοφιλείς και σεβαστούς ανθρώπους της Σμύρνης. Η οικογένειά του συνέχισε να ζει στην Σμύρνη και να διατηρεί τις παραδόσεις και τις αξίες της προέλευσής τους. Ο Γαλιανό υπήρξε ένας από τους πιο αγαπητούς και σεβαστούς ανθρώπους της Σμύρνης. Η ζωή του Γαλιανό ήταν γεμάτη αγώνα και αυτοθυσία. Ο Γαλιανό υπήρξε ένας από τους πιο δημοφιλείς και σεβαστούς ανθρώπους της Σμύρνης. Η οικογένειά του συνέχισε να ζει στην Σμύρνη και να διατηρεί τις παραδόσεις και τις αξίες της προέλευσής τους.

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undated letters we read:

Pax Christi. C'est le divin Maître qui vous l'envoie par l'instrument auquel il a confié le soin de votre âme. Je vous assure de l'amitié du divin Maître. S'il permet que l'ennemi vienne troubler la surface de votre âme, c'est pour lui donner occasion de faire des actes de confiance et d'abandon qui lui sont très agréables. La souffrance que cela vous cause est un purgatoire.... Je connais votre âme autant et mieux que vous et c'est pourquoi j'ai le droit de vous redire: Pax Christi.²¹

.... c'est le divin Maître qui m'a confié le soin de votre âme. C'est donc avec toute son autorité que je vous dis: restez en paix. Vous êtes son ami, il veille sur vous et sur vos oeuvres, qu'il vous a confiées. Ne vous laissez pas troubler par l'ennemi. Restez dans la confiance et l'abandon.²²

Perhaps the most revealing and touching lines of Jean de Fontfroide are those addressed to Gailhac just twenty-four days before the latter's death:

Toute votre vie a été consacrée à son service. Quand vous vous êtes donné au bon Dieu, il a été convenu que vous vous donniez tout entier à condition qu'il ferait de vous un saint, et qu'il vous ferait travailler à former de saintes âmes. Vous avez tenu votre promesse. Dieu tiendra la sienne.

Restez bien en paix. Je connais tous les accidents de la route, tout ce qui a pu être défectueux est pardonné, effacé, il n'en reste plus de traces. Je vous l'ai souvent dit au Nom de J. C. Donc paix, abandon et amour.²³

21. Proc. Ap., vol. X, p. 2774.

22. Proc. Ap., vol. X, p. 2776.

23. Proc. Ap., vol. X, p. 2781.

Par Christ. C'est le divin Maître qui vous l'envoie
par l'instrument auquel il a confié le soin de votre
âme. Je vous assure de l'amitié du divin Maître.
S'il permet que l'ennemi vienne troubler le surface
de votre âme, c'est pour lui donner occasion de
faire des actes de confiance et d'abandon qui lui
sont très agréables. Les souffrances que cela vous
cause est un purgatif... Je connais votre âme
outre et mieux que vous et c'est pourquoi j'ai le
droit de vous écrire Par Christ. 21

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de votre âme. C'est donc avec toute son autorité
que je vous dis: restez en paix. Vous êtes son ami,
il veille sur vous et sur vos œuvres, qu'il vous a
confiées. Ne vous laissez pas troubler par l'ennemi.
Restez dans la confiance et l'abandon. 22

Perhaps the most revealing and touching lines of Jean de Fontfroide are those
addressed to Galihac just twenty-four days before the latter's death:

Entre votre vie et être consacré à son service.
Quant vous serez dans un bon lieu, il se
fit convenir que vous deviez tout entre à
condition qu'il ferait de vous un saint, et qu'il
vous ferait travailler à former de saintes âmes.
Vous êtes une sainte âme. Dieu ferait la
même.
Restez bien en paix. Je connais tout les
accidents de la route, tout ce qui se peut être de délé-
tueux est possible, effrayé, il n'en reste plus de
projet. Je vous l'ai souvent dit au nom de J. C.
Donc paix, confiance et amour. 23

21 Proc. 26, vol. X, p. 277A
22 Proc. 26, vol. X, p. 277B
23 Proc. 26, vol. X, p. 277C

On January 25, 1890, Jean Gailhac's long, active and fruitful life comes to an end.

B. ELABORATION OF THE VISION

1. UNIFIED, TESTED

Looking back over his life, one can see that the theological vision which motivated him and which he expressed in his writings to the RSHM is essentially the same as it was in his seminary days. There seem to be no major crossroads from which he departed toward a completely new synthesis or at which his basic vision was altered through a radical conversion experience or other spiritual grace. What we find in his letters to the congregation is a vision which has deepened and matured but which remains essentially the same. By the time he wrote his letters to the branch houses, he had passed through a variety of difficulties and disappointments, not the least of which were the transformation of the work of the refuge and the death of several of his original collaborators. What he wrote, therefore, did not spring from an untested ardor or a facile enthusiasm. Rather, he expressed a faith which had been unceasingly tried and tested and which had been sustained and nourished by intensive hours of prayer, reading, reflection and pastoral ministry of various forms.

We have seen that from his youth this vision inspired him to action, to a service of others, especially of the poor and the suffering. The constancy of this service was underlined during the apostolic process of beatification: "The priestly life of the servant of God is characterized by the constancy with which he continually strove to attain his ideal to relieve human suffering, both physical and moral."²⁴ Father Gailhac himself

24. A. Frutaz, "Informatio," Proc. Hist., p. ix.

realized the continuity of his life and thanked God for it: "Dès ma plus tendre jeunesse il m'a rempli de son feu sacré... j'ai toujours senti en moi le devoir et le besoin de le faire aimer. Depuis mon enfance Dieu a mis en moi un grand amour pour les âmes. C'est là le principe des oeuvres qu'il m'a fait entreprendre."²⁵ So constant and integrated was his view of the Christian mystery and of his own participation in it that he speaks of all his undertakings for the good of others as the one work of the Lord.²⁶

To study the elements which played a role in the constitution of the theological vision of Father Gailhac -- as of any Christian -- it would be necessary to analyze thoroughly the historical milieu in which he was born and lived, the various personal influences which came to bear upon him, the theological sources at which his faith-vision was nourished. And even if it were possible to grasp the complex sociological and interpersonal network formative of the person, the mysterious elements of grace and personal freedom ultimately responsible for the "faith-synthesis" would escape us. There is, however, a value in reflecting on the "knowable" sources of the vision, at the same time recognizing the impossibility of totally grasping the mystery. The totality is certainly far more than the sum of its "knowable" parts. While an internal analysis of the theological influences on the spirituality of Father Gailhac is outside the scope of this work, we will in chapter VI of this present work, try to decipher the main theological and spiritual movements within which Gailhac elaborated his own vision.

Gailhac's treatises on the religious and spiritual life follow an approach common to the nineteenth century, treating primarily the vows, certain virtues and the means of sanctification. As he himself recognized,

25. Ecrits, vol. 10, p. 3425. See also vol. 11, p. 3653.

26. Cf. Ecrits, vol. 12, pp. 4360 and 4613.

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25. Œuvres, vol. 10, p. 3422. See also vol. 11, p. 3623.
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there was nothing new or creative in his doctrine. An extensive analysis of all the writings of Father Gailhac made during the apostolic process led to the same conclusion: "Pour le fond, ces Ecrits n'apportent pas d'assertions nouvelles quant à la foi.... On y retrouve en somme les idées en cours exposées par les prédicateurs et sous la forme de cette époque."²⁷

2. USE OF SCRIPTURE

The strongest influence on the spirituality of Father Gailhac is Scripture -- a source which nourished him daily throughout his life. From several personal notes found among his writings and from the testimony of several witnesses in the course of the apostolic process, we know that the hours he devoted to the reading, reflection and study of Scripture were most often the first hours of the day. Scriptural quotations abound in his letters to the congregation, and it is evident from these that his preferred writers were John and Paul. Both the Pauline epistles and the fourth gospel are cited more than two-hundred times.²⁸ The persons of John and Paul likewise stand as models -- Paul as a model of the zeal of an apostle; John as the disciple whose "coeur virginal était plus propre à recevoir l'amour d'un Dieu, à aimer un Dieu."²⁹ John is also presented as the one who learned the secrets of the heart of Jesus by his proximity and attachment to the Lord.

Within the Pauline corpus, those passages which stress identification with Christ, conformity to Him are most frequently cited. These same passages often stress the double aspect of this conformity-- putting off the old man in order to put on the new. Thus Col. 3:3 "You have died, and your

27. "Summarium Ex Officio. Super Scriptis," Pos. s.v., vol. 11, n.p.

28. This in contrast to 130 quotations from the synoptics. Of these 130 quotations, 44 refer to Mt. 11:29 and 22 to Lk. 9:23.

29. Ecrits, vol. 10, p. 3527.

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²⁹ Écrits, vol. 10, n. 2037.

life is hid with Christ in God"; Rom. 13:14 "Put on the Lord Jesus Christ, and make no provision for the flesh. . . ."; Gal. 2:20 "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me" recur frequently in his letters. Likewise in the fourth gospel, 8:24 "I always do what is pleasing to him" and 13:15 "I have given you an example, that you also should do as I have done to you" are often cited. The manner in which these passages express Father Gailhac's faith-vision will be mentioned in later chapters.

Gailhac's manner of referring to Scripture is that of a man thoroughly penetrated with the Word of God so that biblical phrases and expressions flow spontaneously from his pen. He does not write with Bible in hand, checking the exactness of the passages to which he is referring. Examples could be multiplied to illustrate this point but one only will suffice here. In a letter of July 9, 1880, he refers to Jn. 8:12 in a passage describing Jesus as the truth. Having used the image of light and dark -- "seul celui qui confesse J.C. comme le vrai fils du Dieu vivant entre dans la lumière, les ténèbres ne sont pas en lui" -- he then cites Jn. 8:12 as follows: "Celui qui me suit n'est plus dans les ténèbres, bien plus il a la vie en lui."³⁰ If he had had the New Testament open, he would surely have quoted "qui me suit aura la lumière de la vie" which would have underscored the theme of light. Rather it seems from this letter and many others that he has so absorbed both Johannine symbolism and theology that light and life are interchangeable in his vocabulary.

At times Gailhac elaborates on a Scripture passage giving no indication that he is doing so. In referring to the prologue of John's gospel, he writes:

"Au commencement était le Verbe et le Verbe était en Dieu et le Verbe était Dieu comme son Fils

30. Unclassified in archives.

life is hid with Christ in God"; Rom. 13:14 "Put on the Lord Jesus Christ, and make no provision for the flesh..."; Gal. 2:20 "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me" recur frequently in his letters. Likewise in the fourth gospel, 8:24 "I always do what is pleasing to him" and 13:15 "I have given you an example, that you also should do as I have done to you" are often cited. The manner in which these passages express Father Galliac's faith-vision will be mentioned in later chapters.

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co-éternel et consubstantiel, son image, sa parole; tout a été fait par lui, en lui est la vie et la vie qui est en lui est la lumière des hommes et le Verbe s'est fait chair.³¹

A passage from a letter written in 1876 gives a typical example of the spontaneity with which Gailhac expressed himself in biblical terms. In presenting the grandeur of the apostolic vocation, he pictures the group of apostles seated on the first thrones in the heavenly court, gathered around Jesus Christ who is seated at the right hand of the Father. He recalls Jesus' words to his disciples while on earth:

Désormais je ne vous appellerai plus serviteurs, mais mes amis, le serviteur ne connaît pas les secrets de son maître, mais le maître n'a rien de caché pour ses amis, ses intimes. Je vous ai révélé tout ce que j'ai appris de mon Père, comme mon Père m'a envoyé, je vous envoie. Je vous donne toutes les nations, enseignez-leur à connaître Dieu le Père et Celui qu'il a envoyé, Jésus Christ, son Fils, en qui il a mis toutes ses complaisances, qui est l'image parfaite de son essence infinie. Apprenez-leur que dans cette connaissance consiste la vie éternelle -- si leur vie est en rapport avec cette connaissance.³²

With no indication that he is doing so, Gailhac quotes freely not only from different evangelists but from Paul's epistles as well. We recognize the following sources for this passage: "No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you" (Jn. 15:15); "as thou didst send me into the world, so I have sent them into the world" (Jn. 17:18). Then he apparently begins quoting Mt.28:19

31. Ecrits, vol. 10, p. 3527

32. Ecrits, vol. 10, p. 3330

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31. Écrits, vol. 10, p. 2525
32. Écrits, vol. 10, p. 3330

"Go therefore and make disciples of all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit" but he expresses the mission of the apostles in Johannine terms of knowledge of Jesus Christ rather than in terms of baptism. In doing this, he freely cites Jn. 17:3 "And this is eternal life, that they know thee the only true God and Jesus Christ whom thou hast sent", passing to one of the synoptic accounts of Jesus' baptism or transfiguration to complete: "Thou art my beloved son; with thee I am well pleased" (Mk. 1:11 or Mk. 9:7 or parallel passages; possibly directly from Is. 42:1). The final phrase of the sentence, "qui est l'image parfaite de son essence infinie", reflects the Pauline terminology of either Col. 1:15 "He is the image of the invisible God, the first-born of all creation" or Heb. 1:3 "He reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power." The last sentence refers to Jn. 17:3 again and the addition "si leur vie est en rapport avec cette connaissance" seems to be Gailhac's own. It is evident from this analysis that Gailhac is not concerned with exegetical -- or even textual -- exactness but rather with using the word of God as a source of spiritual power and growth.

In spite of the fact that his theological and spiritual doctrine is far from novel, there is great richness in Father Gailhac's personal synthesis. The Christian mystery has been grasped by him in such a way that there is remarkable unity and coherence in his doctrine as, indeed, in his life. Later chapters will elaborate on this unified spirituality.

C. SHARING THE VISION

Father Gailhac was deeply convinced of the importance of communicating his theological vision, his spirit, to the congregation so that the service rendered to the Christian community would be effective. He had

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had the experience of working with religious who shared neither his own spirit nor a common spirit among themselves. In his biography of Father Gailhac Maynard expresses what he had no doubt heard from the future founder himself; that the religious who originally worked in the refuge, having a spirit different from that of Father Gailhac, "paralyzed his efforts.... Not having received from God the mission of caring for young girls and women leading bad lives, they failed in the formation of the refuge."³³ From the first days of the congregation, the founder gives all his energies to the formation of a common spirit, to inspiring a spirit within the sisters. It is only with the founding in 1849 that he gives up the chaplaincy of the Hôtel-Dieu which he had held since 1828 so that he can give himself more fully to the task of forming the religious.

The means chosen by Father Gailhac for the communication of his theological vision were many. From the first days of the congregation and through many long years, he assisted at the morning meditation of the religious, presenting the "points" himself; he gave them frequent conferences and preached their annual and occasional retreats.³⁴ In the first constitutions he refers to the congregation of the priests of the Good Shepherd, as we have already seen, and assigns them the task of assuring unity of direction. His travels to the different branch houses to visit the religious and preach their annual retreat must also be seen in the light of the importance he placed on unity of spirit.

Another means used to create one spirit within the congregation was a central novitiate. The founder insisted that all novices be formed at the Mother House, and that the sisters themselves return frequently to

33. Proc. Hist., p. 149.

34. Proc. Hist., p. 175.

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²² Proc. Hist., p. 189.
²³ Proc. Hist., p. 172.

France for renewal and retreats. In a notebook which contains the legal records of the important events of the congregation, we read the following not in the margin of the account of a profession which took place in 1872 in Lisburn: "Cette profession faite hors de la Maison-Mère est une exception à peu près unique, la volonté de nos vénérés fondateurs étant que toutes les vêtures et les professions se fassent toujours dans la Maison-Mère. Cette volonté exprimée devra être pour l'avenir une loi sacrée."³⁵

The Mother House in Béziers was to be the model of the other houses, the source of their light and life, the guardian of the primitive spirit.³⁶ The emphasis put on personal contact with the Mother House shows clearly that for Father Gailhac, the "spirit" of the congregation was incarnated in a community. It consisted in the network of relationships consequent on sharing the same faith-vision. The presence of the founder himself in Béziers, the concern he had for forming the community there and penetrating it with his own faith-vision resulted in the priority of the Mother House as regards the living of the spirit of the congregation. Indeed, he does not

35. Unclassified in archives. Notebook brought to the attention of the present General Council of the congregation in September 1973. It was apparently discovered in Lisburn, Northern Ireland, when the congregation moved out of the convent there in 1970 and was retained in England until September 1973.

36. Ecrits, vol. 10, p. 3279. See also p. 3388: "Ce n'est que dans la Maison-Mère que peut se communiquer l'esprit de l'ordre et le communiquer assez fortement pour ne jamais l'oublier.... Quelque bonne que soit une aspirante, il est à peu près impossible qu'elle comprenne l'esprit religieux, et surtout l'esprit de notre Ordre, si elle ne passe un temps assez considérable dans la Maison-Mère. Tout serait bientôt bouleversé si tous les sujets ne puisaient à une source unique pour entrer pleinement dans le but de notre communauté." Other references to the central place of the Mother House in communicating the spirit of congregation: Vol. 11, pp. 3690, 3775, 3818, 3933; vol. 12, p. 4261; VR, p. 288ff.

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hesitate to give the name "foundresses" to those sisters of the first generation who collaborated actively with him, especially to superiors who had a special role in the communication of the spirit of the institute.³⁷

The strong insistence on the capital role and central place of the Mother House expresses the importance Gailhac placed on unity of spirit. In 1879 he writes:

Toutes les communautés formant l'Institut des Religieuses du Sacré-Coeur de Marie doivent vivre et correspondre dans une union entière et pleinement dévouée avec la Communauté Mère, avec les communautés particulières, et chaque membre de l'Institut doit être dans l'unité de tous les autres membres de sa communauté; en un mot, chaque religieuse doit faire un avec les membres de la communauté particulière, et toutes les communautés particulières en tout et pour tout doivent être dans l'unité de la Maison-Mère, qui, après Dieu, est le centre et la vie des communautés particulières.³⁸

Certainly at the time in which he lived, union and unity were often confused with uniformity so that all the external practices of the Mother House were to be imitated exactly in the branch houses. Uniformity of external practice was seen as an expression and source of unity of spirit. In this regard, Father Gailhac is a product of his time -- a time in which the Church herself insisted on the uniformization and centralization of practices and rules within religious congregations, no doubt in an effort to preserve what was good but certainly with unfortunate consequences for the originality of congregations and their expression of the "novelty of the Spirit."

37. The acts of the last session of the first general chapter held in August 1876 end as follows: "Que toutes les Supérieures présentes participant au gouvernement de la Communauté, sont proprement regardées comme fondatrices et doivent par conséquent être modèles pour toutes celles qui viendront après elles." Proc. ap., vol. X, p. 2736.

38. Ecrits, vol. 10, p. 3488.

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The strong insistence on the capital role and central place of the Mother House expresses the importance Galliac placed on unity of spirit.

In 1859 he writes:

Toutes les communautés formant l'Institut des Religieuses du Sacré-Coeur de Marie doivent vivre et correspondre dans une union entière et pleinement dévouée avec la Communauté Mère, avec les communautés particulières, et chaque membre de l'Institut doit être dans l'unité de tous les autres membres de sa communauté; en un mot, chaque religieuse doit faire un avec les membres de la communauté particulière, et toutes les communautés particulières en tout et pour tout doivent être dans l'unité de la Mère-Maison, qui, sous Dieu, est le centre et la vie des communautés particulières.

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38. Écrits, vol. 10, p. 3488.

It is noteworthy in the letters of Father Gailhac that alongside his insistence that each house be the image of the Mother House, he likewise stresses the importance of local adaptation to apostolic needs. "Votre Institut étant créé de Dieu pour les oeuvres de zèle, c'est un devoir de s'accomoder à leurs exigences."³⁹ In another context he states: "Il faut étudier les usages du pays et s'y conformer à tout ce qu'il y a de bon."⁴⁰

In addition to the spiritual inspiration which he gave to the RSHM through personal contact, Father Gailhac wrote his letters and treatises to the congregation with the same end in view. Near the end of his life, he states specifically that he has written his treatises for the good of the sisters and to help them enter into the spirit of their vocation. "Je ne dis rien de nouveau, certes, mais parce qu'ils sont composés exprès pour vous et pour vous initier aux intentions de Dieu qui a créé ce petit Institut, vous les lirez et étudierez avec plus de consolation."⁴¹ "Il me semble que ce qui est écrit pour vous expressément peut vous être très utile, parce que cela renferme d'une manière particulière tout ce qui convient le mieux à l'Institut dont vous êtes les membres."⁴²

To reinforce his own conviction of the importance of penetrating the congregation with a particular spirit, Father Gailhac received from several other sources the encouragement to do so. As seen above, around the year 1876 he came into contact with the abbot Jean de Fontfroide, vicar general of the Congregation of Sénanque, order of Citeaux. This meeting marked the beginning of a deep relationship between the two holy men and

39. Ecrits, vol. 10, p. 3355.

40. Ecrits, vol. 13, p. 4703.

41. Ecrits, vol. 14, p. 49.

42. Ecrits, vol. 11, p. 3840.

it is noteworthy in the letters of Father Galliac that alongside his insistence that each house be the image of the Mother House, he likewise stressed the importance of local adaptation to apostolic needs. "Vainement s'agit-il de Dieu pour les œuvres de salut, c'est un devoir de s'accommoder à leurs exigences."³⁷ In another context he states: "Il faut étudier les usages du pays et s'y conformer à tout ce qu'il y a de bon."³⁸

In addition to the spiritual inspiration which he gave to the RSHM

through personal contact, Father Galliac wrote his letters and treatises to the congregation with the same end in view. "Pour le salut de l'âme, je suis spécialement touché par les lettres que j'écris pour le salut de l'âme et pour leur servir dans l'esprit de leur vocation." "Je ne suis pas un homme, mais un homme qui s'efforce de servir Dieu et de servir les hommes, et de servir Dieu par les hommes."³⁹ "Il me semble que ce doit être pour vous initier aux intentions de Dieu qui a créé ce petit Institut, vous les laissez et s'établir avec plus de confiance."⁴⁰ "Il me semble que ce doit être pour vous exprèsment peut vous être très utile, parce que cela tendra d'une manière particulière tout ce qui convient le mieux à l'Institut dont vous êtes les membres."⁴¹

To reinforce his own conviction of the importance of penetrating the congregation with a particular spirit, Father Galliac received from several other sources the encouragement to do so. As seen above, around the year 1878 he came into contact with the abbot Jean de Fontaine, superior general of the Congregation of St. Charles, order of Clerics. This meeting marked the beginning of a deep relationship between the two holy men and

37. Œuvres, vol. 12, p. 232.
 38. Œuvres, vol. 12, p. 420.
 39. Œuvres, vol. 14, p. 45.
 40. Œuvres, vol. 11, p. 3840.

it was Jean de Fontfroide who urged Father Gailhac to write extensively to his congregation. We read in a letter of April 7, 1880, which Gailhac addresses to a superior:

Ecrivez-moi de telle sorte que mes instructions, données dans mes réponses, puissent être utiles et pour vous et pour vos enfants: afin que mes lettres puissent entretenir et accroître l'esprit de l'Institut dans votre chère maison, faites plus: engagez vos chères enfants à en faire de même. Le révérend Père Jean (vous le connaissez) me disait encore ce matin que c'était une chose nécessaire; il a ajouté: 'Il n'y a jamais qu'un Père fondateur pour donner à son Institut l'esprit que Dieu lui a donné; vous ne serez pas remplacé. Après vous il y aura des prêtres plus ou moins dévoués; mais le fondateur ne se remplace pas.' Donc profitez de votre pauvre vieux Père tant que Dieu vous le laisse.⁴³

In a letter written after the death of the founder, Jean de Fontfroide praises the intention of Mother Saint Félix, third superior general, to publish the writings of Father Gailhac. He states that nothing is better able to maintain the spirit of the founder within the congregation than such a publication. Through "these writings, the venerable founder remains present and living among you; in them he has left you his heart, his soul."⁴⁴

Another encouragement to strengthen the spirit of the congregation was given by Pope Leo XIII. Father Gailhac refers to this encouragement: "Appliquez-vous...à vous renouveler dans l'esprit de votre vocation afin que, selon l'ordre du souverain Pontife, ordre qu'il me répéta deux fois, je puisse l'imprimer si fortement qu'il ne puisse ni s'effacer jamais, ni s'affaiblir dans vos âmes."⁴⁵

43. Ecrits, vol. 13, p. 4684

44. VR, p. 8.

45. Ecrits, vol. 11, p. 3820

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43. Écrits, vol. 13, p. 4884

44. VR, p. 8.

In terminating this section in which we have tried to show Father Gailhac's efforts to form a common spirit within the RSHM, we might note that not only did he give himself to the formation of the sisters but he likewise indefatigably preached retreats to those to whom the sisters devoted themselves. In 1872 he writes: "Je viens de terminer la retraite des orphelines, on me dit qu'elles sont dans les meilleures dispositions; dimanche je commence celle des oblates, puis viendra celle des pensionnaires. Je voudrais ne faire celle de la communauté qu'à votre retour."⁴⁶

Finally, it is not only his conviction of the importance of unity which motivated Father Gailhac to communicate a common spirit to his works, but also his consciousness of his responsibility as founder prompted him to give himself totally to the formation of the congregation. He was conscious of the gift given him and of his responsibility to make it fruitful within the Church. He himself describes the charism of foundation in a letter of 1881: "Dieu...choisit un nombre de personnes pour former le corps. Puis Il donne à l'individu, dont Il veut faire son représentant, son Esprit afin qu'il le communique à toutes les âmes qui y sont ou seront appelées."⁴⁷ From this passage, it is evident that he sees the charism as a gift he has received from God and religious life as the work of the Spirit. It is the divine initiative which is at the origin of the personal call of each one who forms the congregation and which has likewise bestowed a special gift and responsibility on the founder. That the life of the Institute in future generations depends on this same divine initiative is obvious further on in the

46. Letter written to the superior general, Mother Sainte-Croix, during her visit to the newly established communities in England. See Ecrits, vol. 10, p. 3263.

47. Ecrits, vol. 10, p. 3627

In terminating this section in which we have tried to show Father Galibac's efforts to form a common spirit within the RSHM, we might note that not only did he give himself to the formation of the sisters but he likewise indefatigably preached retreats to those to whom the sisters devoted themselves. In 1873 he writes: "Je viens de terminer la retraite des orphelins, on me dit qu'elles sont dans les meilleures dispositions; dimanche je commencerai celle des orphelins, puis viendra celle des pensionnaires. Je voudrais ne faire celle de la communauté qu'à votre retour."⁴⁶

Finally, it is not only his completion of the retreats of unity which motivated Father Galibac to communicate a common spirit to his work, but also his consciousness of his responsibility as founder prompted him to give himself totally to the formation of the congregation. He was conscious of the gift given him and of his responsibility to make it fruitful within the Church. He himself describes the charism of foundation in a letter of 1887: "D'habitude un nombre de personnes pour former la congrégation. Puis il donne à l'individu, dont il veut faire son restaurant, son église, son d'art, le communisme à travers les gens qui sont au contact apostolique."⁴⁷

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46. Letter written to the superior general, Mother Sainte-Croix, during her visit to the newly established communities in England. See

Échos, vol. 10, p. 1353.

47. Échos, vol. 10, p. 363.

same letter. Made up of persons predestined by God for the new creation, the Institute expands and "se rend durable pour la durée déterminée de Dieu."

Father Gailhac's consciousness of the role of the founder in the birth of a congregation is beautifully expressed in a letter written in 1881 where he elaborates on the dynamism of charity which is at its origins.

The congregation is a work of the divine charis:

Or, lorsque Dieu appelle un prêtre pour en faire un fondateur, il lui communique son amour, il en inonde son coeur. Cet amour en lui est grand car il embrasse l'oeuvre tout entière dont Il le charge, et lorsque son oeuvre n'a pour but que de faire connaître et aimer Dieu, Dieu centuple la communication de son amour dans son coeur, car seul l'amour peut faire naître l'amour dans les coeurs. Or, il est dans l'ordre de Dieu que cet amour embrasse tout d'abord et en premier lieu les âmes que Dieu lui donne pour l'aider dans cette oeuvre qui doit procurer la gloire de Dieu en le faisant connaître et aimer. Il est obligé d'en agir ainsi parce qu'il doit d'abord les former et les rendre propres à faire l'oeuvre à laquelle l'Institut est appelé.⁴⁸

This chapter has attempted to present various elements which seem to be a necessary background and complement to an analysis of Gailhac's faith vision. We have seen first of all the life of the man himself-- the unity of that life and of the various works for which Gailhac was responsible. Then we looked at his faith-vision "from the outside", so to speak, noting its coherence, its basic unity throughout his life. Finally, we saw that it was his conviction of the importance of unity and his consciousness of his responsibility as founder which urged him to communicate his faith-vision through various means. The following chapter proposes to articulate his fundamental theological vision through an internal analysis of his writings to the RSHM.

48. Ecrits, vol. 11, p. 3718.

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The congregation is a work of the divine charis:

Or, lorsque Dieu appelle un prêtre pour en faire un fondateur, il lui communique son amour, il en inonde son cœur. Cet amour en lui est grand car il embrasse l'œuvre tout entière dont il le charge, et lorsque son œuvre n'a pour but que de faire connaître et aimer Dieu, Dieu centuple la communication de son amour dans son cœur, car seul l'amour peut faire naître l'amour dans les cœurs. Or, il est dans l'ordre de Dieu que cet amour embrasse tout d'abord et en premier lieu les âmes que Dieu lui donne pour l'aider dans cette œuvre qui doit procurer la gloire de Dieu en le faisant connaître et aimer. Il est obligé d'en agir ainsi parce qu'il doit d'abord les former et les rendre propres à faire l'œuvre à laquelle l'institut est appelé.⁴⁸

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CHAPTER III

TRINITARIAN LIFE

If there is one word that can be used to describe the theological vision of Father Gailhac, it is the word "life". Certainly the parable of the Good Shepherd, come "that they may have life", was very meaningful to him, and the fact that he engraved on the cross to be worn by all the Religious of the Sacred Heart of Mary the phrase from that parable Ego veni ut vitam habeant (Jn. 10:10) is significant. Life underlies many of the letters of Gailhac, even those which at first glance seem to be rather negative. In analyzing his theological vision, we can begin from Gailhac's understanding of life within the Trinity, the life of God Himself. While the Person of Jesus Christ is central to his vision, Gailhac saw Jesus as the One sent to reveal the Father, to bring the life of the Father to all men. The religious were to share in this life-giving mission of Jesus; they were to have no other mission than Christ's own. Just how did Father Gailhac see the life of the Trinity? How did he envisage that personal communication of life among Father, Son and Spirit?

A. METHODOLOGY

As our methodology in answering this question, we have chosen to study Gailhac's theology and Christology according to the titles he gives to Father, Son and Spirit. These titles, most especially those given to the Son, reveal the way he saw these Persons. We have chosen this methodology because in his writings to the congregation, even in his treatises, he does not give an elaborated theology. There is, for example, no one letter on the Person

of Christ. The first nine volumes of Gailhac's writings do include sermons which develop certain aspects of the Person of Christ -- for example Jesus Christ the Priest or Jesus the Way -- but these sermons are generally undated and we do not know for whom they were destined. As previously stated, we will limit our study to those letters specifically addressed to the congregation.

The disadvantage of using this method, as D. Mollat has pointed out,¹ is that the titles are isolated from the context in which they appear. Awareness of this danger, though, can offset it to some extent. The frequency with which certain titles recur is significant and can reveal the particular emphases Gailhac put on certain aspects of revelation.

In spite of the fact that he gives no elaborated theology, there is hardly a letter where Gailhac does not refer to Father, Son or Holy Spirit. Generally, when he refers to Jesus, he uses certain titles such as Savior, Model, Spouse, Author and Achiever of our faith. Likewise when he speaks of the Father, the titles or qualities he attributes to Him are indicative of the way he sees the Father. We hope in the following pages to show that it is primarily as the Father of Jesus Christ and the Father of all men that Gailhac sees Him.

B. GOD THE FATHER

There are a limited number of texts in which Gailhac uses philosophical categories to designate God as He is in Himself. He speaks of Him in two instances as "necessary being"² and further on in one of these letters as "infinite Order". God as "infinite Order" is again evoked in an exhortation

1. See D. Mollat, Introduction à la christologie de Saint Jean, ad usum privatum auditorum, Rome, 1970.

2. Ecrits, vol 13, p. 4682; VR, p. 113.

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2. Écrits, vol 13, p. 482; 18, p. 113.

on order.³ The majesty and eternity of God are likewise mentioned only rarely.⁴

The immutability of God is a more frequent refrain in his doctrine. "Dieu est un acte pur, sans succession de temps. Son existence est un instant infini et cet instant contient l'éternité."⁵ His expressions referring to the immutability of God might have been inspired by Thomas Aquinas or by the epistle of James who speaks of God "in whom there is neither change nor shadow of change." (1:17) We know that this passage of James was familiar to him since he freely cites the first part of the same verse more than twenty-five times.

But whatever the vehicle of expression -- philosophical or biblical -- his reflections on immutability and his references to it were inspired by concrete experiences and events. At times he refers to the unchangeableness of God in order to exhort a religious to evenness of disposition, to peace of soul.⁶ At other times, external events provoke his remarks. In 1878, for example, it is the death of Mother Sainte-Croix, second superior general, which he contrasts with the immutability of God.⁷ In 1879 he refers to "les grands événements qui bouleversent le monde" and consoles the recipient of his letter reminding her that though "tout change en nous et autour de nous... Dieu est toujours le même."⁸ Man is unstable, variable and mobile; God, on the con-

3. VR, p. 234.

4. For majesty, see Ecrits, vol. 10, p. 3413 and VR, p. 97; for eternity, see Ecrits, vol. 12, p. 4585; VR, pp. 54, 113, 198.

5. VR, p. 110.

6. Ecrits, vol. 10, p. 3564; vol. 12, pp. 4163 and 4497; vol. 13, p. 4650.

7. Ecrits, vol. 12, p. 4585. See also vol. 13, p. 4680.

8. Ecrits, vol. 10, p. 3478.

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1. VR, p. 334.
2. For majesty, see Écrits, vol. 10, p. 3413 and VR, p. 377; for eternity, see Écrits, vol. 12, p. 4585; VR, pp. 24, 113, 198.
3. VR, p. 110.
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5. Écrits, vol. 12, p. 4688. See also vol. 13, p. 4680.
6. Écrits, vol. 10, p. 3478.

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Another attribute of God in Himself mentioned by Father Gailhac is holiness. The "God of all holiness and perfection" is placed before the sisters as a model and source of their own sanctity, and most often the reference to the holy God is phrased as a prayer that He might dwell in the hearts of those to whom Gailhac is writing.¹⁰ Because God is holy, He communicates His holiness, His life to men who are called to "vivre de sa vie."¹¹ "Dieu est saint, mon enfant, il est la sainteté même; il nous veut saints et nous ne pouvons l'être qu'en lui et par lui."¹² In one passage only does Gailhac remind the sisters that because God is holy "il a horreur des moindres péchés. . . et, lorsque nous paraîtrons devant son tribunal, il nous jugera selon les exigences de la justice."¹³ This passage is one of the few where God's vengeance is mentioned, and it is interesting that in two of the six references to God's anger or judgment,¹⁴ the context is that of Gailhac's own sinfulness. Even where he reminds the sisters that God is a judge, he does so as an exhortation to conversion and underlines the fact that their judgment will depend on their openness to God's mercy, their receptiveness to His love. "Le royaume de Dieu est en vous-même, il n'est pas dans les choses extérieures et en dehors

9. Ecrits, vol. 10, p. 3503; VR, pp. 159 and 307.

10. Ecrits, vol. 10, pp. 3239, 3290, 3304, 3347, 3386; vol. 12, pp. 4161 and 4248.

11. VR, p. 87.

12. Ecrits, vol. 12, p. 4161.

13. VR, p. 169.

14. Ecrits, vol. 10, pp. 3296, 3555; vol. 11, p. 3971; vol. 12, p. 4266, 4668; VR, p. 169. Pages 3555 and 3971 refer to Gailhac himself.

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9. Écrits, vol. 10, p. 3385; VR, pp. 129 and 307.
 10. Écrits, vol. 10, pp. 3239, 3290, 3304, 3367, 3386; vol. 12, pp. 4161 and 4342.
 11. VR, p. 87.
 12. Écrits, vol. 12, p. 4161.
 13. VR, p. 169.
 14. Écrits, vol. 10, pp. 3250, 3252; vol. 11, p. 3977; vol. 12, p. 4200. VR, p. 169. Pages 3252 and 3977 refer to Gailhac himself.

de vous. . . . vous portez Dieu en vous, ou comme un Père, un ami, un époux; ou comme un juge, un vengeur. De vous dépend la manière dont il est envoyé."¹⁵

By far the major part of Gailhac's references to God are not to the divinity in se but to the God who is eternally covenanted with man, to the God who created, watches over and guides all men. In this regard, it is unquestionably the fatherhood, the goodness and the mercy of God which are predominant in his thought and experience. God is the Father of lights from whom flow all good things and every perfect gift, and man has nothing that he has not received from God. Often Gailhac refers to Him as the unique source of good.¹⁶ He sees all things as signs of the goodness and love of God for man and often exhorts the sisters to thank God for His gifts. His ability to see God's loving providence in all things extends to persons, events and talents. To one sister he writes: "Or, vous n'êtes qu'un composé de ses dons; vous n'avez rien que vous n'avez reçu de son infinie libéralité."¹⁷ Even the smallest details do not go unnoticed as a gift from God. To another sister he writes: "Dieu vous a donné une assez bonne écriture, il faut la conserver."¹⁸

Inspirations and a desire for conversion come from God as do natural talents. The fact that certain persons are available as guides and helpers is likewise an indication of the goodness of God.¹⁹ He alone is the source of

15. Ecrits, vol 10, p. 3296.

16. Among other references, see Ecrits, vol. 10, pp. 3211, 3403, 3406, 3452, 3462; vol. 14, pp. 51, 60; VR, pp. 9, 36, 80, 113, 182, 186.

17. Ecrits, vol. 10, p. 3417.

18. Ecrits, vol. 10, p. 3379.

19. On the presence and availability of holy priests as evidence of God's goodness, see Ecrits, vol. 10, pp. 3348, 3362; vol. 12, p. 4503; on the presence of the superior general, vol. 10, p. 3235.

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17. Ecrits, vol. 10, p. 3417.

18. Ecrits, vol. 10, p. 3279.

19. On the presence and availability of holy priests as evidence of God's goodness, see Ecrits, vol. 10, pp. 3348, 3362; vol. 12, p. 4203; on the presence of the superior general, vol. 10, p. 3235.

love and unity, of peace and consolation; it is He who touches hearts and inspires good desires. So convinced is Gailhac of the initiative of God in all good things, that he often expresses this conviction in terms of instrumentality.²⁰ Man is the instrument used by God to achieve good. If God is able to do His work through us, it is because of His goodness, not because of our merit. Success in the apostolate should inspire first of all thanksgiving and secondly humility: "Rendons gloire à Dieu et pensons que si Dieu, avec de si pauvres instruments fait quelque bien, quel bien n'opérerait-il pas si nous étions des saints. Humilions-nous à ses pieds et remercions-le de ce qu'il daigne nous employer à son oeuvre, nous, si misérables et si peu fidèles à sa grâce."²¹

From Liverpool where the sisters have been well received by the local population and where they are doing much good, he writes to Mother Saint-Félix, then superior general:

Que Dieu soit béni de ses immenses miséricordes, qu'il soit béni de vouloir se servir de nous pauvres et indignes instruments. Mais aussi n'oublions pas qu'à Dieu seul appartient toute gloire, et à nous appartient le mépris et le néant.²²

There is never any doubt for Father Gailhac that God is the sole author of any good that comes from his own efforts or those of the religious.

In the context of man's sin and poverty, God's goodness reveals itself as mercy. He wills to use even the radical incapacity and the faults of man as an instrument for accomplishing the mystery of salvation. Gailhac is penetrated by the contrast between man who is weak and God who is all-powerful,

20. *Ecrits*, vol. 10, pp. 3277, 3282, 3371, 3410, 3454; vol. 11, pp. 3702, 3712, 3933, 3944, 3976; *VR*, p. 186.

21. *Ecrits*, vol. 10, p. 3371.

22. *Ecrits*, vol. 10, p. 3277.

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50. *Œuvres*, vol. 10, pp. 3277, 3282, 3371, 3410, 3424, vol. 11, pp. 3702,

between man who is sinful and God who is all-holy. It is only God's mercy which can overlook such radical differences:

Quelle grâce, quelle faveur de la part de ce Dieu riche en miséricordes. Qu'êtes-vous pour qu'il ait, dans son admirable providence, voulu vous choisir, plutôt que telle autre? . . . Il veut que vous sachiez qu'il choisit ce qui n'est rien, et ce qui paraît le plus impropre à réaliser ses desseins afin qu'après la réussite toute gloire lui revienne. ²³

Also in the context of man's sin is a prayer for "obtaining the interior life" which recapitulates the history of man's infidelity in the light of God's mercy:

Mon Dieu, dans votre amour immense, et sans aucun besoin de nous, vous nous avez tirés de néant, vous nous avez faits à votre image et ressemblance. . . . Ingrats! Nous nous sommes séparés de vous! O Dieu juste et puissant, nous ne méritons que le châtement. . . . O Dieu infiniment bon et miséricordieux, au lieu de nous maudire, vous nous avez donné un témoignage d'amour, le plus grand qui pût sortir de votre Coeur: vous avez donné votre Fils. . . . Mais nous avons abusé de votre ineffable témoignage de miséricorde et d'amour, nous l'avons foulé aux pieds. . . . O mon Dieu! ô bonté ineffable! votre infinie miséricorde a semblé grandir par la multiplication de nos révoltes: plus nous vous offensions, plus vous nous avez aimés. ²⁴

The same history of man's infidelity is recalled in a letter written during Holy Week 1883. Father Gailhac sees that by his refusal to love, man has continuously provoked the vengeance of God. However, in response to the question: "O Dieu tout-puissant, Dieu terrible dans vos vengeances, qu'allons-nous devenir?", Gailhac responds: "Dieu dont la miséricorde dépasse la justice, vous allez nous aimer plus que jamais. . . . L'amour est la vie de

23. Ecrits, vol. 10, p. 3267.

24. VR, pp. 97-98.

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23. Ecrits, vol. 10, p. 3267.

24. VR, pp. 97-98.

Dieu, sa force, son arme."²⁵

In this last citation we have the essence of Gailhac's concept of God: God is love. All that He does, He does through love. In a letter written in 1882, Gailhac speaks of this love existing within the Trinity, made manifest in Jesus Christ and communicated to mankind:

Dieu est amour, l'amour est son essence, l'amour est sa vie; il se fait un bonheur de révéler son amour, de le communiquer. L'univers tout entier, qui est la révélation de sa toute-puissance, l'est en quelque manière plus encore de son amour. Il a tout fait pour nous parce qu'il nous aime. Mais la plus haute, la plus admirable, la plus ineffable manifestation de son amour, c'est Jésus-Christ. En nous le donnant, il s'est épuisé lui-même.²⁶

The word "love" sums up the entire being and all the attributes of God. In a passage where he mistakenly attributes the phrase "Dieu est charité" to Saint Paul, Gailhac continues: "Dieu a voulu résumer tous ses attributs dans ce seul mot: Je suis l'Amour."²⁷

Because God is love, He acts toward man as a Father. He pardons sinners,²⁸ He loves those who are small and humble,²⁹ He is patient³⁰ and faithful,³¹ He answers our prayer.³² Even when He tries or chastises us, He

25. Ecrits, vol. 11, p. 3802.

26. Ecrits, vol. 11, p. 3734.

27. Ecrits, vol. 11, p. 4096.

28. Cf. Ecrits, vol. 10, p. 3437.

29. Cf. Ecrits, vol. 10, p. 3442; vol. 12, pp. 4244, 4369.

30. Cf. VR, p. 156.

31. Cf. Ecrits, vol. 12, p. 4267.

32. Cf. Ecrits, vol. 10, p. 3188.

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- 32. Écrits, vol. 11, p. 2802.
- 33. Écrits, vol. 11, p. 3224.
- 34. Écrits, vol. 11, p. 4282.
- 35. Cf. Écrits, vol. 10, p. 3427.
- 36. Cf. Écrits, vol. 10, pp. 3447, vol. 12, pp. 4284, 4289.
- 37. Cf. VR, p. 126.
- 38. Cf. Écrits, vol. 13, p. 4287.
- 39. Cf. Écrits, vol. 10, p. 3188.

does so as a loving Father and never crushes us.³³ On the contrary He consoles us in the very trials He sends:

Que Dieu est un bon Père. Si pour nous rendre semblables à Jésus son Fils en qui il met son amour et toutes ses complaisances, il nous envoie des peines et de rudes épreuves, sa tendresse ne veut pas nous laisser sans consolations....³⁴

Being Father by nature, God can act with us in no other way. To one of the sisters Gailhac writes: "Ma fille, soyez persuadée que Dieu ne change jamais. Il est et reste toujours PERE."³⁵ He then goes on to use the parable of the prodigal son to illustrate the solicitude and tenderness of God Himself. Gailhac has this same paternal attitude in mind when he uses the expression "le coeur de Dieu."³⁶

Gailhac begins each of his letters to the congregation -- to communities as a whole and to individual sisters -- with a wish, a prayer, usually related to the purpose of the letter. Many times this wish speaks of God as Father. James 1:17 "Every good endowment and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change" serves as a basis for many of these opening lines. We read, for example, "Que Dieu le Père des lumières (or "le Père des miséricordes"³⁷ or "le Père de Jésus-Christ"³⁸) duquel découle tout bien et tout

33. Cf. Ecrits, vol. 10, pp. 3193, 3254, 3419, 3606; vol. 12, p. 4506.

34. Ecrits, vol. 11, p. 3966.

35. Ecrits, vol. 12, p. 4247.

36. Especially Ecrits, vol. 12, p. 4195.

37. For example, Ecrits, vol. 10, p. 3293; vol. 12, pp. 4342, 4352.

38. Ecrits, vol. 10, p. 3323.

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33 Cf. Écrits, vol. 10, pp. 3193, 3224, 3419, 3606; vol. 12, p. 4506.
34 Écrits, vol. 11, p. 3966.
35 Écrits, vol. 12, p. 4192.
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37 For example, Écrits, vol. 10, p. 3293; vol. 12, pp. 4312, 4322.
38 Écrits, vol. 10, p. 3323.

don parfait vous comble de toutes ses faveurs."³⁹

If God is acting as a Father to us, the greatest gift He can give is to make us like His own Son. Gailhac expresses this: "Oh, que Dieu est bon à votre égard! Il vous a préférées à tant d'autres, dans son amour infini il vous a connues de toute éternité, il vous a appelées par votre propre nom, il vous a justifiées et il vous a glorifiées en vous rendant les images conformes de Jésus, son divin Fils."⁴⁰ This passage is also an example of the facility with which Gailhac expresses himself in scriptural language.

This conformity to Jesus Christ is the greatest gift because it is in the measure that we become sons and daughters like the Son that God's love is able to be passed through us to others. Because Jesus is the Son par excellence, in the measure that we become one with Him we can more freely and consciously live our relationship of sonship with the Father and of brotherhood with all men.

That Gailhac sees God primarily as the Father of Jesus Christ is evident in the whole body of his correspondence with the congregation. He often refers to Jesus using the phrase from the synoptic gospels: "This is my beloved Son with whom I am well pleased."⁴¹ He also often cites those passages in the fourth gospel which stress the identity of life between Father and Son, the union of Father and Son: "I and the Father are one," (Jn. 10:30)⁴² and "He who has seen me has seen the Father"⁴³ (Jn. 14:9). He speaks of the Father

39. Ecrits, vol. 10, p. 3177. See also vol. 10, pp. 3242, 3263, 3267, 3299, 3335, 3621; vol. 11, p. 3706; vol. 12, pp. 4320, 4494, 4496, 4513, 4522, 4554, 4594, 4606; vol. 13, p. 4648; VR, p. 113.

40. Ecrits, vol. 10, p. 3453.

41. Cf. Ecrits, vol. 10, pp. 3311, 3529, 3561, 3605, 3646; vol. 11, p. 3976; vol. 12, pp. 4358, 4503; vol. 13, p. 4652; VR, p. 97.

42. Cf. Ecrits, vol. 10, p. 3579; vol. 11, pp. 3720, 4027; VR, p. 158.

43. Cf. Ecrits, vol. 10, p. 3365; vol. 11, p. 3890, 4004; VR, p. 277.

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That Gailhac sees God primarily as the Father of Jesus Christ is evident

in the whole body of his correspondence with the congregation. He often refers

to Jesus using the phrase from the synoptic gospels: "It is my beloved son

with whom I am well pleased." 41 He also often cites those passages in the

fourth gospel which stress the identity of life between Father and Son, the

union of Father and Son: "I and the Father are one," (Jn. 10:30) and "He

who has seen me has seen the Father" (Jn. 14:9). 42 He speaks of the Father

39. Ecrits, vol. 10, p. 3177. See also vol. 10, pp. 3243, 3263, 3267, 3299, 3335, 3621; vol. 11, p. 3706; vol. 12, pp. 4320, 4402, 4490, 4513, 4522, 4524, 4594, 4606; vol. 13, p. 4448; VR, p. 113.

40. Ecrits, vol. 10, p. 2432.

41. Cf. Ecrits, vol. 10, pp. 3311, 3529, 3561, 3605, 3646; vol. 11, p. 3976; vol. 12, pp. 4338, 4507; vol. 13, p. 4652; VR, p. 87.

42. Cf. Ecrits, vol. 10, p. 3279; vol. 11, pp. 3720, 4027; VR, p. 128.

43. Cf. Ecrits, vol. 10, p. 3365; vol. 11, p. 3890, 4004; VR, p. 277.

who loves His Son, who contemplates His Son, who sends His Son. In short, what he stresses is the life of love which exists between Father and Son, the love which is the Spirit. This life of love is the subject of a letter written in 1880:

Or, la vie de Jésus-Christ est la vie du Père céleste et parce que Jésus-Christ n'a qu'une vie avec son Père, il n'a qu'une pensée, qu'une volonté, qu'une intention avec son Père. Il n'a fait que la volonté de son Père, il l'a faite à chaque instant, il n'a cherché que la gloire de son Père et Jésus-Christ a pu dire: Mon Père sait que je l'aime parce que je fais sa volonté. Donc, celles-là vivent de la véritable vie, de cette vie qui prouve qu'on aime Dieu en Jésus-Christ et avec Jésus-Christ qui conforment toute leur vie à celle de Jésus-Christ.⁴⁴

Further on in the same letter he writes:

Jésus-Christ étant le Fils unique de Dieu, son image substantielle, est nécessairement un avec son Père. Nous, créatures, nous ne pouvons faire un avec Dieu que par Jésus-Christ et nous ne pouvons être un avec Jésus-Christ, divin trait d'union avec son Père, que par la grâce de Jésus-Christ.

He describes the life of union with the Son as "la vie intérieure" and adds: ". . . la vie intérieure est la vie du Saint Esprit vivant dans notre esprit et dans notre coeur."

Although it is not made explicit in his letters, Gailhac sees the mystery of suffering in terms of sonship also. Suffering, by identifying us with the Son, establishes us in a relationship of sonship with the Father. "Si vous souffrez parce que Dieu veut que vous soyez semblable à Jésus-Christ son Fils bien-aimé, réjouissez-vous de cette ressemblance."⁴⁵ This aspect

44. Ecrits, vol. 10, p. 3579.

45. Ecrits, vol. 11, p. 3959.

ה' תשנ"ב - ה' תשנ"ג

ה' תשנ"ג - ה' תשנ"ד

ה' תשנ"ד - ה' תשנ"ה

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ה' תשנ"ח - ה' תשנ"ט

ה' תשנ"ט

ה' תש"ס - ה' תש"א

ה' תש"א

ה' תש"ב - ה' תש"ג

of identification with the Son will be developed in the next chapter.

We could summarize this entire section on God the Father by saying that it is essentially as Father -- Father of Jesus Christ and Father of all men -- that Gailhac sees God. This Father is merciful and loving and is not removed from or indifferent to the life of man. Rather, He is present through His love and goodness in the smallest details of life. He is always ready to pardon the sinner; He loves all men and wills to save them. Because of this, He sends His own Son. An introductory sentence to a letter written in 1882 summarizes in Gailhac's own words what we have said here: "Le Père céleste, aimant le monde d'un amour ineffable, voulut le sauver par son Fils et il dit à ce Fils, objet de son amour et de toutes ses complaisances: Allez et sauvez le monde."⁴⁶

C. GOD THE SON

1. JESUS WHEN?

Reading through even the smallest part of the correspondence of Father Gailhac leaves no doubt that his theological vision was profoundly christocentric. It is the Person of Jesus Christ who is the center, the axis around which the other elements of his synthesis revolve. What aspects of the mystery of Christ's person were most emphasized by him? What were those elements in the life and mystery of Jesus which had the greatest resonance in the spirituality of the founder?

First of all, as a background to all that we will say later on about the titles he gives Jesus, it might be well to see just where Gailhac situates Jesus in time. That is, is his focus that of one who remembers Jesus primarily in the past? Does he see the life of Christ as one very rich in examples for the

46. Ecrits, vol. 11, p. 3733.

sisters? Does the power of the Person of Jesus come chiefly in the process of remembering and "applying" His life and message? Or, on the other hand, does he see Christ primarily as glorified, as He is now before the Father? If so, is there a distance between this Christ in His present glory and the sisters as they are here and now -- waiting for their own future glory?

This question seems important in order to know how Gailhac situated himself with regard to the Person of Christ here and now -- and to determine how he expected the Congregation of the Religious of the Sacred Heart of Mary to do so. What was the primary source of the power of Jesus in their lives -- a past remembering? a hope in the future? a presence here and now?

If it were on the "historical Jesus" that Gailhac put primary emphasis, one might expect to find great insistence on the various mysteries of the life of Christ as they are recorded in the gospel. One might expect to find frequent references to scenes of healing, exorcism, preaching, to the various events which the evangelists show as composing the daily life of Jesus. But in Gailhac's writings to the religious, the presentation of such scenes is rare. Most of his references to the life of Christ are to His doctrine and His words. He often repeats the words which the evangelists put on the lips of Christ, but rarely sees Christ "from the outside", so to speak.⁴⁷

There are, however, a few letters where he reflects at length on certain mysteries. There are two lengthy ones on the birth of Christ and one on the Good Shepherd. The two on the nativity are examples of written meditations. In his Christmas letter of 1878, he says: "Quel faisceau de merveilles offre à nos méditations un Dieu Enfant que Dieu le Père dans l'immensité de son amour nous a donné pour être notre Sauveur, notre

47. This is not always so in Gailhac's retreats and conferences.

attempt. Over the course of the last few years (likely in the process of
 commissioning and "applying" his end message) Christ, on the other hand,
 does not see Christ primarily as glorified, as He is now before the Father. If
 it is there a distance between the Christ in His present glory and the Christ
 as they will have him — waiting for their own future glory.
 If a decision seems important in order to know how Christ should
 stand with regard to the Person of Christ Jesus and now — and in relation
 to how we expect the Commission of the Father at the Second Advent —
 may be to us. What was the primary source of the power of Jesus in their
 lives — a God who is truly a power in the future? A power that has and now
 it is now in the "present" that Christ has but primary evidence,
 one might expect to find great evidence in the various mysteries of the life
 of Christ as they are recorded in the Gospel. One might expect to find the
 great evidence to come of faith, wisdom, knowledge, to the various
 great events which the Evangelists show to constitute the life of Jesus. It is
 in Christ's writings as the religious, the presentation of such events is now
 that of his revelation in the life of Christ and in His divine and His words.
 He then repeats the words which the Evangelists put on the lips of Christ, but
 these are Christ's own words, "to be used."
 These are, however, a few factors which we reflect on tonight as
 certain mysteries. There are two factors which on the birth of Christ and the
 in the Gospels. The two on the mystery are examples of wisdom
 revelation. In the Gospels (John 1:1-14), he says, "I have brought
 revelation after a new revelation in John's Gospel. The first is the law
 [revelation] in the sense that it is a new revelation, not a new law, not

Modèle, notre Docteur."⁴⁸ And indeed Gailhac, in a manner greatly resembling Ignatian contemplation, opens various avenues for the contemplation of the sisters. We will examine this letter in some detail because it witnesses well to Gailhac's approach to the mysteries of the life of Jesus.

In the opening paragraph, Gailhac already goes to the essence of the mystery -- that Jesus wishes to be united to each sister and wishes as well that they be united among themselves. In short, "que toutes vous viviez de sa vie." Gailhac then presents the three-fold subject of the reflections he will develop:

Un Enfant de la terre et du Ciel nous est donné; un nouvel
an commence; dans une étable, au pied d'une pauvre crèche,
les bergers et les rois représentants de toute l'humanité
se trouvent réunis.

In elaborating on the birth of the Child-God, he does not imagine the event in itself, concentrating on external details, but rather goes to the theological heart of the event: "Cet Enfant-Dieu nous sauve par sa vie qu'il vient nous communiquer. . . . cet Enfant est notre Sauveur." He sees the totality of the mystery of salvation speaking already of the cross and the reconciliation with the Father which is its fruit. "Sa crèche est un autel. Là Jésus commence son sacrifice qui sera consommé au Calvaire." The unity of the mystery of redemption is here underlined by Gailhac just as it is by Ignatius in the contemplation of the Nativity.⁴⁹ The new-born Jesus is presented as a model of sacrifice, of poverty and of humility, and His attitude of total self-giving provokes a response: "Actions de grâces, docilité, imitation, tels sont les trois cantiques que nous devons chanter au pied de la crèche de Jésus."

48. *Ecrits*, vol. 10, pp. 3438-3443. All subsequent references to this letter are to be found on these pages.

49. See *Spiritual Exercises of Saint Ignatius*, # 116. We have used here the translation of Thomas Corbishley, S.J.

Models, note Dolnik, 48. And indeed Galliot, in a rather lengthy review-

plunging contemplation, opens various avenues for the contemplation of

the sisters. We will examine this letter in some detail because it witnesses

well to Galliot's approach to the mysteries of the life of Jesus.

In the opening paragraph, Galliot already gives us the essence of the

mystery — that Jesus wishes to be united to each sister not without as well

that they be united among themselves, "to be united," "you together you sister be

to me." Galliot then presents the three-fold subject of the reflection he

will develop:

Un point de la vie de du Christ nous est donné, un point
un commandement, une épreuve, un don à nous donner, un
un langage et un acte de prière qui nous l'ouvrent
à nous-mêmes.

In elaborating on the birth of the Christ-God, he does not ignore the ever-

in itself, concentrating on external details, but rather goes to the theological

heart of the event: "C'est l'Épouse-God qui nous donne par sa 'pull' vers nous

communion . . . , car l'Épouse est une épouse." He uses the analogy of the

system of various speaking already of the word and the reconciliation with

the Father which is the first, "le cœur est un cœur, la tête commande au

corps et le cœur commande à l'esprit." The unity of the mystery of redemption

has to have unfolded for Galliot just as it is unfolded in the reconciliation

of the Trinity.⁴⁸ The new-born word is presented as a model of justice,

of poverty and of humility, and its exercise of total self-giving provides a

response: "Action de grâce, adoration, méditation, tout cela fait tout un geste

qui nous devons élever au point de la croix de Jésus."

⁴⁸ *Épouse* voir 10 pp. 243B-244J. All subsequent references to this

letter are to be found on these pages.

⁴⁹ See *Optimal Existence of Saint Ignace*, § 10. We have used here

the translation of *Thomas Cahill*, p. 21.

The second reality that Gailhac presents for the contemplation of the religious in this same letter is the beginning of a new year. New life, renewal of life, is a theme precious to him, as we shall see further on, and it is in terms of renewal that he reflects on the new year. In this passage we see how closely he associates the symbol of light with life:

Un nouvel an commence. Entendez la voix de l'apôtre qui nous l'annonce: la nuit est passée; les premiers rayons du soleil ont paru; le soleil se montre.

La vieille vie doit passer; tout doit être renouvelé. Jésus le grand Restaurateur vient rétablir toutes choses sur la terre et dans le Ciel. Quittons donc les ténèbres du péché; entrons dans la lumière; les ombres et le mensonge disparaissent; à la venue de Jésus tout est lumière et vérité.

Once again, man's response is to be "amour, reconnaissance, imitation."

It is the third "meditation" which is the most fully developed and which witnesses to Gailhac's respect for the Ignatian method of contemplation which we can follow almost point by point. Like Ignatius, Gailhac begins this section with a picture -- sketchily traced, it is true -- evoking the entire universe:⁵⁰

"L'univers représenté par les Juifs et les Gentils; les petits et les grands; les riches et les pauvres, tous ont entendu la voix du Ciel qui leur annonce la grande merveille." Then, as in the second point of the Ignatian contemplation of the Incarnation, we hear the voice of the angel to the shepherds: "Fear not. . ." To the wise men as well the good news is announced through the appearance of a star. Then, with Ignatius, Gailhac looks at and considers what the shepherds and the wise men do:⁵¹

Les bergers quittent leurs troupeaux pour aller à la rencontre de l'Enfant nouveau qu'il [sic] leur a été annoncé. Les mages laissent leurs palais, leurs jouissances pour entrer dans la route que leur indique l'étoile.

50. Spir. Ex., # 106.

51. Spir. Ex., #108.

He elaborates especially on the detachment and the poverty of both shepherds and wise men. Then he describes the shepherds in the stable itself:

Les bergers pauvres offrirent à Jésus leurs pauvres présents; mais ils sont prosternés aux pieds du divin Enfant; leurs yeux le contemplent; leur langue saisie est muette; mais leur coeur est brûlant; leur esprit, leur âme adorent, louent, bénissent le Dieu fidèle à ses promesses, admirent le Verbe rapetissé, le Dieu petit enfant. Ils le reçoivent des mains de Marie, le pressent sur leur coeur, baisent ses pieds. . . .

Then, passing to the wise men, Gailhac says: "Rappelez-vous les mages. Voyez-les." He terminates his presentation of this third aspect of the total mystery with the words: "Que de merveilles à méditer. Que de beaux exemples à copier, que de vertus à imiter."

That the mystery of the Nativity is not just a past event to be reflected on is evident in the next paragraph:

Donc, pour profiter de tout l'amour que le Verbe divin qui s'est fait chair pour nous, qui fait ses délices d'habiter au milieu de nous pour être notre Sauveur, notre Docteur, notre Modèle, encouragés par les exemples des bergers et des mages, allons à Bethléem, allons à la crèche de Jésus; fixons notre demeure dans cette pauvre étable; tenons-nous par l'esprit et le coeur bien près de Jésus. Contemplons son amour pour nous.

This paragraph seems to have as its objective the personalization of the mystery. The essence of the mystery of the Incarnation is not just something to be remembered but it is a reality to be assimilated through contemplation and to be responded to: "Pourrions-nous ne pas l'aimer?"⁵²

52. Presence to the mystery seems to be the point of Ignatius' introducing "an impoverished attendant" into the contemplation of the nativity. See *Spir. Ex.*, # 114. In his commentary on the *Exercises*, H. Coathalem writes: "Le premier point [114] souligne l'actuation dans le mystère de celui qui contemple, avec l'attitude de grand respect toujours de mise." *Commentaire du livre des Exercices*, Paris, 1965, p. 178. See also W. Peters, *The Spiritual Exercises of St. Ignatius: Exposition and Interpretation*, New Jersey, 1968, p. 84.

The following especially on the description and the power of both aspects

and wise men. Then he describes the shepherds in the stable itself:

Les bergers d'abord d'abord à leur leur premier traitement
mais ils sont premiers sur pied de leur l'instinct; leur
vous le contemplant; leur langue s'élève au muet; mais
leur cœur est brûlant; leur esprit, leur âme adorent, louent,
bénissent le Dieu libère à ses promesses, admirent le Verbe
tombré, le Dieu petit enfant. Et le regard de leurs
de Marie, le regard sur leur cœur, baigné ses vœux.

Then, passing to the wise men, Gailhac says: "Rappelez-vous les mages.

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written with the words: "C'est de beaux exemples

à copier, que de venir à l'école."

That the mystery of the Trinity is not just a point raised in the

on is evident in the next paragraph:

Donc, pour profiter de tout l'amour que le Verbe divin de
s'est fait pour nous, qui fait ses miracles d'habiter
au milieu de nous pour être notre Seigneur, notre Dieu,
notre Maître, nous devons par les exemples des bergers et
des mages, aller à l'école à la école de Jésus.
Il faut que dans notre cœur, nous nous élevions
sur Jésus et le cœur de Jésus. Contemplant
notre Dieu.

This paragraph seems to have as its objective the personalization of the

mystery. The source of the mystery of the incarnation is not just something

to be remembered but it is a reality to be realized through contemplation

and to be repeated in "l'adoration de son Fils".

22. The source of the mystery seems to be the point of Ignatius' introduction in
"prophétie attendue" into the contemplation of the nativity. See *Sol*,
Ex., 114. In his commentary on the Epistles, H. Gailhac writes:
"Le premier point d'attention est la contemplation de son Fils."
qui contemple, avec l'âme de grand respect, sa vie de son Fils.
mystère de la vie de Jésus. 1962, p. 115. See also W. F. Ryan,
The Mystical Exercises of St. Ignatius: Exposition and Introduction, New

Finally, Gailhac terminates with the equivalent of the Ignatian colloquy:

Disons à Jésus avec un coeur tout brûlant d'amour: 'Jésus, petit Jésus, Jésus brûlant d'amour, consommez nos coeurs par le feu de votre amour; faites-nous humbles, petits comme vous; dépouillez-nous de nous-même, revêtez-nous de vous; que nous ne soyons qu'une même chose avec vous; que tous les jours cette ressemblance croisse en nous afin que pendant tout notre vie ayant vécu en vous, de vous, par vous, nous ayons le bonheur de vivre en vous dans la véritable Patrie, au Ciel.'

What we see in this letter is how Gailhac presents the mystery of the Incarnation so that the religious might come to a "deep-felt knowledge of our Lord, made man for me, that I may the better love and follow Him."⁵³ He seems to recognize Ignatian contemplation as an apt means for arriving at this interior knowledge.. This interior knowledge and love of Jesus Christ is the objective he constantly sets before the sisters. It is a knowledge and love of Jesus as He is; reflection on the events of the life of Jesus has this knowledge alone as its objective: to know in order better to love and to follow.

While he does not stress the external actions of Jesus, he certainly means for the sisters to reflect upon them:

Le Saint-Esprit, dans le saint Evangile, nous raconte d'une manière si claire, si frappante, et avec un tel détail la vie de ce divin Sauveur, que nous le voyons, nous l'entendons, nous trouvons en lui le modèle de la conduite que nous devons tenir dans les diverses circonstances de la vie, comme de tout ce que nous devons être envers Dieu, le prochain et nous-mêmes.⁵⁴

He urges the religious to keep their eyes fixed on Jesus Christ in order to come to an understanding of the interior attitudes of Christ.

53. Spir. Ex., # 104.

54. Ecrits, vol. 12, p. 4299.

Finally, Gailhoc terminates with the equivalent of the Ignatian cology:

Disons à Jésus avec un cœur tout brûlant d'amour, 'Jésus,
petit Jésus, Jésus brûlant d'amour, consommez nos cœurs par
le feu de votre amour; faites-nous humbles, petits comme
vous; débouillez-nous de nous-mêmes, revêtez-nous de vous;
que nous ne soyons qu'une même chose avec vous; que tous
les jours cette ressemblance croisse en nous afin que pendant
toute notre vie ayant vécu en vous, de vous, par vous, nous
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tout ce que nous devons être envers Dieu, le prochain et
nous-mêmes.

He urges the religious to keep their eyes fixed on Jesus Christ in order to come
to an understanding of the interior attitudes of Christ.

It is the inner dispositions of Jesus which Gailhac most emphasizes -- those dispositions which Jesus had on earth and which He now has before the Father. It is especially as He offers Himself to the Father for the salvation of man that Gailhac sees Him:

[Jésus] continue son sacrifice et d'une manière mystérieuse mais réelle, il continue à opérer la grande oeuvre qui durera non pas un siècle seulement, mais pour toute l'éternité.

Victime sur la croix, Victime sur l'autel, Victime au ciel, et S. Jean dans sa vision toute divine vit l'Agneau sur l'Autel comme mort et vivant; parce que ressuscité, il ne meurt plus, mais comme mort parce qu'il est le prêtre éternel. Aussi Jésus-Christ a consommé son oeuvre qui sera actuelle pendant l'éternité.⁵⁵

Several times he refers to the eternal sacrifice of Jesus, usually in terms of the vision of the Lamb in the Apocalypse.⁵⁶

It is the love which prompted Jesus' total gift of Himself which Gailhac also presents as actual, as real in the here and now. "Jésus-Christ nous aime, pas seulement pendant sa vie mortelle mais aussi dans sa vie glorieuse."⁵⁷ "Il a tout fait pour nous, il continue à tout faire pour nous."⁵⁸

Shown in His earthly life and in His glory, Jesus Christ is especially understood by Gailhac as present in the here and now. Indeed, it is this presence which is central in his faith-vision. The attitudes of Christ during His earthly life, His stance before the Father in glory are both underlined to enable the sisters to come to a knowledge of Jesus as He is now, as He is present to them, in them. It is through His presence that He forms us: "D

55. Ecrits, vol. 11, p. 3912.

56. Cf. Ecrits, vol. 10, pp. 3526, 3645.

57. Ecrits, vol. 10, p. 3526.

58. Ecrits, vol. 10, p. 3473. See also p. 3399.

It is the inner dispositions of Jesus which Galilae most emphasizes -- those dispositions which Jesus had on earth and which He now has before the Father. It is especially as He offers Himself to the Father for the salvation of man that Galilae sees Him:

Jésus continue son sacrifice et d'une manière mystérieuse mais réelle, il continue à opérer la grande oeuvre qui durera non pas un siècle seulement, mais pour toute l'éternité. Victime sur la croix, Victime sur l'autel, Victime au ciel, et Jean dans sa vision toute divine vit l'Agneau sur l'autel comme mort et vivant; parce que ressuscité, il ne meurt plus, mais comme mort parce qu'il est le pain éternel. Aussi Jésus-Christ a consommé son oeuvre qui

It is the love which prompted Jesus' total gift of himself which Galilae also presents as actual, as real in the here and now. "Jésus-Christ nous aime, pas seulement pendant sa vie mortelle mais aussi dans sa vie glorieuse."

His earthly life, His stance before the Father in glory are both underlined to

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 St. Louis, Mo. 12, 1917.
 St. Louis, Mo. 12, 1917.
 St. Louis, Mo. 12, 1917.

le temps et dans l'éternité, la formation des âmes c'est toute l'occupation de Jésus-Christ. Sa vie sur la terre et sa vie glorieuse leur sont toutes consacrées."⁵⁹

To what does He form us? To Himself. The active, transforming presence of Jesus is emphasized in a letter Gailhac writes to Mother Saint Jean just six months after the founding of the congregation:

Pourquoi ne laissons-nous pas assez de liberté à Jésus sur nos coeurs pour qu'il y opère cette merveille [la sainteté]? Car enfin pourquoi vient-il en nous? Pourquoi se fait-il l'aliment de notre âme si ce n'est pour nous transformer en lui? C'est lui-même qui nous l'assure, c'est tout son désir, c'est toute sa volonté, c'est tout l'effet qu'il prétend opérer en nous.⁶⁰

Christ's presence par excellence is identification of the Christian with Himself. "Un vrai chrétien est un autre Jésus-Christ."⁶¹ Jesus is present to His Church in and through Christians. Gailhac rarely speaks of Christ among us;⁶² much more frequently he refers to Jesus within us. This inner presence

59. Ecrits, vol. 10, p. 3572.

60. Ecrits, vol. 3, p. 568. Of the correspondence between Gailhac and Mother Saint Jean, the first superior general, there remain thirty-three letters written by her and eight responses of Gailhac. Most of these letters were written in 1849, at a time when Gailhac came daily to the community to say Mass and assist at the sisters' meditation. The correspondence between founder and foundress is a good example of the genre of letters of spiritual direction. Their purpose is stated specifically by Gailhac: "Votre lettre m'a consolé. Il me semble votre âme avait besoin de cette communication. Notre coeur est fait de telle manière qu'il est en souffrance tant qu'il ne s'épanche pas entièrement. . . . J'ai moi-même besoin de ces ouvertures pour suivre l'action de Dieu en vous." Ecrits, vol. 3, p. 562.

61. Ecrits, vol. 10, p. 3615.

62. Cf. Ecrits, vol. 11, pp. 3859, 3912; VR, p. 107.

is one which guides,⁶³ sustains,⁶⁴ consoles,⁶⁵ gives light⁶⁶ and communicates strength⁶⁷ -- all actions which are attributed to the Spirit as well.

A paragraph of a "rule of life" written for Mother Saint Jean indicates various modes of Christ's presence. In an imaginary dialogue between the foundress and Christ Himself, the latter says:

Vous ne savez pas comment me suivre? Mais, ma fille, ne suis-je pas toujours avec vous? Mon Evangile ne me met-il pas devant vos yeux? N'entendez-vous pas continuellement ma voix? A-t-elle un instant cessé de retentir à vos oreilles? Ma vie n'est-elle pas devant vous comme un tableau impérissable? Ne me possédez-vous pas réellement dans la sainte Eucharistie?⁶⁸

In another letter, he elaborates on Scripture as a place of Christ's presence:

Quoique Jésus-Christ ne vive pas parmi nous d'une manière sensible comme lorsqu'il remplissait sa mission, il est au milieu de nous et il y est jusqu'à la fin des temps. De plus, le Saint Esprit, dans le Saint Evangile, nous raconte d'une manière si claire, si frappante, et avec un tel détail la vie de ce divin Sauveur, que nous le voyons, nous l'entendons, nous trouvons en lui le modèle de la conduite que nous devons tenir.⁶⁹

The culmination of these modes of presence is complete identification with Christ. One should be able to say with Saint Paul: "It is no longer I who live but Christ who lives in me" (Gal. 2:20). This phrase, as well as "For me to

63. Cf. Ecrits, vol. 10, p. 3475; vol. 11, pp. 3719, 3993; vol. 13, p. 4707; vol. 14, p. 63.

64. Cf. Ecrits, vol. 10, p. 3475, vol. 11, p. 3792; vol. 13, p. 4710.

65. Cf. Ecrits, vol. 10, pp. 3596, 3605; vol. 11, p. 3792; vol. 13, p. 4738; vol. 14, p. 63.

66. Cf. Ecrits, vol. 10, pp. 3495, 3497; vol. 11, pp. 3993, 4084.

67. Cf. Ecrits, vol. 11, p. 3792; vol. 12, p. 4140; vol. 14, p. 63.

68. Ecrits, vol. 3, p. 583.

69. Ecrits, vol. 12, p. 4299.

-- all actions which are attributed to the Spirit as well.
 A para trap of a "rule of life" written for Mother Saint Jean indicates various modes of Christ's presence. In an imaginary dialogue between the founder and Christ himself, the latter says:

Ne me possédez-vous pas réellement
 tableau impérissable? Ne me possédez-vous pas réellement
 tableau? Car n'est-elle pas éternelle et commue un
 ma voix? A-t-elle un instant cessé de retentir à vos
 pas devant vos yeux? N'entendez-vous pas continuellement
 suis-je pas toujours avec vous? Mon Évangile ne me met-il
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In another letter, he elaborates on Scripture as a place of Christ's presence:

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63. Cf. Écrits, vol. 10, p. 3472, vol. 11, pp. 3719, 3993; vol. 13, p. 4707, vol. 14, p. 57.

64. Cf. Écrits, vol. 10, p. 3472, vol. 11, p. 3797; vol. 13, p. 4719.

65. Cf. Écrits, vol. 10, pp. 3596, 3608, vol. 11, p. 3797; vol. 13, p. 4739, vol. 14, p. 57.

66. Cf. Écrits, vol. 10, pp. 3495, 3497; vol. 11, pp. 3993, 4084.

67. Cf. Écrits, vol. 11, p. 3797; vol. 13, p. 4740; vol. 14, p. 57.

68. Écrits, vol. 13, p. 581.

69. Écrits, vol. 13, p. 599.

live is Christ" (Phil. 1:21), recurs often in the pages of Gailhac's letters and expresses vividly how he understood Christ's presence: for the Christian, to live is to be identified with Jesus Christ.

This identification of the Christian with Christ determined Gailhac's understanding of the Church as well. For him, Jesus Christ is with the Church, but in such a way that "l'Eglise n'est que Jésus-Christ continué."⁷⁰ It is often in the mystery of suffering that this identification with Christ is evident:

Jésus-Christ enseigne que ce ne sera qu'à condition que nous lui serons semblables qu'il nous reconnaîtra pour ses frères. Voici ses paroles: S'ils m'ont persécuté, ils vous persécuteront, l'esclave n'est pas au-dessus de son Seigneur. Si vous étiez du monde, le monde vous aimerait, mais, vous, vous n'êtes pas du monde, voilà pourquoi le monde vous haïra, vous persécutera. Je vous dis ces choses afin que lorsque ces choses arriveront vous ne soyez pas surpris.

Aussi, mes enfants, remarquez en lisant l'histoire de l'Eglise, qui n'est que la continuation de Jésus-Christ, sa vie est toute dans la tribulation. Jésus naissant est persécuté par Hérode; l'Eglise naissante est persécutée par les tyrans. . . .

In another letter he writes:

Chaque oeuvre de Dieu doit porter sa ressemblance et les traits de la vie de Jésus-Christ. . . La Sainte Eglise, qui n'est que la continuation de Jésus-Christ, que n'a-t-elle pas souffert. . . . Donc, branche de l'Eglise, cet Institut doit ressentir tout ce qu'a souffert l'Eglise et passer par toutes les péripéties par lesquelles elle passera jusqu'à la fin des temps.⁷²

Because of his grasp of the identification of Jesus Christ with His Church,

70. Ecrits, vol. 12, p. 4520. See also vol. 11, pp. 3792, 3832, 3898.

71. Ecrits, vol. 10, p. 3605.

72. Ecrits, vol. 11, p. 3792.

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This identification of the Christian with Christ determined Gilhaie's understanding of the Church as well. For him, Jesus Christ is with the Church, but in such a way that "l'Église n'est que Jésus-Christ continué." It is often in the mystery of suffering that this identification with Christ is evident:

Jésus-Christ enseigne que ce ne sera qu'à condition que vous lui serez semblables qu'il nous reconnaîtra pour ses frères. Voici ses paroles: "Ils n'ont pas voulu, ils ne veulent pas, l'Église n'est que Jésus-Christ continué." Si vous êtes du monde, le monde vous aimera; mais, si vous n'êtes pas du monde, voilà pourquoi le monde vous haïra, vous persécutera. Je vous dis ces choses afin que lorsque ces choses arriveront vous ne soyez pas surpris. Aussi, mes enfants, remarquez en lisant l'histoire de l'Église, qui n'est que la continuation de Jésus-Christ, que vous ne devez pas être surpris. Vous ne savez pas que Jésus-Christ est mort pour vous? L'Église continue est persécutée par les Tyrans. . . .

In another letter he writes:

Chaque oeuvre de Dieu doit porter sa ressemblance et les traits de la vie de Jésus-Christ. . . . La Sainte Église, qui n'est que la continuation de Jésus-Christ, que n'a-t-elle pas souffert. . . . Donc, branche de l'Église, cet institut doit ressentir tout ce qu'a souffert l'Église et passer par toutes les épreuves par lesquelles elle passera jusqu'à la fin des temps.

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70. Écrits, vol. 12, p. 4850. See also vol. 11, pp. 3792, 3832, 3898.
71. Écrits, vol. 10, p. 3602.
72. Écrits, vol. 11, p. 3792.

Gailhac refers to her as the "mystical body of Christ".⁷³

Again, the Person of the Spirit is related to the mystery of Christ's presence in the Church. Jesus Christ is with us "par son Saint Esprit qui vit dans l'Eglise. . . . Or tout cela est mystérieux et caché, tout cela ne sera pleinement sensible qu'au jour des grandes assises."⁷⁴ The relationship between Jesus and the Holy Spirit will be taken up later when we study Gailhac's understanding of the Spirit.

To summarize this section on how Father Gailhac situates Jesus Christ in time, we can say that it is in the present that he sees Him, as present, active and continuing His mission in persons. The mysteries of His earthly life are important for directing our imitation of Christ, for throwing light on who He is now. The glorious Christ will be seen face to face in the future and is now living with His Father in an attitude of total self-giving.

2. JESUS-MODEL

We might now ask what were the traits of the Person of Christ which Gailhac most emphasized. What were the aspects of the mystery of Christ which had most resonance in him, which are the central focus of his theological vision?

Gailhac refers to Christ under many aspects and gives Him many titles: Word, King, Messiah, Doctor. There are several titles, however, which occur again and again and which capture the essence of his theological vision. The first of these is Model. In our age, this word evokes, perhaps, an external conformity of conduct, but one does not have to read far in Gailhac's correspondence with the Religious of the Sacred Heart of Mary to realize that the term had a much deeper meaning for him. More than 165 times this title

73. Ecrits, vol. 10, p. 3534; vol. 11, p. 3888; VR, p. 122, 288.

74. Ecrits, vol. 11, p. 3859.

Gollub refers to her as the "mystical body of Christ."¹¹ Again, the reason of the spirit is related to the mystery of Christ's presence in the Church. Jesus Christ is with us now, but will not be with us in the future. . . . Or tout cela est mystérieux, tout cela ne sera jamais. . . . The relationship between Jesus and the Holy Spirit will be taken over when we study Gollub's understanding of the Spirit.

To summarize this section on how Gollub's thought about Jesus Christ in time, we can say that it is in the present that Jesus is present, active and exercising His mission in persons. . . . The mystery of His coming will be important for directing our intention as Christians, for throwing light on what He is now. The glorious Christ will be seen to take in the future and to now living with His Father in an eternal, vital relationship.

3. JESUS-MARY

We might now ask what were the reasons for Gollub's interest in the relationship between Jesus and Mary? When we see the way in which Gollub had most resonance in this, which was the central focus of his theological vision?

Gollub refers to Christ under many aspects and gives them many titles: King, Messiah, Doctor. There are several titles, however, which are again and again and which capture the essence of his theological vision. In our age, this was evoked, perhaps, on a certain level of consciousness. . . . In our age, this was evoked, perhaps, on a certain level of consciousness. . . . In our age, this was evoked, perhaps, on a certain level of consciousness. . . . In our age, this was evoked, perhaps, on a certain level of consciousness. . . .

¹¹ *Ecrits*, vol. 10, p. 323; *VR*, p. 122, 288.

¹² *Ecrits*, vol. 11, p. 382.

is applied to Jesus. At least twenty-five times it is accompanied by the citation: "I have given you an example, that you also should do as I have done to you" (Jn. 13:15). Jesus is a Model who attracts by his example rather than a master who commands by his authority. He is an exemplar of external conduct -- "Que Jésus soit votre modèle et que son exemple vous stimule à marcher sur ses traces et vous enseigne à ne rien négliger, à rendre votre conduite semblable à la sienne"⁷⁵ -- but this is because His actions are an expression of love for the Father and for mankind. It is the life which animates Jesus which should be reflected in the life of the sisters: "C'est un devoir impérieux pour vous d'être les images de ce Modèle: parfait, votre vie doit être le vrai reflet de sa vie, vous devez être d'autres Jésus-Christ."⁷⁶

As the One in whom God and man met and were reconciled, Jesus is one of us, our Brother. It is in His humanity that Christ is our model. Near the end of his life, Gailhac makes this explicit in a letter to the congregation:

Dieu veut se servir de moi pour vous aider. . . à prendre pour règle de votre vie la vie de Jésus-Christ. . . . En voici la raison: Jésus-Christ Homme-Dieu est notre Frère et le Père céleste ne fait l'éloge de son Fils humanisé que pour nous faire comprendre que. . . c'est un devoir impérieux de devenir, avec le secours de la grâce, un avec Jésus-Christ.⁷⁷

Before the sanctity of the second Person of the Trinity, one can only be filled with admiration, adoration and love. One might then ask:

Mais comment l'imiter? Essayons donc de l'étudier comme rapetissé dans son Humanité. Admirons-le comme il ⁷⁸ semble avoir voulu se montrer à nous comme modèle.

75. Ecrits, vol. 11, p. 3686.

76. Ecrits, vol. 11, p. 3706.

77. Ecrits, vol. 11, p. 3976.

78. Ecrits, vol. 10, p. 3516.

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- 75. Eccl., vol. 11, p. 3686.
- 76. Eccl., vol. 11, p. 3706.
- 77. Eccl., vol. 11, p. 3976.
- 78. Eccl., vol. 10, p. 3816.

a. Jesus - Model in His relationship to the Father

Again, it is the interior dispositions of Jesus which the sisters are urged to study, to contemplate, to assume. These dispositions express themselves in Christ's relationship to His Father and in His relationship to men. In His relationship with the Father, Christ is essentially SON, Image of the Father, receiving life from the Father, sent to communicate that life to men. In His Son, the Father contemplates His own perfect image⁷⁹, and "le Père n'a rien qui ne soit en son Fils.... Le Père nous l'a donné revêtu d'un corps humain afin qu'il nous montrât en sa personne tout ce qui peut être révélé de la sainteté ineffable et invisible de la divinité."⁸⁰ The unity between Father and Son is such that

la vie de Jésus-Christ est la vie du Père céleste et parce que Jésus-Christ n'a qu'une vie avec son Père, il n'a qu'une pensée, qu'une volonté, qu'une intention avec son Père. Il n'a fait que la volonté de son Père, il l'a faite à chaque instant, il n'a cherché que la gloire de son Père.⁸¹

The reference to Jn. 8:29 in this last passage is obvious. We have seen that John's gospel was a source on which Gailhac constantly drew, and of all the citations from the fourth gospel that we find in his letters, 8:29, stressing the unity of Father and Son, appears most frequently: "He who sent me is with me...for I always do what is pleasing to Him." The Son is given by the Father,⁸² is sent by the Father,⁸³ and union with the Father was the

79. Cf. Ecrits, vol. 10, p. 3311; vol. 12, p. 4503.

80. Ecrits, vol. 10, p. 3365.

81. Ecrits, vol. 10, p. 3579.

82. Cf. Ecrits, vol. 10, p. 3331.

83. Cf. Ecrits, vol. 11, p. 3883; vol. 12, p. 4205; vol. 13, p. 4663; VR, pp. 276, 301.

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80. Ecrits, vol. 10, p. 3365.

81. Ecrits, vol. 10, p. 3579.

82. Cf. Ecrits, vol. 10, p. 3337.

83. Cf. Ecrits, vol. 11, p. 3883, vol. 12, p. 4505, vol. 13, p. 4447.

dynamism of all that He said and did: "Jésus-Christ uni à son Père passait les jours à opérer son oeuvre et les nuits il les passait en prière."⁸⁴ Christ is a model of "fidélité à l'engagement pris devant son Père."⁸⁵

Jesus is the image of the Father and therefore is holy as the Father is holy. It is precisely when speaking of Jesus as model that Gailhac refers to Him as the "Saint des saints."⁸⁶ His infinite holiness manifests itself in His life on earth. He lived what He taught to such an extent that He could defy His enemies to find fault with Him, and so revealed the holiness of the Father. Gailhac implies this revelation of the holiness of the Father when he says: "Il [Jésus] fait son oeuvre plus par son exemple que par ses paroles. Les paroles n'ont été dites que pour rappeler ses exemples."⁸⁷ Motivated by love, Jesus revealed His holiness "pour ranimer le zèle de ses amis et les porter à la sainteté."⁸⁸ Far from discouraging His disciples, the example of Jesus' holiness is a motivation to their own. In Jesus they see God's holiness incarnated in a man:

C'est par un amour ineffable que Dieu a voulu rendre sensible sa sainteté en Jésus-Christ notre Seigneur. Comment imiter Dieu si nous n'avions un modèle devant les yeux? Mais si Dieu s'est manifesté avec tant d'amour, s'il a voulu passer par tous les âges, et, nous pouvons dire, par toutes les péripéties de la vie, et par conséquent en éprouver toutes les peines et toutes les contradictions, si dans sa vie cachée, sa vie publique et au Calvaire il a réuni toutes les circonstances, tous les états par lesquels

84. Ecrits, vol. 10, p. 3333.

85. Ecrits, vol. 11, p. 3770.

86. Ecrits, vol. 10, pp. 3258, 3426; vol. 11, p. 4088.

87. Ecrits, vol. 10, p. 3427.

88. Ecrits, vol. 10, p. 3554-5.

nous sommes nous-mêmes obligés de passer, uniquement afin d'être modèle, nous sommes sans excuse si nous ne l'imitons pas.⁸⁹

As man, Jesus was one with the Father. He was constantly concerned to do what the Father does (Jn. 5:19), to give life as the Father does (Jn. 5:21), to say what He had heard from the Father (Jn. 8:26). The greatest witness to the oneness between the Father and Son was the unity of will between them: "I seek not my own will but the will of him who sent me" (Jn. 5:30). For this reason, Gailhac sees Jesus in relationship to His Father most fundamentally as a Model of obedience. The hymn in Philippians "And being found in human form he humbled himself and became obedient unto death, even death on a cross" expresses for Gailhac, as it did for Saint Paul, the "mind" of Jesus Christ. In Christ, obedience is the great expression of love for the Father. Gailhac sees it as such: "L'obéissance est l'amour, et le plus grand acte d'amour."⁹⁰

Never does he envisage Jesus as obedient to an exacting Father who demands the sacrifice of the life of His Son as some sort of ransom. Even when Gailhac does speak of Christ as sent to calm the anger of the Father, it is in the context of our ingratitude, to underline the infidelity of humanity. Christ stands as our brother and pleads for the pardon and reconciliation of humanity.⁹¹

For Gailhac, obedience, because it is love, sums up the entire interior attitude of Jesus before the Father:

Dans l'âme de Jésus, il n'y avait qu'une disposition, et cette disposition renfermait en elle-même d'une manière ineffable et éminente plus de sainteté et de perfection qu'il ne peut y en avoir dans tous les anges et dans tous les saints. Saint Paul, à qui le divin Sauveur avait révélé

89. Ecrits, vol. 12, p. 4343.

90. VR, p. 67.

91. Cf. Ecrits, vol. 10, p. 3469.

vous former nous-mêmes obligés de prouver, uniquement
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 cette disposition tenait en elle-même d'une manière
 inébranlable et éternelle aux devoirs et à la perfection.
 Il n'y avait qu'une seule chose dans son cœur et dans son
 les saints. Saint Paul, à qui le divin sauveur avait révélé

89. Écrits, vol. 12, p. 424.

90. VR, p. 67.

91. CT. Écrits, vol. 10, p. 246v.

tous les mystères renfermés dans celui de l'Incarnation, nous l'enseigne: Le Christ, nous dit-il, entrant dans le monde, dit à son Père: Me voici pour faire votre volonté; car il est écrit à la tête du livre que vous m'envoyez pour faire votre volonté.⁹²

This passage on obedience is preceded by an exhortation to make Christ in His obedience our model: "Que Jésus entrant dans le monde soit votre modèle."

In another letter, Gailhac goes even further and identifies obedience with Jesus:

Or, Jésus-Christ est l'obéissance. On peut appeler le Verbe de Dieu fait Homme l'obéissance par excellence. Il s'est offert à son Père au premier instant de sa vie comme obéissant. Il n'a lui-même parlé que de son obéissance; je suis venu, dit cet admirable modèle, pour obéir. Mon Père sait que je l'aime parce que je lui obéis. Je ne retrancherai pas un seul iota de l'obéissance. Les humiliations, les tourments me trouveront obéissant. Par obéissance je boirai le calice jusqu'à la lie.⁹³

In Jesus, obedience to His Father is so related to love, zeal and humility that Gailhac often interchanges these terms to express Christ's attitude. We have already seen how he identifies love and obedience. As for humility, he sees it as a disposition "prior" to obedience and calls obedience the first act of humility.⁹⁴

In his treatise on humility, he says: ". . . c'est l'humilité dont Jésus-Christ a fait sa vertu de prédilection; c'est la première qu'il a pratiquée en entrant dans le monde."⁹⁵ The greatest act of humility was the Incarnation itself. That the second Person of the Trinity, the image of the Father,

92. VR, p. 70. See also Ecrits, vol. 10, p. 3454.

93. Ecrits, vol. 10, p. 3559.

94. Ecrits, vol. 11, p. 3874.

95. VR, p. 112.

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le monde, dit à son Père: Me voici pour faire votre volonté;
tout les mystères renfermés dans celui de l'incarnation.

would humble Himself, "empty himself, taking the form of a servant, being born in the likeness of men" (Phil. 2:7), never ceases to be source of contemplation, of gratitude, of wonder for Father Gailhac. The mystery of self-emptying is a strong emphasis in his spirituality. Verses 7 and 8 of the hymn in chapter two of the epistle to Philippians are frequently on his pen. The self-emptying of Christ is always seen, though, as a mystery of obedience and love. Because Christ loves the Father and shares the Father's own love for men, He empties Himself. It is in this self-emptying and in the profound dispositions of love and obedience which it implies that Jesus is Model.

b. Jesus - Model in His relationship with men

Jesus is model also in his relationships with men. Again, love is the most fundamental disposition of Christ in His relationship with persons. This love is one with His love for the Father: "Jésus-Christ a vécu pour nous et son amour pour nous a été comme le reflet de son amour pour son Père."⁹⁶ It is also one with the Father's love for mankind: "Notre Seigneur Jésus-Christ est venu. . . en révélant l'amour immense de Dieu pour sa créature."⁹⁷ In His oneness with the Father, Christ embodies the Father's own love for men, loving mankind as the Father loves. Love, therefore, motivates Christ's emptying of Himself for mankind.

If the word "obedience" expresses the love of Jesus as He is turned toward the Father, the word "zeal" expresses this same love turned toward mankind. Explaining what Jesus means when He speaks of the zeal of God's house, Gailhac writes: "C'est son amour, mais son amour dans ses effets les

96. Ecrits, vol. 11, p. 3668.

97. Ecrits, vol. 11, p. 3646.

would humble himself, "empty himself, taking the form of a servant, being born in the likeness of men" (Phil. 2:7), never ceases to be source of contemplation, of gratitude, of wonder for Father Galilae. The mystery of self-emptying is a strong emphasis in his spirituality. Verses 7 and 8 of the hymn in chapter two of the epistle to Philipians are frequently on his pen. The self-emptying of Christ is always seen, though, as a mystery of obedience and love. Because Christ loves the Father and shares the Father's own love for men, He empties Himself. It is in this self-emptying and in the profound dispositions of love and obedience which it implies that Jesus is Model.

St. Jesus = Model in His relationship with men

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96. Écrits, vol. II, p. 366B.

97. Écrits, vol. II, p. 366A.

plus admirables."⁹⁸ It is in his manner of perceiving the virtue of zeal that we best see the unity of his theological vision. When he speaks of Christ's zeal, Gailhac states as its object the glory of God and/or the salvation of souls. Jesus Christ "brûlait de zèle pour la gloire de son Père et le salut des âmes."⁹⁹ "Que Jésus, brûlant de zèle pour la gloire de Dieu son Père et pour notre salut, soit à tout jamais votre modèle."¹⁰⁰ He opens his treatise on zeal with the following words:

Que Jésus, le zélateur par excellence de la gloire de Dieu son Père céleste, et du salut du monde, remplisse votre cœur de sa sainte présence et allume dans votre âme le feu sacré qui consume la sienne!¹⁰¹

He goes on to say:

Le zèle semble n'avoir qu'un but, puisque la gloire de Dieu est sa fin dernière; cependant ce but vise aussi notre propre sanctification d'abord et ensuite celle du prochain: l'une est le fruit de l'autre.¹⁰²

The first object of Christ's zeal was the glory of His Father. The zeal with which He was filled was a zeal to make His Father known and loved by men. What Gailhac seems to be saying is that His love for the Father was such that Jesus was filled with the desire to reveal His Father -- to make Him known and loved. Not alone by His words did Jesus do this, but especially by His life. It was this very revelation of the Father which brought salvation to mankind; in making the Father known, Jesus gave mankind access to the Father.

98. Ecrits, vol. 11, p. 3734.

99. Ecrits, vol. 12, p. 4690.

100. Ecrits, vol. 11, p. 3774.

101. VR, p. 140.

102. VR, p. 141.

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Le zèle semble n'avoir d'un but, puisque la gloire de Dieu est sa fin dernière; cependant ce but vise aussi notre propre sanctification d'abord et ensuite celle du prochain: l'une est le fruit de l'autre.

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Father.

98. *Œuvres*, vol. 11, p. 274.

99. *Œuvres*, vol. 12, p. 467.

100. *Œuvres*, vol. 12, p. 274.

101. *VR*, p. 140.

102. *VR*, p. 141.

In treating the interior disposition of zeal, we pass on to analysis of the title "Savior" which Gailhac applies to Christ more than any other.¹⁰³ Before doing so, however, it might be well to comment briefly on Christ as Good Shepherd, since we know that this parable was a favorite of Father Gailhac and that it is especially as "model" that he saw the Good Shepherd.

It is surprising that in his letters to the congregation Gailhac does not refer more frequently to the Good Shepherd.¹⁰⁴ We know that the refuge which he founded in 1834 bore the name "Good Shepherd" -- a name common to such establishments -- and that his congregation of priests and brothers also bore this title. And yet to the sisters, he rarely refers to Christ as Good Shepherd. Perhaps this is because the title "Model" is much more comprehensive and if the sisters take Jesus as their model, imitation of the Good Shepherd will follow. When Gailhac does refer to Christ as Good Shepherd, it is in various contexts: once to show Christ as a model of devotion; again to underline His love for sinners. Another letter mentions the Good Shepherd as a model of zeal and compassion. In only one letter, addressed specifically to superiors, does Gailhac elaborate on Jesus as the Good Shepherd.¹⁰⁵ He presents Christ in this mystery as a model of what the superior should be, of how she should act. The superior should know her sisters well. "Elle doit les aimer, car dans le Bon Pasteur, connaître c'est aimer." Gailhac then elaborates on how a superior should lead the sisters, form them, care for them. "Enfin si quelqu'une s'était égarée, alors doit paraître tout le cœur d'une mère. . . lui parlant avec le cœur de la bonté de Dieu et de la joie qu'il éprouve en retrouvant la brebis égarée." The attitude of the entire community

103. More than 185 times as compared with "model" which he uses more than 165 times.

104. Ecrits, vol. 10, pp. 3537, 3565, 3582, 3625; vol. 11, p. 3661; VR, p. 152.

105. Ecrits, p. 3541-2. The following three citations from the same letter are also found on these pages.

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 mère. . . lui parlant avec le cœur de la bonté de Dieu et de la joie d'être
 éprouvée en retrouvant la brebis égarée." The attitude of the entire community

103. More than 185 times as compared with "model" which he uses more than 125 times.

104. *Ecrits*, vol. 10, pp. 3237, 3255, 3282, 3285; vol. 11, p. 3661; *ibid.*, p. 152.

105. *Ecrits*, p. 3241-2. The following three citations from the same letter are

toward a sister who has committed a fault is to be one of compassion and love. Indeed, "bien des religieuses ont persévéré dans leurs égarements parce que la communauté n'a pas tenu la conduite indiquée dans les paroles précédentes," that is, that attitude of the Good Shepherd who seeks and receives lovingly the lost sheep.

The parable of the Good Shepherd expresses many of the traits most prominent in Gailhac's spirituality. In the constitutions of the Priests of the Good Shepherd, we find these traits articulated:

Les Prêtres de cette petite congrégation ont nom Prêtres du Bon-Pasteur. C'est un nom qui doit nous être bien cher, car il fut bien cher à Jésus-Christ notre Seigneur; c'est lui-même qui se l'est donné.

Tandis que les scribes, les pharisiens, les pontifes de l'ancienne loi l'accablaient d'injures, l'accusaient d'être un malfaiteur, un impie, un possédé du démon, pour toute justification le Sauveur Jésus dit: Je suis le bon Pasteur, Ego sum Pastor Bonus.

Ce nom rappellera aux prêtres de la Congrégation que s'il leur arrive de souffrir, de la part des méchants, des calomnies, des persécutions, ils n'en seront que plus semblables à Jésus-Christ qui leur a donné son nom. Ce nom leur dira quelle doit être leur sollicitude, quel doit être leur zèle, leur dévouement pour la gloire de Dieu et le salut des âmes; en un mot, ce nom leur rappellera sans cesse la fin de leur vocation.

We see here the same loving acceptance of the mystery of suffering, conformity to Christ, and zeal for the glory of God and the salvation of man that is evident throughout Gailhac's writings to the Religious of the Sacred Heart of Mary. These are the interior dispositions of the Good Shepherd which the sisters are to imitate.

To summarize what we have said about Jesus as model: as the mani-

receives lovingly the lost sheep.
 The parable of the Good Shepherd expresses many of the traits most
 eminent in Galileo's spirituality, in the constitution of the Priest of the
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 cher, car il fut bien cher à Jésus-Christ notre Seigneur;
 c'est lui-même qui se l'est donné.
 Tantôt que les scribes, les pharisiens, les docteurs de
 l'ancienne loi l'accablèrent d'injures, l'accusaient
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 We see here the same loving acceptance of the mystery of suffering,

festation of the love and holiness of the Father, it is the life of Jesus which is exemplary. It is primarily in His interior dispositions as He situates Himself as Revealer of the Father's life to men that He is to serve as model. His stance of love toward the Father is one of obedience, expressing itself in the self-emptying humility of the Incarnation. In His stance toward men, Christ is a model of zeal -- zeal for His Father's glory and zeal for the salvation of man.

3. JESUS - SAVIOR

The zeal of Jesus Christ for His Father and for men led Him to offer Himself to the Father as Savior of all mankind. The relationship between the titles of Model and Savior is made explicit by Gailhac:

Il Jésus-Christ a préparé l'humanité par son exemple et ses paroles; . . . par son sacrifice sur la croix il brise les chaînes de l'humanité, lui donne la liberté des enfants de Dieu, lui mérite des grâces dont elle a besoin pour embrasser la loi évangélique.¹⁰⁷

He begins another letter: "Que Jésus, sauveur des hommes, chargé par son Père d'être leur lumière par sa doctrine, leur modèle par la sainteté de sa vie, leur salut par son sacrifice, soit lui-même votre règle de conduite."¹⁰⁸

Although Jesus was Savior from the moment of the Incarnation, it is in His passion, death and resurrection that He completes the work of salvation. In a letter which speaks of the seriousness of the work of salvation, Gailhac writes: "Le sauveur Jésus n'a pas entrepris légèrement l'oeuvre de notre salut. . . . L'évangile nous le montre commençant son sacrifice sur la crèche, le continuant tous les instants de sa vie, ne le consommant que sur le Calvaire."¹⁰⁹

107. Ecrits, vol. 10, p. 3428.

108. Ecrits, vol. 11, p. 3742.

109. Ecrits, vol. 12, p. 4202.

restoration of the love and holiness of the Father, it is the life of Jesus which is exemplary. It is primarily in His interior disposition as He situates Himself as Revealer of the Father's life to men that He is to serve as model. His stance of love toward the Father is one of obedience, expressing itself in the self-emptying humility of the Incarnation. In His stance toward men, Christ is a model of zeal -- zeal for His Father's glory and zeal for the salvation of men.

3. JESUS - SAVIOR

The zeal of Jesus Christ for His Father and for men led Him to offer Himself to the Father as savior of all mankind. The relationship between the titles of Model and Savior is made explicit by Galileo:

Il Jésus-Christ a grande l'humanité par son sacrifice et son sacrifice. . . . par son sacrifice et sa mort il donne la liberté des enfants de Dieu, lui mérite des grâces dont elle a besoin pour embrasser la loi évangélique.¹⁰⁷

He begins another letter "Que Jésus, saviour des hommes, change son sacrifice d'être une lumière pour le monde par la sainteté de sa vie, son salut par son sacrifice, soit lui-même votre règle de conduite."¹⁰⁸

Although Jesus was Savior from the moment of the Incarnation, it is in His passion, death and resurrection that He completes the work of salvation. In a letter which speaks of the seriousness of the work of salvation, Galileo writes: "Le saviour Jésus n'a pas entrepris légèrement l'œuvre de notre salut. . . . L'évangile nous le montre comment son sacrifice sur la croix, le contenant tout les instants de sa vie, est le commencement pour son Calvaire."¹⁰⁹

107. Œuvres, vol. 10, p. 342B.
 108. Œuvres, vol. 11, p. 274C.
 109. Œuvres, vol. 12, p. 402C.

"C'est parce que Jésus a bu le calice et qu'il a souffert tous les tourments de la passion qu'il a sauvé le monde."¹¹⁰

Because Gailhac sees the cross as the source of salvation, he also sees it as the mark of identification with Christ and as the source of all apostolic good. "Rien peut-il être fait sans la croix? N'est-ce pas du Calvaire que tout découle? La croix est la source de tout bien."¹¹¹ The expression "Tout bien découle du Calvaire" is frequent in Gailhac's letters.¹¹²

The mystery of salvation through the cross was not merely an abstract concept which Gailhac accepted intellectually. Rather he saw it as a reality to be continued in the life of the congregation. In all of his undertakings, he sees suffering and trials as marks of God's blessing and presence:

La croix est toute l'espérance et le salut du monde.
C'est par la croix que le monde a été vaincu. . . .
C'est de la croix que naît tout bien et ce qui n'est pas
fondé sur la croix est bâti sur le sable mouvant et n'a
pas de durée. Il est impossible qu'aucun bien réel s'opère
si la croix ne lui donne naissance. Je tremble pour toute
fondation qui n'aurait pas sa croix; plus les desseins de
Dieu sont grands sur une maison, plus elle doit être
éprouvée.¹¹³

A life lived in union with Christ, a life of love and zeal, will necessarily be one lived in the shadow of the cross:

La vie d'amour et de zèle n'est que sacrifice et martyre
incessant mais telle a été toujours la vie de Jésus-Christ
et de ses véritables disciples. Tout bien a son principe
et sa perfection dans la croix.¹¹⁴

110. Ecrits, vol. 12, p. 4569.

111. Ecrits, vol. 10, p. 3183.

112. Ecrits, vol. 10, pp. 3183, 3210, 3275, 3337, 3343, 3543, 3596; vol. 11, pp. 3670; vol. 12, p. 4455, 4486, 4520, 4569, 4613; vol. 13, p. 4710.

113. Ecrits, vol. 11, p. 3805.

114. Ecrits, vol. 11, p. 3670.

"C'est parce que Jésus a pu le calice et qu'il a souffert tous les tourments de la passion qu'il a sauvé le monde." 110

Because Galliac sees the cross as the source of salvation, he also sees it as the mark of identification with Christ and as the source of all positive good. "Rien peut-il être fait sans la croix? N'est-ce pas du Calvaire que tout découle? La croix est la source de tout bien." 111 The expression "Tout bien découle du Calvaire" is frequent in Galliac's letters. 112

The mystery of salvation through the cross was not merely an abstract concept which Galliac accepted intellectually. Rather he saw it as reality to be continued in the life of the congregation. In all of his undertakings, he sees suffering and trials as marks of God's blessing and presence:

La croix est toute l'espérance et le salut du monde. C'est par la croix que le monde a été vaincu. . . . C'est de la croix que naît tout bien et ce qui n'est pas fondé sur la croix est bâti sur le sable mouvant et n'a pas de durée. Il est impossible d'aucun bien réel s'opère si la croix ne lui donne naissance. Le temple pour toute fondation qui n'auroit pas sa croix; plus les desseins de Dieu sont grands sur une maison, plus elle doit être ébranlée. 113

A life lived in union with Christ, a life of love and zeal, will necessarily be one lived in the shadow of the cross:

La vie d'amour et de zèle n'est que sacrifice et martyre incessant mais telle a été toujours la vie de Jésus-Christ et de ses véritables disciples. Tout bien a son principe et sa perfection dans la croix. 114

110. Œuvres, vol. 15, p. 4569.
111. Œuvres, vol. 10, p. 3183.
112. Œuvres, vol. 10, pp. 3183, 3210, 3275, 3337, 3343, 3543, 3596; vol. 11, pp. 3670; vol. 12, p. 4452, 4486, 4520, 4569, 4613; vol. 13, p. 4710.
113. Œuvres, vol. 11, p. 3802.
114. Œuvres, vol. 11, p. 3670.

The cross saves the world and gives life because it is on the cross that Jesus gave the clearest revelation of the Father as love. On Good Friday, Gailhac writes to the congregation: "C'est aujourd'hui que Jésus nous a donné, d'après ses propres paroles, le témoignage de son plus grand amour; il est mort pour nous donner la vie."¹¹⁵ In another letter he speaks of Jesus "faisant éclater son zèle jusqu'à la mort sur la croix pour la gloire de son Père et notre salut,"¹¹⁶ thus identifying once again zeal and love.

Gailhac sees the cross primarily in terms of reconciliation¹¹⁷ and access to the life of God Himself. Because man had sinned, he needed to be freed. The work of redemption is described as life and reconciliation in a letter of 1880:

Jésus est notre Sauveur; tout le monde le sait, c'est la signification de son nom et cette signification n'est pas vaine; elle est une réalité. Il ne porte ce nom, il ne lui a été donné au jour de son Incarnation, il n'a été révélé au monde le jour de sa naissance que parce qu'en effet Jésus n'est venu que pour opérer le salut du monde. Oui, le Verbe n'est descendu des cieux que pour réunir ce qui était séparé. Il n'est librement tombé dans le néant que pour arracher au néant ce qui s'était librement jeté dans le néant du péché. Oui, Jésus est Sauveur. Il rend la vie à ce qui l'avait perdue. Il rend le titre d'enfant de Dieu à l'homme qui l'avait effacé, et ouvre le Ciel à l'homme qui l'avait fermé.

Certainly Gailhac saw the paschal mystery as one. The cross and resurrection are different aspects of the one mystery of God's love for man-

115. Ecrits, vol. 11, p. 3807.

116. Ecrits, vol. 11, p. 3830.

117. Ecrits, vol. 10, p. 3543; vol. 12, p. 4569.

118. Ecrits, vol. 10, p. 3549.

- 115. Écrits, vol. 11, p. 3807.
- 116. Écrits, vol. 11, p. 3830.
- 117. Écrits, vol. 10, p. 3543; vol. 12, p. 4569.
- 118. Écrits, vol. 10, p. 3549.

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 Gailhac writes to the congregation: "C'est aujourd'hui que Jésus nous a donné,
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 The cross saves the world and gives life because it is on the cross that

kind. "Jésus est ressuscité par amour pour nous, pour nous donner une preuve éclatante de notre résurrection future."¹¹⁹ Life and death are closely associated in Gailhac's spirituality -- to die is to live. The death and resurrection of Christ are different facets of the one mystery of life through death. "Si sa mort nous dit comment nous devons nous dépouiller du vieil homme, sa résurrection nous dit quelle doit être notre nouvelle vie une fois ressuscités par sa grâce."¹²⁰ If it is through His passion and death that Jesus saves us and gives us access to the life of the Father, it is the resurrection which shows us the life into which we enter.

Gailhac does, however, attribute different effects to Christ's death and resurrection: "Il est ressuscité pour votre justification comme il est mort pour votre sanctification."¹²¹ It is to the resurrection that Gailhac turns to describe the life which is salvation, the life into which Christ introduces us. At Easter 1877 he writes to the sisters urging them to rise spiritually with Jesus Christ and he identifies this spiritual resurrection with love.¹²² To the question: "Qu'est-ce qu'aimer Jésus-Christ?" he answers: "C'est ressusciter." Then to the reciprocal question "Qu'est-ce que ressusciter?" he responds: "C'est aimer Jésus-Christ." The identification of love, life, resurrection and conformity to Christ is evident in these lines:

Chantons le cri de victoire, le cri de la vie. Aimons,
aimons Jésus-Christ. L'amour c'est la vie; la véritable
vie l'amour. L'amour c'est la transformation en Jésus-
Christ; la transformation en Jésus-Christ, c'est la

119. *Ecrits*, vol. 10, p. 3473.

120. *Ecrits*, vol. 10, p. 3526.

121. *Ecrits*, vol. 10, p. 3473.

122. This letter is not found in the 14 volumes of Gailhac's writings. It was discovered with other souvenirs in Seafield Convent, Liverpool, England, in 1967. A verified copy is now in the unclassified archives material.

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 Then to the reciprocal question "Qu'est-ce que ressusciter?" he responds:
 "C'est aimer Jésus-Christ." The identification of love, life, resurrection and
 continuity to Christ is evident in these lines:

Chantons le cri de victoire, le cri de la vie. Aimez,
 aimez Jésus-Christ. L'amour c'est la vie; la véritable
 vie l'amour. L'amour c'est la transformation en Jésus-
 Christ; la transformation en Jésus-Christ, c'est la

119. *Œuvres*, vol. 10, p. 3473.
 120. *Œuvres*, vol. 10, p. 3258.
 121. *Œuvres*, vol. 10, p. 3473.

122. This letter is not found in the 14 volumes of Gailhac's writings. It was
 discovered with other souvenirs in Seafeld Convent, Liverpool, England,
 in 1967. A verified copy is now in the unclassified archives material.

résurrection. Il faut! il faut, mes chères enfants, être ressuscitées, être transformées en Jésus-Christ. Il faut aimer Jésus-Christ.

Gailhac then goes on to develop three characteristics of Christ's risen life, of the life into which He introduces us: Christ is truly risen, He shows Himself truly risen, He dies no more. These characteristics appear again in a letter written six years later. We will examine this letter in some detail because it gives an insight into the way Gailhac saw the risen life of Jesus in which the Christian is called to participate.

Just as Jesus died to draw all things to Himself, so in rising "il a voulu que, d'une manière mystérieuse mais réelle, ces âmes participassent à la gloire de la résurrection."¹²³ He is both Savior and Model in His resurrection just as He was throughout His life. The three characteristics of His resurrection are therefore to be reflected in the sisters' own spiritual resurrection. First of all, Jesus truly rose. Gailhac then gives a description of bodily resurrection: "Il a repris son corps dont l'âme seule s'était séparée, mais que la divinité n'avait jamais quitté. Ce n'était pas un fantôme." Gailhac describes the risen Christ as "resplendissant de lumière, de gloire, de puissance." The sisters will be truly risen only if they are transformed, if they become one with Him, living His life. This transformation demands that each one work "sans cesse à surnaturaliser ses pensées, ses actions, ses intentions, sa volonté."

Secondly, Jesus Christ appeared to His disciples. Gailhac sees in this a call to prove the authenticity of one's spiritual resurrection by one's manner of living. "La résurrection vraie se prouve par les oeuvres et toute la conduite." The life of the sisters should witness to the life of Jesus Himself; seeing them, others should see Him.

123. Ecrits, vol. 11, p. 3807. This letter ends on page 3809. All the references to it which follow are found on pp. 3807-3809.

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them, others should see Him.

153. *Œuvres*, vol. 1, p. 2807. This letter ends on page 2807. All the
references to it which follow are found on pp. 2807-2809.

Finally, once risen, Jesus was to die no more. "C'est là le grand caractère de la vraie résurrection." The resurrection to which the sisters are called is not a passing one prompted by a retreat, a celebration or other extraordinary circumstance. Rather it is to be rooted in what has been called "le terrible quotidien".

Gailhac draws the following conclusion:

La conséquence naturelle de ces vérités est que si nous voulons que notre résurrection spirituelle soit vraie, édifiante et permanente, il faut nous dépouiller du vieil homme, de toutes nos habitudes, de tout ce qui en nous n'est pas conforme aux exemples de Jésus-Christ, aux maximes qu'il nous a enseignés; il faut que, selon la parole de S. Paul, nous soyons morts et que notre vie soit cachée en Dieu avec Jésus-Christ.

We have here the essence of Gailhac's doctrine concerning life and death: the old man must die in order for the new man to live. Whenever Gailhac speaks of renunciation, of stripping oneself of old habits, sins, faults, it is always in the context of entry into life. That is perhaps why Colossians 3:3 "For you have died and your life is hid with Christ in God" was one of his favorite passages. It no doubt expressed for him the unity of the mystery of life and death. It is to live God's own life that we are to die to ourselves. All that is negative in our lives has no other raison d'être.

We see then that Jesus as Savior saves us from ourselves. He offers to mankind a totally new life, the life of God Himself.

Along with the titles "Model" and "Savior", that of "Spouse" is also applied to Jesus more than fifty times. Gailhac uses it to reinforce the union which should exist between Christ and the sisters. Because the term "spouses" is applied even more frequently to the sisters, we prefer to treat this aspect of the mystery of union with Christ in the next chapter.

To grasp the unity between the titles "Model" and "Savior", and to

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summarize what we have said here, we might say that Gailhac sees the work of redemption as the establishment of relationships. Man is saved as he becomes more and more like Jesus, the Son par excellence, who is the exemplar and the source of these relationships. Standing in a relationship of loving obedience before the Father and in total self-giving to man, Jesus is both Savior and Model.

4. HEART OF JESUS

This study of Gailhac's christological vision would not be complete without a reference to the Heart of Jesus. No doubt because of the central role of the humanity of Christ in Gailhac's faith-vision, he easily refers to the heart of Jesus as a symbol of His love for mankind. His manner of perceiving the heart of Jesus is clear from his writings. Rarely does he put emphasis on the physical heart as such. In one letter he speaks of the heart pierced by the centurion's lance, but even then sees the pierced side only as an entrance to the "dwelling place" which is the heart of Christ.¹²⁴

By far the major number of texts refer to the heart as the place of residence of the sentiments of Christ. In the heart of Christ are His dispositions, His interior sentiments; it is there that one encounters most especially His love for the Father and for men, His humility and His obedience.

Because the heart of Jesus is a loving heart, it is the source of grace as well and the sisters are urged to draw frequently at this source. Gailhac often uses the term "heart of Jesus" in a context of intimacy between Christ and the "heart" of the sisters; the title is often linked with that of Spouse. The sisters are to "dwell in His heart," to unite their heart to His. The heart

124. Ecrits, vol. 12, p. 4316.

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By the very nature of the heart as the place of residence of the sentiments of Christ, in the heart of Christ are His dispositions. His interior sentiments; it is there that one encounters most especially His love for the Father and for man, His humility and His obedience.

Because the heart of Jesus is a loving heart, it is the source of grace as well and the sisters are urged to draw frequently at this source. Gailiac often uses the term "heart of Jesus" in a context of intimacy between Christ and the "heart" of the sisters; the title is often linked with that of spouse. The sisters are to "dwell in His heart" to unite their heart to His. The heart

of Christ is a place of presence, of meeting. Insofar as each sister is "in the heart of Jesus", she is one with her sisters. And so the exhortation to be "one in the heart of Jesus" is common in Gailhac's letters.¹²⁵ This dwelling in the heart of Jesus can also erase the distance which might separate the sisters from one another.

Gailhac speaks not only of union with the heart of Jesus, but also of an exchange of hearts.¹²⁶ What he envisages here is that the interior dispositions of the sisters would be identified with those of Christ to such an extent that His heart would be theirs, so to speak.

A note which is almost absent from Gailhac's writings on the Sacred Heart is that of reparation. In only one letter does he speak of reparation, and this is in a concrete situation in which two of the sisters are living in a way that is obviously not in harmony with their religious consecration. Gailhac writes: "Tâchons de dédommager le bon Jésus des plaies qu'elles [les deux soeurs] font à son Coeur si aimant."¹²⁷ In another letter, he urges a superior to respond to the graces she has received in order to console the Heart of Jesus.¹²⁸ The absence of this note of reparation is remarkable in a century which accented it rather strongly. In his apostolic letter Benigno divinae Providentiae of 1889, Leo XIII states that one of the principal ends of devotion to the Sacred Heart is expiation of the ingratitude of men and appeasement of the divine wrath.¹²⁹

Likewise absent from Gailhac's passages on the Sacred Heart is reference to the universal dominion of that heart. This characteristic was prominent

125. See, for example, Ecrits, vol. 12, pp. 4145, 4165, 4178, 4365, 4544.

126. Ecrits, vol. 11, p. 3964.

127. Ecrits, vol. 10, p. 3270

128. Ecrits, vol. 11, p. 3981.

129. Cf. Leonis XIII, Pontificis Maxima Acta, vol. IX, Rome, ex typographia vaticana, 1890, pp. 121-125.

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enough in nineteenth century devotion to the heart of Jesus to lead to the consecration of the human race to the Sacred Heart both in 1875 and in 1899.

Gailhac centers his attention almost exclusively on the heart of Christ as symbol, source and locus of the interior life of Jesus. This centering reflects the central role which identification with the Person of Jesus Christ holds in his faith-vision.

The heart of Jesus is often linked with the heart of Mary in Gailhac's writings. Indeed, he rarely speaks of the heart of Mary without referring in some way to the heart of Jesus. The religious are often called upon to imitate Jesus and Mary: "en imitant Marie, vous imiterez Jésus, car Marie est l'image fidèle de Jésus."¹³⁰ The relationship between the hearts of Jesus and Mary is outlined in a letter written less than four years before Gailhac's death where his love for the heart of Christ is so evident that he seems almost incapable of speaking of the heart of Mary without an immediate return to the heart of her Son:

Il est vrai que le Coeur de Marie est le trésor des grâces car Jésus-Christ les lui a confiées pour nous les distribuer, mais le Coeur de Jésus en est le principe, c'est de ce Coeur divin que toutes les richesses du Ciel nous arrivent. Si nous aimons le Coeur de Marie, encore plus devons-nous aimer le Coeur de Jésus; c'est le Coeur de Jésus qui a créé le Coeur de Marie, le Coeur de Jésus est éternel; le Coeur de Marie a des bornes, le Coeur de Jésus n'en a pas. La lune doit sa lumière au soleil; le soleil brille de la lumière qui est son être.¹³¹

As the heart of Jesus is the symbol of all Christ's interior dispositions, so with Mary, her heart is that symbol of her most fundamental attitudes before God and man. Her heart is symbolic of who she is. Gailhac writes to the

130. Ecrits, vol. 11, p. 3892.

131. Ecrits, vol. 11, p. 3955.

enough in nineteenth century devotion to the heart of Jesus to lead to the consecration of the human race to the Sacred Heart both in 1875 and in 1899, Gollhop cannot his attention directed exclusively on the heart of Christ as symbol, source and focus of the interior life of Jesus. This concerning the facts the central role which identification with the person of Jesus Christ holds in his faith-vision.

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Il est vrai que le Cœur de Marie est le temple des grâces, car Marie-Christe est lui à côté de nous, nous les éternels, mais le Cœur de Jésus en est le principe, c'est de lui que vient que toutes les grâces du Ciel nous arrivent. Si nous étions le Cœur de Marie, nous serions des dévotionnaires, nous le Cœur de Jésus, c'est le Cœur de Jésus qui a créé le Cœur de Marie, le Cœur de Jésus est éternel, le Cœur de Marie n'est éternel que par lui. Le Cœur de Jésus est éternel, le Cœur de Marie n'est éternel que par lui. Le Cœur de Jésus est éternel, le Cœur de Marie n'est éternel que par lui.

As the heart of Jesus is the symbol of all Christ's interior divinity, so will Mary, her heart is that symbol of her own fundamental oneness before God and man. The heart is symbolic of who she is. Gollhop writes in the

[10] *Œuvres*, vol. II, p. 392.

[11] *Œuvres*, vol. II, p. 392.

congregation: "En vous créant, Il [Dieu] vous a donné un nom qui réunit tous les attributs de Marie, car le nom 'Sacré-Coeur de Marie' dit Marie toute entière."¹³² He outlines some of the dispositions of the heart of Mary in the same letter: purity, humility, poverty, obedience, charity, zeal for the glory of God. All these dispositions are embodied in a single word: love.

Qu'y avait-il, qu'y a-t-il dans le Coeur de Marie? L'amour de Jésus, rien que l'amour de Jésus. . . . Oh, bonheur ineffable! une pure créature n'a qu'un même amour avec le Père, le Fils et le Saint Esprit! Le Père a mis dans le Coeur de Marie son amour pour Jésus-Christ, son Fils bien-aimé, l'objet de toutes ses complaisances; le Fils lui a communiqué son amour pour le Père céleste et pour les hommes, qu'il a adoptés en épousant l'humanité; le Saint Esprit, qui est tout amour, l'a embrasée de tout son amour, afin qu'avec Lui elle communiquât aux hommes et l'amour du Père et les mérites du Fils. . . . Marie, fidèle, accepta cet amour, le garda avec soin, le fit s'étendre, se dilater dans son Coeur, en se livrant à lui, en correspondant à toutes ses célestes exigences; elle fut toute amour. . . . Cet amour, la trouvant docile, en fit la mère du Sauveur, sa Coopératrice dans l'Oeuvre de la Rédemption.¹³³

This last title, "co-opératrice dans l'oeuvre de la rédemption", expresses well how Gailhac saw Mary in the Christian mystery. We will return to it in the next chapter which addresses Gailhac's understanding of Christian participation in the redemptive mystery.

D. THE HOLY SPIRIT

The place of the Holy Spirit in Gailhac's faith-vision is remarkable. While there are more than 170 direct references to the third Person of the Trinity, His role in the Christian mystery is implicit on almost every page of

132. Ecrits, vol. 11, p. 3767.

133. VR, pp. 269-270. We have reversed the order of this passage.

congratulation: "Et vous sçavez, il s'agit de vous donner un nom qui réveille
 tous les attributs de Marie, car le nom 'Sœur-Cœur de Marie' dit Marie
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 du Père et les vertus du Fils. . . . Marie, fidèle, occupe
 son cœur, le garde avec elle, le lit s'écarter, se dilater
 dans son Cœur, en se livrant à lui, en correspondant à
 toutes ses actions et pensées; elle fut toute amour. . . .
 Cet amour, le travail de la charité, est la source de la pureté,
 de l'abstinence dans l'œuvre de la Rédemption.¹³³

This last title, "abstinence dans l'œuvre de la Rédemption," ex-
 presses well how Gollub saw Mary in the Christian mystery. We will return
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The place of the Holy Spirit in Gollub's faith-union is remarkable.
 While there are more than 110 direct references to the Holy Spirit in the
 Trinity, His role in the Christian mystery is spelled out almost every page of

¹³² Letter, vol. II, p. 275.

¹³³ Id., pp. 275-276. (The page numbers are given in the order of this passage.)

Gailhac's writing. The Spirit it is who sanctifies us, that is, who transforms us into Jesus Christ. Since Gailhac sees identification with Christ as the objective of the Christian life and since that identification with Christ is a gift worked in us by the third Person of the Trinity, the Spirit necessarily holds a central place in his faith-vision.

How does Gailhac envisage the Person of the Spirit? Principally as the Love between Father and Son. Gailhac's understanding of the Holy Spirit is revealed in a prayer, unfinished and undated, addressed to the Spirit "terme éternel de l'adorable Trinité, amour infiniment adorable du Père et du Fils, Dieu unique avec le Père et le Fils."¹³⁴ He states further on in this prayer: "Le Père aime le Fils qu'Il a engendré; le Fils aime le Père qui L'engendre. Ce double amour est le Saint Esprit qui ainsi procède du Père et du Fils."¹³⁵

As the Love between Father and Son, the Spirit is sent by them, and Gailhac sometimes urges the sisters to pray the Father to send the Spirit of His Son; at other times he urges them to beg the Son to send His own Spirit. Although "toutes les oeuvres en dehors de la nature divine sont faites par le Dieu unique en trois Personnes,"¹³⁶ a specific role in the Christian mystery is attributed to the Spirit. Various gifts, for example, are an effect and a sign of His presence. Among these gifts of the Spirit, Gailhac most frequently mentions light, joy, and peace. "Dieu veut être servi avec un esprit gai; il veut que nous lui donnions notre coeur et toutes choses gaîment. La joie est un des fruits du Saint Esprit."¹³⁷ With light, the Spirit also communicates

134. Ecrits, vol. 11, p. 4095.

135. Ecrits, vol. 11, p. 4095.

136. Ecrits, vol. 11, p. 4096.

137. Ecrits, vol. 12, p. 4199.

125	$\frac{1}{2} \sqrt{10}$	11^2	11^2
126	$\frac{1}{2} \sqrt{10}$	11^2	11^2
127	$\frac{1}{2} \sqrt{10}$	11^2	11^2
128	$\frac{1}{2} \sqrt{10}$	11^2	11^2

The text is extremely faint and illegible. It appears to be a list of items or a table of data, possibly related to the numbers in the table above. The text is organized into several paragraphs, with some lines starting with "The" or "The".

strength:

Que le Dieu des miséricordes dont vous êtes l'enfant répande de plus en plus dans votre âme son saint Esprit, et que le Saint Esprit vous éclaire de ses divines lumières et vous communique toutes ses forces, afin que connaissant la volonté de Dieu vous l'accomplissiez fidèlement.¹³⁸

He speaks as well of a "douce et sainte paix qui est un des plus précieux dons du Saint Esprit."¹³⁹

Within a community, it is the Spirit of love who unites the sisters to one another. In a letter on unity, Gailhac speaks of what he calls interior and exterior unity and says: "L'intérieure est cette charité que Dieu répand dans les âmes par son Saint Esprit."¹⁴⁰ The Spirit of love at work in the sisters gives them the power to love one another. The role of the Spirit in the very creation of the community is made explicit in the following passage:

"Entrer en communauté", c'est entrer dans une réunion d'êtres animées [sic], dirigées par la charité,¹⁴¹ laquelle de toutes ne fait qu'un. Le mot "communauté" ne peut s'entendre ni s'expliquer d'une autre manière. De telle sorte qu'une communauté n'est qu'un nombre d'âmes unies à Dieu et entre elles par la charité. Pour mieux dire, une communauté est l'image vraie du ciel où tout est UN par l'amour que Dieu a pour les élus, amour qui embrasse Dieu et les élus. Il suit de là qu'une communauté où règne l'Esprit de Dieu, qui est l'union du Père et du Fils, est une image vraie du Ciel.¹⁴²

Unity, however, is not a gift which is bestowed on a community "from the

138. Ecrits, vol. 12, p. 4284.

139. Ecrits, vol. 10, p. 3558.

140. Ecrits, vol. 11, p. 3686.

141. Instead of "charité", we might write "Charité" or "Esprit" in all fidelity to Gailhac's thought.

142. Ecrits, vol. 12, p. 4302.

Que le Dieu des miséricordes dont vous êtes l'objet
réponde de plus en plus dans votre saint Esprit,
et que le Saint Esprit vous éclaire de ses divines lumières
et vous communique toutes ses forces, afin que connaissant
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l'esprit de Dieu, qui est l'union du Père et du Fils, est
une image vraie du Ciel.¹⁴²

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¹³⁸ Esprit, vol. 13, p. 432A.

¹³⁹ Esprit, vol. 10, p. 325B.

¹⁴⁰ Esprit, vol. 11, p. 368A.

¹⁴¹ Instead of "charité" or "Esprit" in all
fidelity to Galliac's thought.

¹⁴² Esprit, vol. 13, p. 432C.

outside", so to speak. It is an effect of the transformation of the sisters into Jesus Christ, transformation which is the mission of the Spirit. Only in the Spirit can the Christian cry "Abba, Father" (Gal. 4:6), that is, only in the Spirit can he stand before the Father as a son in the Son. It is the Spirit who not only "brings to remembrance all that Jesus has said" (Jn. 14:26) but who also bears witness to Christ within the believer (cf. Jn. 15:27). As the love between the Father and the Son, the Spirit introduces the Christian into that love by His very presence. The person led by the Spirit becomes ever more "filial". "L'Esprit - Saint produit les mêmes effets dans toutes les âmes qui Le possèdent. Jésus-Christ est le modèle."¹⁴³ Unity is an effect of this transformation into Jesus Christ.

In imitation of the Son, the Christian opens himself to the Spirit to be led by Him. Docility to the Spirit is one of the characteristics of Jesus' life on earth. In a letter already referred to where Gailhac treats of the rule and the spirit of the rule, he presents Jesus as a model of one who is constantly led by the Spirit:

Jésus-Christ n'a rien fait que par le Saint Esprit: c'est par le Saint Esprit qu'a été conduit Jésus-Christ au désert. C'est le Saint Esprit qui parut sur lui au baptême, sous la forme d'une colombe; c'est par le Saint Esprit qu'il a prêché sa céleste doctrine, qui a inondé le monde de sa céleste lumière, qu'il a montré aux hommes la route du ciel par la perfection de sa vie et la sainteté de ses exemples. C'est par le Saint Esprit qu'il a opéré les miracles qui ont révélé sa divinité. C'est par le Saint Esprit qu'il a fondé son Eglise, qu'il a rendu les apôtres propres à la propager dans tout l'univers. C'est encore par son Saint Esprit qu'il forme les élus et les façonne pour la possession du ciel.¹⁴⁴

143. Ecrits, vol. 11, p. 3873.

144. Ecrits, vol. 11, p. 3872.

"L'Esprit - Joint produit les mêmes effets dans les hommes que
 le Père, Jésus-Christ est le modèle." L'Esprit est un effet de la
 translation de Jésus-Christ.
 Le Père, Jésus-Christ et le Saint-Esprit sont un Dieu, mais
 distincts. Le Père est le Dieu qui a créé le monde, Jésus-Christ
 est le Dieu qui a souffert et est mort pour nous, et le Saint-Esprit
 est le Dieu qui nous conduit à la vie éternelle. Le Père, Jésus-Christ
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 C'est le Saint-Esprit qui porte sur lui au baptême, sur la
 forme d'une colombe, c'est par le Saint-Esprit qu'il a
 conduit à cette descente, qui a conduit le monde à se
 céleste lumière, qu'il a montré aux hommes la route du
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 présence dans l'univers. C'est encore par le Saint-Esprit
 qu'il forme les élus et les prépare pour la possession
 du ciel. 144

143. Esprit, vol. II, p. 387.

144. Esprit, vol. II, p. 387.

For Gailhac, identification with Christ will come about through total docility to the transforming Spirit. This sensitivity and openness to the Spirit are at the heart of a "spiritual life", an interior life. The life to which the sisters are called is the life of the Father who is one with His Son:

Nous, créatures, nous ne pouvons faire un avec Dieu que par Jésus-Christ, divin trait d'union avec son Père, que par la grâce de Jésus-Christ et notre fidélité à la grâce. Et nous correspondons à cette grâce lorsque par cette grâce nous entrons dans la vie intérieure qui, elle-même nous conduit à Jésus-Christ, nous unit à Jésus-Christ et par lui au Père céleste.¹⁴⁵

He goes on to state that it is impossible to enter into the life of God without dying to ourselves but that this death is necessary only so that the Spirit can live in us:

Il est donc impossible d'entrer dans cette vie sans mourir à tout ce qui est terrestre, humain. Oui, car la vie intérieure est la vie du Saint Esprit vivant dans notre esprit et dans notre coeur et de là tenant tous nos sens et les assujettissant à l'empire de Dieu pour qu'ils ne soient pas maîtres mais serviteurs. Ce n'est en effet que par cet assujettissement que le Saint Esprit peut vivre dans notre âme, l'unir à Jésus-Christ et la faire vivre de cette vie qui est cachée en Dieu avec Jésus-Christ et qui, cependant, est la seule véritable produisant des fruits pour la vie éternelle.¹⁴⁶

The Spirit alone can introduce us into the life of union between the Father and the Son, and He can do this only when He finds in us a willingness to die. Gailhac refers to this "preparation" for the coming of the Spirit:

Or, seul le Saint Esprit peut préparer une demeure dans les âmes, mais il existe la co-opération de l'âme à laquelle il veut se communiquer. Avant de faire descendre le Saint Esprit sur les apôtres, Notre Seigneur Jésus-Christ exigea

145. Ecrits, vol. 10, p. 3579.

146. Ecrits, vol. 10, p. 3579.

Esprit sur les apôtres, Notre Seigneur Jésus-Christ exigea
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The Spirit alone can introduce us into the life of union between the

Il n'y a pas de vie éternelle
du "consensus" et de la vie éternelle
cette vie qui est cachée en Dieu avec Jésus-Christ et
dans notre âme, l'union de Jésus-Christ et la faire vivre de
la, est l'union éternelle que le saint Esprit veut nous
soient pas maîtres mais serviteurs. Ce n'est en effet que
et les assujettissant à l'empire de Dieu bon, du, il ne
serait et dans notre cœur et de la rendre son son
intérieure est la vie du saint Esprit vivant dans notre
à tout ce qui est matériel, matériel. Or, car la vie
Il est donc impossible d'entrer dans cette vie sans

140. 141

He goes on to state that it is impossible to enter into the life of God without

car il n'y a pas de vie éternelle
nous conduit à Jésus-Christ, nous unis à Jésus-Christ et
Dieu nous rendra son et la vie éternelle que
et nous sommes unis à cette grâce divine par
car la grâce de Jésus-Christ est la vie éternelle
et Jésus-Christ, nous rendra son et la vie éternelle
nous, nous rendra son et la vie éternelle

141. 142

142. 143

143. 144

144. 145

qu'ils s'enfermassent dans le Cénacle, et que là dans le silence, la prière, la mortification, l'éloignement du péché, ils se préparassent à sa venue.¹⁴⁷

It is not, however, a question of renouncing oneself before the Spirit can come. Renunciation itself is the work of the Spirit.

Oh! Que vous serez heureuses si vous vous laissez conduire par le Saint Esprit! La créature s'effacera en vous; guidé par cet Esprit qui est la perfection de Dieu, vous renoncerez à tout ce qu'il y a en vous de terrestre, de naturel, d'humain.¹⁴⁸

Rather, Gailhac sees a fundamental openness to being led by the Spirit, a willingness to die to oneself as a condition for the Spirit's life in us. He calls these conditions "l'esprit de recueillement et de sacrifice."¹⁴⁹ The first is necessary so that one can listen to the Spirit, "pour être attentive à la voix de Dieu qui parle à votre âme, aux divers mouvements que son Esprit opère dans votre coeur." The spirit of sacrifice is necessary "pour faire tous les sacrifices que sa grâce demande" and because "on ne fait rien qu'en mourant à soi-même."

Gailhac repeatedly urges the sisters to let themselves be led by the Spirit: "Il n'y a . . . de béni et de méritoire en notre vie que ce qui est inspiré par l'Esprit de notre Seigneur, fait dans l'Esprit de notre Seigneur."¹⁵⁰ "Remplissez-vous tous les jours de plus en plus de l'Esprit de Dieu; conduisez-vous en tout par ses inspirations."¹⁵¹ "Suivez la lumière qui vous éclaire. Nous sommes appelés à vivre non seulement la chair et le sang mais selon

147. Ecrits, vol. 11, p. 3872.

148. Ecrits, vol. 11, p. 3892.

149. Ecrits, vol. 10, p. 3337.

150. Ecrits, vol. 11, p. 3779.

151. Ecrits, vol. 10, p. 3433.

qu'il s'entend dans le Christ, et que la loi
 s'adresse à lui, la mortification, l'alignement de
 l'âme, III se rapportent à sa venue, 142

Il est, cependant, une question de renouveau qui se pose

qui est, cependant, une question de renouveau (the work of the Spirit).

Oh! que vous êtes heureux si vous avez joint
 par la sainte Écriture, la doctrine s'aligne en vous guide
 par cet esprit qui est la perfection de Dieu, vous renouvez
 à tout ce qu'il y a en vous de naturel, de naturel, à l'âme.

Parce que l'âme est fondamentalement tournée vers le Spiritus
 intelligens et est en mesure de le recevoir (the Spirit's life in us, the
 three conditions "l'esprit de renouvellement et de sanctification" 142) The first
 necessary of this and can enter to the Spirit, "our the source of the
 de Dieu qui parle à votre cœur, aux divers moments que l'esprit agit
 dans votre cœur." The work of the Spirit is necessary "our first work
 renouveau que ce qu'on demande" and because "in the first place, in our
 à l'âme."

Qu'il est respectueux, après les choses de la théologie de la loi de la

l'âme, il n'y a de fait et de réalité en nous que ce qui
 est donné par l'Esprit de notre Seigneur, soit dans l'Esprit de notre Seigneur
 renouveler-ont tous les jours de plus en plus de l'Esprit de Dieu, comme
 vous en tout par son inspiration. 142 "L'Esprit de Dieu qui vous éclaire
 pour renouveau appelé à vivre son renouveau à tout et la songe moi selon

142. Écriture, vol. 17, p. 2672.

143. Écriture, vol. 17, p. 2672.

144. Écriture, vol. 19, p. 3122.

145. Écriture, vol. 17, p. 2672.

146. Écriture, vol. 16, p. 2431.

l'Esprit de Dieu."¹⁵² "Que l'Esprit de notre Seigneur continue à diriger votre vie, que sa lumière et sa force soient de plus en plus en vous."¹⁵³

The life of the person open to the action of the Spirit becomes rooted in love. Introduced into the love between the Father and the Son, he gradually lives more and more in that love. Gailhac sees love as the "prise de possession par le Saint Esprit."¹⁵⁴

The Spirit of love is likewise a Spirit of truth. The stress which Gailhac puts on simplicity and authenticity seems to be based on his comprehension of the Holy Spirit as the Spirit of truth. A life lived under His guidance is necessarily a truthful life. Gailhac's insistence on truth and veracity is remarkable. He writes at one point: "Entre toutes les vertus que recommande la sainte règle, la simplicité, la franchise occupe la première place."¹⁵⁵ That Gailhac succeeded in communicating this understanding of the Spirit of truth is evident in a letter written by Mother Sainte-Croix in 1882. Referring to the spirit of the community, she says: "C'est l'Esprit même de Jésus-Christ notre Seigneur. Cet esprit ne connaît ni ruse, ni détour envers qui que ce soit."¹⁵⁶

In addition to His work in individuals and in communities, Gailhac sees the Spirit as accomplishing a specific mission within the whole Church. He speaks of the Spirit "qui vit dans l'Eglise et dans son Vicaire, ainsi que dans tous ceux qui sont membres de l'Eglise enseignante."¹⁵⁷ In his prayer to the Holy Spirit he mentions the Church "dont vous êtes la vie, la lumière, le guide et

152. Ecrits, vol. 12, p. 4147.

153. Ecrits, vol. 11, p. 3717.

154. Ecrits, vol. 11, p. 3777.

155. Ecrits, vol. 12, p. 4451.

156. Arch. Hist., vol. II-D, p. 52.

157. Ecrits, vol. 11, p. 3859.

l'Écrit de Dieu, ¹²² "C'est l'Écrit de Dieu qui nous fait connaître la vérité
 vous n'y que sa lumière et sa bonté dans la vie et dans la mort." ¹²³

The life of the person open to the action of the Spirit is always tested
 in love. Intimacy may be love between the Father and the Son, he gradually
 lives more and more in that love. Colloidal love or the "prise de possession"
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 écrit ne connaît ni faux, ni décevant, ni faux, ni faux." ¹²⁶

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 the words of the mission of the Spirit: "Le Spiritus sanctus est le fruit
 de l'Écriture et de la prière." ¹²⁷ "Le Spiritus sanctus est le fruit
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¹²² Colloidal, vol. 12, p. 418.

¹²³ Colloidal, vol. 12, p. 371.

¹²⁴ Colloidal, vol. 12, p. 377.

¹²⁵ Colloidal, vol. 12, p. 481.

¹²⁶ Arch. Jérome-Collin, vol. 11-12, p. 25.

¹²⁷ Colloidal, vol. 12, p. 383.

qui ne peut dire, enseigner que ce que vous lui dites et enseignez."¹⁵⁸ In another letter he praises "l'Eglise pleine de l'Esprit de Jésus-Christ et se conduisant selon cet Esprit."¹⁵⁹ Gailhac's faith in the Church and his love for her were rooted in his grasp of the Spirit's presence within her.

His love for Scripture also is founded on his conviction that the biblical books are the work of the Spirit. Often he precedes scriptural citations with the phrase: "L'Esprit-saint nous dit: . . ."¹⁶⁰ On one occasion he even attributes a non-biblical saying to the Spirit, perhaps mistakenly believing that it is found in Scripture.¹⁶¹ Elsewhere he ascribes the Rule to the inspiration of the Spirit; but when he does this, it is only because of his understanding of the Rule as the explanation of the gospel, its concretization in the life of the community.¹⁶² Never is the Rule seen in opposition to the gospel. That Scripture is the Word of God is stressed to the congregation: "Ecoutez les paroles du Saint Esprit, c'est lui-même qui parle par la bouche des évangélistes et des apôtres."¹⁶³

We can recapitulate this section by saying that it was primarily as the Spirit of love between the Father and Son that Gailhac saw the third Person of the Trinity. Within the Christian mystery, the Spirit has a specific mission: throughout the ages He speaks of Jesus Christ through Scripture and works the

158. Ecrits, vol. 11, p. 4095.

159. Ecrits, vol. 11, p. 3949.

160. Among others, see Ecrits, vol. 10, pp. 3341, 3391, 3421, 3447, 3515; vol. 11, pp. 3662, 3720, 3706, 3733, 3746, 3818, 3911, 4005; vol. 12, pp. 4151, 4176, 4238, 4317, 4482.

161. "L'Esprit saint nous dit autre part que les yeux sont les fenêtres de l'âme; que par elles le démon entre en nous et ravage tout notre intérieur."
Ecrits, vol. 12, p. 4482.

162. VR, pp. 45, 208.

163. Ecrits, vol. 11, p. 4004. See also p. 4095.

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128. Écriture, vol. 11, p. 409f.

129. Écriture, vol. 11, p. 394ff.

130. Among others, see Écriture, vol. 10, pp. 334f, 339f, 345f, 346f, 351f, 352f, vol. 11, pp. 366f, 370f, 373f, 376f, 381f, 387f, 400f, vol. 12, pp. 412f, 418f, 423f, 428f, 437f, 448f.

131. "L'Écriture sainte nous dit autre chose que les yeux ont vu; les hommes de l'école qui ne voient le Seigneur qu'en nous et de ce fait nous infirmer." Écriture, vol. 12, p. 445f.

132. Vi, pp. 47, 208.

133. Écriture, vol. 11, p. 404. See also p. 405.

transformation of persons into Jesus Christ. He bestows His gifts of light, joy, consolation and love which are likewise signs of His presence. Because identification with Christ is the work of the Spirit, the Christian is to live in constant openness and fidelity to Him and His promptings. Rectitude and authenticity will be qualities of such a life. Gailhac not only sees the Spirit of truth acting within the individual but sees Him acting within the whole Church as well, guiding her and preserving her from error.

From what we have seen of Gailhac's understanding of the Father, Son and Spirit, it is clear that his vision of the Trinity was profoundly Christ-centered. The Incarnate Son of God stands at the heart of history, at the heart of life, giving meaning to both. This divine Person is essentially Son, and as man stands in a relationship of obedience to His Father. His obedience is not that of a slave but of a Son, that is, it springs from the love which exists between Father and Son.

Because the Son shares the Father's love for mankind, he "emptied himself" to reveal the Father's love in His own humanity. Through this revelation, all men have access to the Father and are invited to share in the life of God Himself. The supreme manifestation of the love of the Father was given on Calvary when Jesus loved His own even unto death. The mystery of salvation is prolonged in eternity where the Son continues His mission as mediator.

His mission of salvation on earth is continued by His Spirit, sent from the Father and the Son. The work of the Spirit is to continue the life and mission of Jesus -- by transforming persons into sons, according to the model of the Son, through His presence with them.

The mystery of salvation, or rather the Person of Christ-Savior, is the axis on which Gailhac's faith-vision turns. All elements in his personal

transformation of persons into Jesus Christ. He bestows His gifts of light, joy, consolation and love which are likewise signs of His presence. Because identification with Christ is the work of the Spirit, the Christian is to live in constant openness and fidelity to Him and His promptings. Rectitude and authenticity will be qualities of such a life. Galliac not only sees the Spirit of truth acting within the individual but sees Him acting within the whole Church as well, guiding her and preserving her from error.

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synthesis of revelation are ordered around this central reality which is always a mystery of love. It is this love which is the essence of God's own life.

How the Christian, the religious, is called to participate in this life is what we shall see in the next chapter.

The great Gift of becoming Jesus Christ is the invitation to share in the life of God. This invitation is really an invitation to God's own life and can be responded to. The Christian mystery is a mystery of dialogue. Just as every person is open with respect to what he receives as the Word, so every person is open with respect to the Word which he has received. A case of the Christian mystery which would not resemble such a response to the divine invitation could be imagined.

In chapter 19, we saw Luther's understanding of the gift of life which is offered to us. In the same chapter, we will try to analyze our response to that offer. In reality, we are living in the same mystery of the life of the Trinity, but this time from the point of participation in that life.

4. "FROM A DISTANCE"

Perhaps the most basic and most general concept that Luther has in mind, in regard to our "being opened toward God" is the "from a distance" of our response with that Word in his hands. (This is developed further in the third with the words "From a Distance" or "From a Distance" which seems to emphasize the message he has tried to convey in the last of the letters. Throughout the forty years in which Luther wrote in the original form, this word appears constantly. It takes its place in Luther's own words in the first of 29, 1877 addresses: "Because, moreover, every response from a Distance."

synthesis of revelation are ordered around this central reality which is always a mystery of love. It is this love which is the essence of God's own life. How the Christian, the religious, is called to participate in this life is what we shall see in the next chapter.

CHAPTER IV

CHRISTIAN PARTICIPATION IN THE LIFE OF THE TRINITY

The great Gift to mankind in Jesus Christ is the invitation to share in the life of God. This invitation is totally gratuitous on God's part and one to be responded to. The Christian mystery is a mystery of dialogue. Just as man, as man, is one who speaks a word in response to his world, so man, as believer, is one who speaks a word in response to the Word which he has perceived. A view of the Christian mystery which would not consider man's response to the divine invitation would be incomplete.

In chapter III, we saw Gailhac's understanding of the gift of Life which is offered to mankind. In the present chapter, we shall try to analyze man's response to that offer. In reality, we are looking at the same mystery of the life of the Trinity, but this time from the angle of participation in that life.

A. "ETRE A DIEU"

Perhaps the most basic and most general response that Gailhac describes, we could translate as "being turned toward God". It is the "être à Dieu" which occurs more than 140 times in his letters. Often he terminates his letters to the sisters with the expression "Soyez à Dieu" or "Soyons à Dieu" which seems to summarize the message he has tried to convey in the body of the letter. Throughout the forty years in which Gailhac writes to the congregation, the term appears consistently. A letter to Mother Saint Jean written on August 29, 1849 concludes: "Bonjour, mon enfant, soyez toujours toute à Dieu,

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aimez-le sans partage."¹ From Liverpool, during his last visit to England in August 1887, he writes to the sisters in Béziers: "Mes chères enfants, je désire ardemment à mon arrivée de vous trouver toutes bien saintes, et toutes à Dieu."² In 1886 he refers to the fact that this has been a constant message to the sisters throughout his life: "Je veux, chères enfants, vous répéter ce que tant de fois je vous ai dit: 'Soyons à Dieu sans partage et sans réserve; vivons en Dieu, vivons de Dieu, pour Dieu.'"³

The contexts in which he uses the expression are varied. Sometimes he addresses the exhortation to individuals, at other times to whole communities. He urges "being turned toward God" as a response to trials or temptations as well as to consolation. The same phrase sums up the obligations of the religious and serves as the nub of the evaluation they make of their own lives. The term occurs in letters where Gailhac has been very specific on practical points as well as in letters of direction and inspiration. The frequency of its use and the variety of contexts in which it appears no doubt spring from his conviction that being "turned toward God" is the essential condition of the sisters' vocation.

Gailhac never really defines "être à Dieu", but those letters where he completes the "Soyez à Dieu" with other expressions intended to reinforce his exhortation throw light on the meaning of the expression. What he seems to envisage is the fundamental orientation of one's life, the deepest determination of one's person. What is it that one really longs after? What is the object of one's deepest and most fundamental desires? In 1871 he writes: "Ma fille,

1. *Ecrits*, vol. 3, p. 554.

2. *Ecrits*, vol. 11, p. 4024.

3. *Ecrits*, vol. 11, p. 3970.

aimer-le sans partage." From Liverpool, during his last visit to England in

August 1887, he writes to the sisters in Béziers: "Mes chères enfants, je désire ardemment à mon arrivée de vous trouver toutes bien saintes, et toutes à Dieu." In 1888 he refers to the fact that there has been a constant message

to the sisters throughout his life: "Je veux, chères enfants, vous répéter ce que tant de fois je vous ai dit: 'Soignons à Dieu sans partage et sans réserve; vivons en Dieu, vivons de Dieu, pour Dieu.'"

The contexts in which he uses the expression are varied. Sometimes

he addresses the exhortation to individuals, at other times to whole communities. He urges "being turned toward God" as a response to trials or temptations as well as to consolation. The same phrase sums up the obligations of the

religious and serves as the sub of the evaluation they make of their own lives. The term occurs in letters where Gailhac has been very specific on practical points as well as in letters of direction and inspiration. The fre-

quency of its use and the variety of contexts in which it appears no doubt spring from his conviction that being "turned toward God" is the essential con-

dition of the sisters' vocations.

Gailhac never really defines "être à Dieu", but those letters where he completes the "soyez à Dieu" with other expressions intended to reinforce his exhortation throw light on the meaning of the expression. What he seems to

envisage is the fundamental orientation of one's life, the deepest determination of one's person. What is it that one really longs after? What is the object of one's deepest and most fundamental desires? In 1871 he writes: "Ma fille,

1. *Écrits*, vol. 3, p. 274.

2. *Écrits*, vol. 11, p. 4024.

3. *Écrits*, vol. 11, p. 3970.

soyez toute à Dieu. Voyez tout en Dieu; faites tout pour Dieu."⁴ Further on in the same letter, he adds: "Quand serons-nous tout à Dieu? Quand sera-t-il le seul maître de notre cœur?"⁵ According to the context here, "being turned toward God" means looking on all of creation with the eyes of faith, having God and His glory as the principal motivation of all one's actions; it means having God as the ultimate criterion of all one's choices and actions.

The term "être à Dieu" has in some cases its most literal meaning of belonging or possession. To a community who has asked him what they must do to be "toutes à Dieu", Gailhac responds: "Il [Dieu] veut que notre cœur soit pénétré de ce profond sentiment qu'il est la propriété de Dieu."⁶ Often, being turned towards God is set in contrast to being turned toward oneself: "Pour être à Dieu, il faut être absolument morts à nous-mêmes."⁷ "Soyez à Dieu tout entière; ne vous écoutez jamais."⁸ One cannot be turned in two directions at the same time. A radical choice is necessary.

It is the process of personal conversion which changes one's orientation from oneself to God. "Qu'au plus tôt je reçoive une de vos lettres qui me console en m'apprenant que vous êtes convertie et toute à Dieu."⁹

When Gailhac urges the sisters to be turned toward God, he frequently underlines the totality, the extent of this state of being turned. Ideally, one cannot be half-turned or partially turned. He uses various expressions to indicate the totality of one's orientation toward God: "Soyez à Dieu, toute

4. Ecrits, vol. 10, p. 3178.

5. Ecrits, vol. 10, p. 3178.

6. Ecrits, vol. 12, p. 4159.

7. Ecrits, vol. 10, p. 3405.

8. Ecrits, vol. 10, p. 3224. See also p. 3244; vol. 12, pp. 4234, 4391, 4513.

9. Ecrits, vol. 12, p. 4558.

indicate the totality of one's orientation toward God: "אֵלֹהִים בְּדָבָר" (Eccl. 1:1).
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 underlines the reality, the extent of this act of being turned. Ideally, one
 when Godliness begins the state of being turned toward God, he presently
 the complete one's opposition, due to the fact that "אֵלֹהִים בְּדָבָר"
 tion from oneself to God. "אֵלֹהִים בְּדָבָר" plus the de-vot letter dis-
 it is the process of personal conversion, which through one's enter-
 direction of the same line. A total change is necessary.

4. Eccl. vol. 10, p. 317B.
 5. Eccl. vol. 10, p. 317B.
 6. Eccl. vol. 13, p. 413B.
 7. Eccl. vol. 10, p. 340C.
 8. Eccl. vol. 10, p. 322C. See also p. 284C vol. 13, pp. 432A, 437A-437C.
 9. Eccl. vol. 13, p. 423B.

à Dieu, sans partage;"¹⁰ "A Dieu, à Dieu toute entière, sans aucune réserve;"¹¹
 "Soyez toujours, toute, toute à Dieu d'esprit, de coeur, de volonté."¹² At
 the end of 1877, he writes to a community:

Je ne puis laisser arriver l'année nouvelle sans vous
 dire: mes enfants, soyons à Dieu, à Dieu tout de bon,
 à Dieu entièrement, à Dieu sans partage, à Dieu dans
 tout le détail de la vie, à Dieu toujours.¹³

All these phrases attempt to express the orientation of the whole person toward God. Gailhac speaks explicitly of the whole person: "Il faut que tout ce que nous sommes soit à Dieu."¹⁴

He conceives of the orientation toward God as something dynamic. It is not something acquired once and for all which can give one security in the spiritual life. On the contrary, it demands continual renunciation, a constant deepening of one's desires:

Nous disons souvent: Mon Dieu, je me donne et consacre
 entièrement à vous; parce que nos lèvres le disent, il
 nous semble que tel est le sentiment de notre coeur et
 la disposition de notre âme. Dans les épreuves, dans les
 peines, dans les croix qui se présentent, nous voyons,
 nous sentons bien qu'il y a beaucoup d'imperfection dans
 notre offrande, dans notre sacrifice.¹⁵

The events of life sometimes show the insincerity or the superficiality of our orientation.

10. Ecrits, vol. 10, p. 3305. See also p. 3373; vol. 11, p. 3692; vol. 12, pp. 4159, 4612; vol. 13, p. 4721.

11. Ecrits, vol. 10, p. 3308. See also vol. 12, p. 4280.

12. Ecrits, vol. 10, p. 3264. See also vol. 12, pp. 4193, 4198, 4456, 4535.

13. Ecrits, vol. 10, p. 3398.

14. Ecrits, vol. 10, p. 3481. See also p. 3528.

15. Ecrits, vol. 10, p. 3508.

à Dieu, sans partage;" "A Dieu, à Dieu toute entière, sans aucune réserve;

"soyez toujours, toute à Dieu d'esprit, de cœur, de volonté." 12. A

the end of 1817, he writes to a community:

Je ne puis laisser ombrer l'année nouvelle sans vous
dire: mes enfants, soyons à Dieu, à Dieu tout de bon,
à Dieu entièrement, à Dieu sans partage, à Dieu dans
tout le détail de la vie, à Dieu toujours. 13

All these diverse attempts to express the orientation of the whole toward
God. Gollner reads explicitly of the whole person: "Il faut que tout se vive

vous sommes à Dieu." 14

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Nous disons souvent: Mon Dieu, je me donne et consacre
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nous sentir bien plus à beaucoup d'insécurité dans
notre attitude, dans notre attitude. 15

The events of life sometimes show the insincerity or the superficiality of our

orientation.

10. Écrits, vol. 10, p. 3302. See also p. 3373; vol. 11, p. 3692; vol. 12,
pp. 4129, 4422; vol. 13, p. 4731.

11. Écrits, vol. 10, p. 3308. See also vol. 12, p. 4380.

12. Écrits, vol. 10, p. 3284. See also vol. 12, pp. 4193, 4198, 4426, 4232.

13. Écrits, vol. 10, p. 3398.

14. Écrits, vol. 10, p. 3481. See also p. 3529.

15. Écrits, vol. 10, p. 3503.

"Being turned toward God", however, is not an unattainable ideal.

On occasion, Gailhac recognizes that the sisters are "toutes à Dieu" and he rejoices in that fact.¹⁶ Even then, though, he exhorts them:

Que Dieu seul soit donc notre maître, notre roi, notre Dieu. A lui donc encore une fois, et à lui seul! Il faut que ce soit l'unique cri en tout et partout, l'unique objet de nos recherches et la seule fin que nous nous proposons en tout.

Perhaps the dynamism of Gailhac's concept springs from the fact that he situates the orientation toward God in the realm of desire, of desire which is never vague sentiment. "Vous me demandez ce que vous devez faire pour être tout à Dieu? Cette question me fait plaisir; elle me prouve qu'il y a en vous le désir d'appartenir à ce Dieu si bon qui vous a faites ce que vous êtes et qui vous a faites pour lui."¹⁸ It is not sufficient to say "I want to belong to God"; one's desire must be effective:

Nous disons bien: Nous voulons être à Dieu; mais presque toujours notre conduite dément nos paroles. Ah, si une bonne fois, sincèrement, efficacement, nous disions à Dieu: 'Nous sommes vôtres', au même instant Dieu serait tout nôtre.¹⁹

Spiritual desire is implicitly underlined in the following passage which echoes the vocabulary of the Canticle of Canticles:

Soyez donc tout à Jésus. Ayez Jésus, cherchez-le, ne vous donnez pas de repos jusqu'à ce que vous l'ayez trouvé. . . . Courez auprès de lui, embrassez ses pieds adorables, mettez votre coeur dans son coeur, ne l'en

16. Cf. Ecrits, vol. 12, pp. 4136, 4244, 4287.

17. Ecrits, vol. 12, p. 4456.

18. Ecrits, vol. 12, p. 4158.

19. Ecrits, vol. 12, p. 4140.

- 16° ΕΠΙΣΤ. ΑΘΥ' ΔΣ' Β' ΕΠΙΣΤ'
- 18° ΕΠΙΣΤ. ΑΘΥ' ΔΣ' Β' ΕΠΙΣΤ'
- 15° ΕΠΙΣΤ. ΑΘΥ' ΔΣ' Β' ΕΠΙΣΤ'
- 19° ΕΠΙΣΤ. ΑΘΥ' ΔΣ' Β' ΕΠΙΣΤ' ΕΠΙΣΤ' ΕΠΙΣΤ'

αποφασίζω να μην πάω ποτέ πάλι στην Αθήνα, να μην
 πάω... * * * * * Σίγουρα κάποια θα γίνει και κάποια θα είναι
 από κάποια θα είναι [από] ο να είναι από [από]
 κάποιους τους από ο [από] * * * * *

απόφαση με αμετάκλητο σε μια κατάσταση σε κατάσταση.

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απόφαση με αμετάκλητο... ..
 απόφαση ο [από] [από] [από] [από] [από] [από]
 σε μια πόλη [από] [από] [από] [από] [από] [από]
 [από] [από] [από] [από] [από] [από] [από] [από]
 [από] [από] [από] [από] [από] [από] [από] [από]

19 202, σου, η οποία από τη στιγμή:

σε ένα από ο [από] [από] [από] [από] [από] [από] [από] [από]
 από τη στιγμή [από] [από] [από] [από] [από] [από] [από] [από]
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 σε μια από [από] [από] [από] [από] [από] [από] [από] [από]
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retirez plus.²⁰

This letter passage is one of the few where Gailhac uses the expression "être à Jésus" rather than "être à Dieu".²¹ To be turned toward God is to be like Jesus, who is Himself turned toward the Father. As one becomes transformed into Him, identified with Him, one is more and more "à Dieu" as Jesus was, so that it is by Him that one is turned toward God.²² In a letter which speaks of imitation of Christ, Gailhac says: "Fixez vos regards sur Jésus-Christ. Imité-le; comme lui, soyez humbles, soyez fidèles à la grâce. . . . soyons à Dieu comme Jésus-Christ et rien ne vous coûtera."²³

The fruit of this state is joy and peace. The passage just quoted reflects this theme: "Rien ne vous coûtera."²⁴ Because being turned toward God is an act of love, all things become easy:

Mes chères filles, soyez à Dieu, aimez-le de tout votre cœur, qu'il soit tout pour vous, soyez toutes pour lui. Avec l'amour rien n'est pénible, rien ne coûte. Le cœur sans amour languit, se traîne, trouve tout difficile, il ne voit que des obstacles partout; le²⁵ cœur qui aime se sert de tout pour aimer davantage.

The dynamism of the orientation toward God is the dynamism of love.

That identification with the Person of Jesus Christ is to be central in the lives of the religious is evidenced in many of Gailhac's letters. The transformation into Christ as He is in His relationship with the Father and with men is to be the sole concern of the religious. In 1881, Gailhac writes:

20. Ecrits, vol. 12, p. 4140.

21. See also Ecrits, vol. 12, p. 4132.

22. Cf. Ecrits, vol. 10, p. 3289.

23. Ecrits, vol. 11, p. 4037.

24. See also Ecrits, vol. 12, pp. 4213, 4332.

25. Ecrits, vol. 10, p. 3301.

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 23. Ecrits, vol. 12, p. 4332.
 24. See also Ecrits, vol. 12, pp. 4317, 4332.
 25. Ecrits, vol. 10, p. 3301.

En effet, Il [Dieu] vous a prédestinées à cette céleste vocation afin qu'avec sa grâce vous devinssiez les images conformes de Jésus-Christ son adorable Fils. . . Former pleinement Jésus-Christ en vous, vivre de Jésus-Christ, n'avoir qu'une même vie avec Jésus-Christ, être d'autres Jésus-Christ, c'est le terme de votre course et le couronnement de votre oeuvre. . . . Donc, renouvelez-vous sans cesse dans l'esprit de votre vocation, point de repos jusqu'à ce que Jésus-Christ soit pleinement formé en vous.²⁶

B. IMITATION OF JESUS CHRIST

1. INTERIOR IDENTIFICATION

For Gailhac, this identification with Christ, indeed the whole Christian life, is contained in the words: "Imitez Jésus-Christ." For him, the imitation of Christ includes everything: a proper attitude toward God, toward man, toward oneself, toward all created things. Every aspect of the Christian life is to be ruled by Jesus-Model. The example of Jesus is not merely an external norm against which to measure one's conduct but it exercises a power of attraction for the Christian. In a letter which he entitles "Jésus-Christ, Modèle de la Vraie Religieuse," Gailhac speaks of this power of attraction:

Le Modèle est là toujours présent, vous pouvez le regarder, l'admirer, l'étudier à volonté. Ce premier travail est délicieux en lui-même, il est ravissant. . . . N'est-ce pas que le premier travail entraîne plus que cela, il produit la volonté, la généreuse détermination de travailler à lui devenir semblable, à ne faire qu'un avec lui.²⁷

26. Ecrits, vol. 11, p. 3651-2.

27. Ecrits, vol. 11, p. 3722.

En effet, il vous a prédestinés à cette céleste vocation afin qu'avec sa grâce vous deviez les imager conformes de Jésus-Christ son adorable fils. . . .
 Former pleinement Jésus-Christ en vous, vivre de Jésus-Christ, n'avoir qu'une même vie avec Jésus-Christ, être d'autres Jésus-Christ, c'est le terme de votre course et le couronnement de votre oeuvre. . . . Donc, renouvelez-vous sans cesse dans l'esprit de votre vocation, point de repos jusqu'à ce que Jésus-Christ soit pleinement formé en vous.²⁸

8. IMITATION OF JESUS CHRIST

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For Galileo, this identification with Christ, indeed the whole Christian life, is contained in the words: "Imitez Jésus-Christ." For him, the imitation of Christ includes everything: a proper attitude toward God, toward man, toward oneself, toward all created things. Every aspect of the Christian life is to be ruled by Jesus-Model. The example of Jesus is not merely an external norm against which to measure one's conduct but it exercises a power of attraction for the Christian. In a letter which he writes "Jésus-Christ, Modèle de la Vie des Chrétiens," Galileo speaks of this (some of it reads):

Le Modèle est là toujours présent, vous pouvez le regarder, l'admirer, l'étudier à volonté. Ce premier travail est délicieux en lui-même, il est ravissant. . . . N'est-ce pas que le premier travail entraîne plus que cela, il produit la volonté, la généreuse détermination de travailler à lui devenir semblable, à ne faire qu'un avec lui.²⁹

²⁸ Œuvres, vol. II, p. 361-2.
²⁹ Œuvres, vol. II, p. 362.

Imitation of Christ, therefore, is not exterior conformity to certain material gestures but rather an identification with the Person of Christ, a putting on of His mind, a loving union with Him.

There are numerous letters which evidence the depth of the concept of "imitation" in Gailhac's writings. "Jésus est notre modèle, notre moule; c'est sur lui que nous devons nous former; ce n'est qu'en devenant un autre lui-même que nous serons ce que nous devons être."²⁸ In an unfinished letter he writes:

29
 Votre vie doit être l'image, la copie de sa vie. Vous devez toutes vous unir à Jésus-Christ, vous en revêtir, vous tellement pénétrer de son esprit, de ses pensées, de ses intentions, tant imiter ses œuvres que vous ne soyez qu'un avec ce divin Sauveur. Donc sans plus tarder, hâtez-vous à l'exemple de Jésus-Christ de consacrer toute votre vie à la gloire de Dieu, à l'édification du prochain, aux œuvres de salut.

And again:

30
 Imiter Jésus-Christ n'est pas un vain mot; c'est vivre de la vie de Jésus-Christ au point de pouvoir dire avec Saint Paul: Mon vivre, c'est Jésus-Christ. Je vis, non, ce n'est plus moi qui vis c'est Jésus-Christ qui vit en moi. Donc, imiter Jésus-Christ, c'est aimer tout ce qu'il aime et abhorrer tout ce qu'il abhorre.

Because the exterior of Jesus was the overflow of his interior dispositions, the sisters are urged to study and to contemplate the actions, the external mode of being of Christ. "Elle [la religieuse] doit étudier Jésus-Christ, le méditer. Dans cette étude, méditée avec amour, il en résultera une double lumière qui lui montrera Jésus-Christ dans sa vie extérieure

28. Ecrits, vol. 12, p. 4279.

29. Ecrits, vol. 11, p. 3860.

30. Ecrits, vol. 13, p. 4679.

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et lui révélera l'intérieur de Jésus-Christ."³¹ Always, though, the primacy of Christ's interior dispositions is recalled: "Il ne suffit pas d'imiter l'extérieur de Jésus; il faut de plus étudier l'intérieur de Jésus pour rendre votre intérieur conforme à celui de Jésus."³² "Travaillez tous les jours par la prière et la méditation à bien connaître et la vie et l'intérieur de Jésus, non seulement pour le connaître mais pour l'imiter."³³

Imitation is more than studying, contemplating Jesus. Contemplation is a first step towards imitation, an imitation which engages all the faculties of the person. We see in the following passage that imitation is the culmination of the process of thinking about Jesus, studying Him, contemplating Him, "savoring" Him:

Chères enfants, tenez-vous toujours unies à Jésus-Christ; que sa pensée remplisse sans cesse toutes les facultés de votre âme; que votre intelligence ne veuille savoir que Jésus-Christ et Jésus-Christ crucifié; qu'à votre mémoire il soit toujours présent. Étudiez Jésus-Christ, sa vie, ses paroles, ses oeuvres; priez-le de vous permettre d'entrer dans son cœur pour en contempler les sentiments, les intentions, l'amour, le dévouement. Mais étudier Jésus-Christ, le contempler, c'est bien précieux sans doute; ce n'est pas assez; il faut imiter Jésus-Christ.³⁴

In a letter which praises Jesus Christ as the Alpha and Omega, the beginning and the end of all things, Gailhac writes:

En Jésus-Christ sont tous les trésors de la science et de la sagesse de Dieu. Heureuse donc l'âme qui consacre sa vie à étudier Jésus-Christ; plus heureuse celle qui est parvenue à le connaître; bien plus heureuse celle qui, le

31. Ecrits, vol. 10, p. 3516.

32. Ecrits, vol. 10, p. 3325.

33. Ecrits, vol. 13, p. 4641.

34. Ecrits, vol. 12, p. 4547.

et lui révélera l'intérieur de Jésus-Christ. "Always, though, the primacy of Christ's interior dispositions is recalled: "Il ne suffit pas d'imiter l'extérieur de Jésus; il faut de plus étudier l'intérieur de Jésus pour rendre votre intérieur conforme à celui de Jésus." "Travaillez tous les jours par la prière et la méditation à bien connaître et la vie et l'intérieur de Jésus, non seulement pour le connaître mais pour l'imiter."³¹

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Chères enfants, tenez-vous toujours unies à Jésus-Christ; que sa pensée remplisse sans cesse toutes les facultés de votre âme; que votre intelligence ne veuille savoir que Jésus-Christ et Jésus-Christ crucifié; qu'à votre mémoire il soit toujours présent. Étudiez Jésus-Christ, sa vie, ses paroles, ses oeuvres; priez-le de vous permettre d'entrer dans son cœur pour en contempler les sentiments, les intentions, l'amour, le dévouement. Mais étudier Jésus-Christ, le contempler, c'est bien précieux sans doute; ce n'est pas assez; il faut imiter Jésus-Christ.³²

In a letter which praises Jesus Christ as the Alpha and Omega, the beginning and the end of all things, Galilac writes:

En Jésus-Christ sont tous les trésors de la science et de la sagesse de Dieu. Heureuse donc l'âme qui consacre sa vie à étudier Jésus-Christ; plus heureuse celle qui est parvenue à le connaître; bien plus heureuse celle qui le

31. Écrits, vol. 10, p. 3216.

32. Écrits, vol. 10, p. 3325.

33. Écrits, vol. 13, p. 4641.

34. Écrits, vol. 12, p. 4227.

connaissant, l'aime et qui l'aimant, l'imite; enfin pleinement heureuse l'âme qui le connaissant, l'aimant, le copiant, est parvenue à la former entièrement en elle; elle peut dire avec Saint Paul: Mon vivre c'est Jésus-Christ. . . . Chercher Jésus-Christ doit être toute votre pensée, votre désir, toute votre sollicitude, tout le but de vos pensées, de votre volonté, de votre vie.³⁵

It is evident that for Father Gailhac imitation is an act of knowledge and of life; it is that interior resemblance which allows one to say: "It is no longer I who live, but Christ who lives in me."

Identification with the thoughts, sentiments and desires of Jesus Christ, in short with the "interior" of Jesus, is necessarily reflected in one's way of acting, in one's external conduct. This exterior reflection is the test of the authenticity of one's imitation of Christ. "Que votre vie soit une image de la vie de Jésus-Christ. Que Jésus-Christ soit représenté par toutes vos actions. . . . Chères enfants, étudiez Jésus-Christ. Ayez-le constamment dans l'esprit, plus encore dans le cœur; qu'il se révèle dans toute votre vie."³⁶

2. FOLLOWING OF CHRIST

Gailhac sometimes uses another expression -- "the following of Christ"-- when referring to the imitation of Christ. To follow Jesus, to imitate Him, to be His disciple are equivalent terms for Gailhac. The rule of life written for Mother Saint Jean reflects the way in which he understands the following of Christ. He puts the following words on the Lord's lips:

Vous ne savez pas ce que c'est que me suivre? Je vais vous l'apprendre:
Me suivre, c'est m'imiter.

35. Ecrits, vol. 10, pp. 3529-30.

36. Ecrits, vol. 12, p. 4549.

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 vous l'apprendre:
 Me suivre, c'est m'imiter.

35. Ecrits, vol. 10 pp. 3229-30.

36. Ecrits, vol. 12, p. 4219.

Me suivre, c'est conformer votre vie à mes exemples.
 Me suivre, c'est penser mes pensées, c'est m'aimer
 uniquement et tout sacrifier ou pour conserver ou pour
 augmenter mon amour dans votre coeur.
 Me suivre, c'est faire comme j'ai fait. . . .
 Me suivre, c'est vous conduire de telle sorte qu'en vérité
 vous puissiez dire: Ce n'est plus moi qui vis, c'est
 Jésus-Christ qui vit en moi.³⁷

Although a later letter states that "le premier pas à faire pour suivre Jésus-Christ, c'est d'imiter Jésus,"³⁸ it is clear from the context of this letter and others that there is no distinction between the following of Christ and imitation of Him.

When Gailhac speaks of the following of Christ, he often cites Lk. 9:23: "If any man would come after me, let him deny himself and take up his cross daily and follow me." This passage summarized for him the whole of the Christian life: "Voilà l'abrégé, l'essence de toute la morale évangélique. C'est la voie sûre mais unique de la vraie perfection."³⁹ "Toute la vie chrétienne, sainte est contenue dans ces quelques paroles."⁴⁰ Out of forty-two quotations from the gospel according to Luke, twenty-two refer to this passage. The sisters must have been accustomed to Gailhac's referring to this verse as the "three words" summing up the Christian life and there is interesting evidence of this. In the twelfth volume of Gailhac's writings, we find letters whose originals had been lost but which had been copied into notebooks by the sisters. This practice of re-copying Gailhac's letters was common in the congregation, no doubt because of the difficulty the sisters would have had in reading Gailhac's handwriting, but also so that they might be able to

37. Ecrits, vol. 3, p. 588.

38. Ecrits, vol. 11, p. 3993.

39. Ecrits, vol. 12, p. 4635.

40. Ecrits, vol. 12, p. 4583.

Jésus-Christ vit en moi, c'est
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37. *Ecrits*, vol. 3, p. 283.

38. *Ecrits*, vol. 11, p. 397.

39. *Ecrits*, vol. 12, p. 463.

40. *Ecrits*, vol. 12, p. 428.

"read, re-read and meditate" his letters as he sometimes exhorts them. A copy of a letter of June 7, 1875, written to a superior, reads as follows: "Faites-leur bien comprendre. . . que toute la doctrine de Jésus-Christ et ses exemples sont résumés dans ces paroles: Si quelqu'un veut venir après moi qu'il se renonce lui-même, qu'il porte sa croix tous les jours de sa vie et qu'il me suive."⁴¹ The original of this letter was found in 1967, after volume 12 of Gailhac's writings had been compiled, and it is remarkable that the scriptural quotation is missing. The passage simply reads: "Faites-leur bien comprendre. . . que toute la doctrine de Jésus-Christ et ses exemples sont résumés dans ces trois paroles." It must have been evident to which "trois paroles" Gailhac was referring, no doubt because of the prominent place they held in his doctrine.

The importance of this Lukan passage in Gailhac's faith-vision and in the life of the congregation is underlined also in the first general chapter held in 1876. At its final session the delegates wrote:

Que [le] mode de perfection consiste:

- 1) dans la Règle que nous devons observer dans tous ses points, dans tous ses détails.
- 2) dans ces trois paroles de notre Seigneur: Se Renoncer, Porter sa Croix, Le Suivre.
- 3) dans ces paroles de Saint Paul: "Je meurs chaque jour." "Dépouillez-vous du vieil homme pour vous revêtir du Nouveau."
- 4) dans les paroles du Prophète-Roi: "Mon âme est sans cesse entre mes mains et je n'oublie ni Dieu ni sa Sainte Volonté."⁴²

The fourth item, it seems to us, captures the reality we have previously referred to as "being turned toward God." Gailhac implies this in a letter

41. Ecrits, vol. 12, p. 4366.

42. Proc. Ap., vol. x, p. 2735-6.

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where, having seen that "le moi. . . veut être comme un centre unique auquel tout se rapporte comme à sa fin dernière," he adds: "'Renoncez au moi' équivaut à cette autre parole du Père céleste: 'Marchez en ma présence et vous serez parfait.'"⁴³ To walk in God's presence is to be turned toward Him and turned away from oneself.

The second and third items of the general chapter statement were seen by Gailhac and the sisters as synonymous. Gailhac often associates the text from Luke with Eph. 4:22-24 (or Col. 3:9-10): "Put off your old nature. . . and put on the new nature, created after the likeness of God in true righteousness and holiness." In 1880 he writes:

Il nous a enseigné aussi qu'on ne peut aller à lui qu'en pratiquant sa parole, qu'en vivant conformément à sa doctrine. Or cette doctrine vous venez de l'entendre. Elle est toute dans ces trois mots: Si quelqu'un veut venir. . . C'est-à-dire comme l'explique S. Paul, qu'il se dépouille du vieil homme, qu'il se revête de Jésus-Christ.⁴⁴

He is even more explicit regarding the relationship of the Lukan and Pauline passages in this letter:

Notre Seigneur a dit: Si quelqu'un veut venir après moi, qu'il se renonce soi-même, qu'il porte sa croix tous les jours de sa vie et qu'il me suive. Et Saint Paul exprimant la même pensée a dit: Dépouillez-vous du vieil homme et revêtez-vous de l'homme nouveau qui a été créé de Dieu dans la justice et la sainteté de la vérité. Comparez ces deux textes; leur signification est identique: il est impossible d'arriver à une rénovation sans le renoncement du moi, et sans le dépouillement du vieil homme.⁴⁵

43. VR, p. 249.

44. Letter of July 9, 1880. Unclassified in archives; found in Seafield Convent, Liverpool, England, in September 1973.

45. Ecrits, vol. 13, p. 4767.

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43. *ibid.*, p. 249.

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45. *ibid.*, vol. 13, p. 457.

It is in his treatise on order that Gailhac elaborates on the passage from Luke which we are considering here, putting emphasis especially on freedom in the following of Christ. Because this scriptural text recapitulates for him the total reality of imitation of Christ, we will analyze it here.

Gailhac begins his treatise by describing what he means by order.⁴⁶ He seems to be envisaging the correspondence of all reality to the divine plan, the establishment of all things in proper relationship to God and to one another. Order is all-embracing and produces peace which is the "tranquillity of order." "L'ordre entre dans la vie lorsque Dieu est toute notre vie. . . . lorsque Dieu occupe tout notre cœur si grand, si vaste. . . . L'ordre est dans la vie lorsque l'âme peut dire avec Saint Paul: 'Mon vivre, c'est Jésus-Christ.'" Once more Gailhac seems to be focussing the total response of the Christian, the identification of the Christian with Jesus Christ.

If one has the interior dispositions of Christ, these attitudes will necessarily be reflected exteriorly. And so "l'ordre est dans la conduite." Gailhac then analyzes "conduite" from three points of view: in itself, in the principles which regulate it, in its materiality. It is the second aspect which interests us here because it is as a principle of order that he elaborates on the following of Christ.

An ordered life is one lived in harmony with the will of God who is the source of all order. This will is not vague and esoteric but has been revealed to man throughout history -- first of all through the patriarchs and prophets, but totally and definitively in Jesus Christ. Through His words and especially through His life, the Son proclaimed the will of the Father. "La théorie de sa volonté fut toute éclairée par la vie de son Fils qui la prêchait."

The gospel, as the memory of the words and deeds of the Son, is the

46. This treatise is found in *Ecrits*, vol. 3, pp. 797-812, and in somewhat edited form in *VR*, pp. 232-241.

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45. This treatise is found in Gaillac, vol. 3, pp. 797-815, and in somewhat altered form in *ibid.*, pp. 232-241.

résumé of all the truths God has revealed to man. In the gospel -- especially in the sermon on the mount -- the novelty of the message of Christ is recalled. Values held by the world are totally reversed. "Qui, avant Jésus-Christ, avait osé dire que la pauvreté est la source des vraies richesses, que la souffrance est le principe du bonheur réel à jamais durable?"

In order to assure that the total gospel message would be easily remembered and recalled, the Lord willed to summarize it, first of all in the commandment of love of God and neighbor which contains all the Law and the prophets. Secondly, He recapitulated the total message in the three words: If anyone will follow me. . . .

Gailhac then proceeds to explain these "three words". First of all, he sets them in the context of freedom, underlining the introductory phrase: "Si quelqu'un veut venir après moi." "Jésus-Christ ne veut pas des disciples forcés mais libres. . . . il y a contradiction entre le nom d'esclave et celui d'enfant de Dieu." Since it is by sons and daughters that the Lord wishes to be served, it is a filial obedience that He expects and not the obedience of a slave. Gailhac states that the obedience of the disciples of Jesus Christ should be "fondée sur l'estime de ce qui est vrai et par conséquent bon, utile et nécessaire." Only those who prefer truth to lies, God to Satan, can be disciples of Jesus Christ.

The conditions of discipleship are three-fold. First of all, one must renounce oneself. Gailhac shows the reasonableness of this condition since man is created by God and therefore owes all to Him. He then reinforces his logic by showing that because of sin the struggle to renounce oneself is even more urgent and more difficult. And yet only the renunciation of all in us that is pride, ambition -- in short, of all that is sin -- will allow us to be truly free. "S'élever au dessus de ce qui est créé. . . au dessus de soi-même. . . n'être soumis qu'à Celui qui est la Vérité et la sainteté infinie, n'est-ce pas la vraie,

... of all the truth God has revealed to man... in the gospel -- especially
 in the sermon on the mount -- the reality of the message of Christ is recalled,
 ... by the world are totally reversed. ... Jesus-Christ,
 ... is due to pay more for his sins than he has committed, due to his sinfulness
 ... in his nature -- he suffers real & eternal death."

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 ... au-dessus de soi-même, ...
 ... en la sainte (im)nie, n'est-ce pas le vain,

l'unique liberté? Seule l'âme qui croit et pratique la doctrine du renoncement est juste, sainte, libre. . ."

The second condition of discipleship is to carry one's cross daily.

"C'est aussi la seconde condition de la vraie liberté, de la liberté chrétienne."

Gailhac underlines the word "carry". The Lord does not say to "drag" one's cross. Certainly resignation is needed to accept the cross in one's life, but

"la résignation ne dure pas toujours si elle n'est pas fortifiée par l'amour."

Love alone enables one to carry one's cross joyfully. The cross one is asked to carry is his own, not one of his own choosing, but the one rooted in his own life. "En un mot, notre croix c'est tout ce qui nous fait souffrir. . . D'où que vienne la peine, la souffrance, l'humiliation, la privation, c'est Dieu qui la dirige et nous dit: 'Portez votre croix.'"

The word "daily" is an important one for Gailhac. In spite of his inexactitude in quoting Scripture, he never fails to add this phrase to the passage in question, even though the versions in Matthew and Mark omit it. Although he does not elaborate on it here, he does say: "Mais enfin n'y a-t-il pas de trêve, un moment de repos? Les paroles de Jésus-Christ sont formelles: tous les jours de sa vie."

The third condition of discipleship -- to "follow me" -- includes dying with Christ:

Où va Jésus-Christ avec sa croix? au Calvaire. Et pour-quoi? Pour y être cloué à la croix. Donc si nous sommes obligés de porter notre croix et de suivre Jésus-Christ, il nous faut aller au Calvaire pour y être cloué à la croix avec Jésus-Christ.

The last words of the above quotation are of capital importance in understanding the spirit in which Gailhac speaks of renunciation, of suffering, of death. All are done with Jesus Christ, in imitation of Him. This identification with Him transforms death into life, suffering into joy. "Il n'est

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qu'un seul moyen de n'en pas sentir les douleurs, c'est de porter [la croix] avec Jésus-Christ et dans l'amour de Jésus-Christ." Participation in the redemptive work of Christ is another reason or "justification" for our being crucified with Him:

C'est cloué à la croix qu'il a consommé l'oeuvre de son Père, qu'il a attiré toutes choses à lui et qu'ainsi il a été le trait d'union, le médiateur qui a réconcilié le ciel avec la terre, l'humanité avec la divinité. . . L'oeuvre de Jésus-Christ est complète; c'est à chacun de nous de prendre notre place dans cette oeuvre en consentant d'être cloué à la croix avec Jésus-Christ.

The following of Christ to Calvary is not a theoretic, abstract reality. Gailhac recalls the words of Saint Paul "Je suis cloué à la croix avec Jésus-Christ", the example of the saints, especially of the martyrs of the first centuries, and that of the ascetics and virgins throughout the history of the Church. The grace of physical martyrdom is not given to all and yet all are called to the martyrdom of everyday life. "Le martyre du sang est de courte durée et celui qui est nécessaire à toutes les âmes qui veulent vivre de la vie de Jésus-Christ est aussi long que la vie." This martyrdom is the death to oneself required to enter into the life of God.

L'âme qui se renonce sans cesse pour écouter et suivre la doctrine de Jésus-Christ, ses exemples, n'est-elle pas martyre? . . . Lorsqu'on reçoit toutes les épreuves de l'esprit, du corps, toutes les persécutions que Dieu envoie ou par les démons ou par les hommes. . . avec résignation, avec amour, n'est-ce pas la mort à soi-même?

In this third section of his explanation, Gailhac does not continue the theme of liberty which he had underlined in the two previous sections. He seems rather so intent on developing the notion of dying with Christ that he has forgotten that of freedom. He ends rather abruptly his elaboration on the "three words" which summarize the conditions for following Christ and then goes on to consider "external order", that is, the hierarchy existing in

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society and especially in religious congregations. We see from what he writes about the following of Christ, that it is a reality which encompasses all of life, which is rooted in daily life, which is motivated and sustained by love. The renunciation which it involves is secondary in the sense that it is not something sought after for itself. Identification with Christ is always the center of Gailhac's vision, but if one is totally identified with a Crucified Jesus, suffering is necessarily an integral part of one's life. One can easily understand why the Pauline expression "Put off the old man and put on the new" was so precious to Gailhac. "Putting on" the New Man, Jesus Christ, was the goal of his own life and he saw "putting off the old man" as a necessary corollary of this transformation.

3. RENUNCIATION

The role of renunciation may seem preponderant in Gailhac's spirituality, and indeed it is one of the keystones in the structure of his theological vision. A radical attachment to Christ implies a radical detachment from oneself. A centering of one's life on Christ necessarily involves a de-centering from oneself. Renunciation, therefore, is an integral part of union with Jesus. Indeed, imitation of Him under any aspect of His personality would require this de-centering. But in a spirituality such as Gailhac's where the "area of imitation" is precisely Christ's gift of Himself -- which is one of self-emptying (cf. Phil. 2: 6-8) -- the role of renunciation is even more evident. It is because of this that renunciation plays such a great part in Gailhac's faith-vision.

There is hardly a letter in which he does not urge the sisters to renounce themselves, to die to themselves. Why this is so has been stated in general, but it might be well to examine the reasons at greater length.

The key place of renunciation hinges on three distinct but related convictions: 1) the propensity of human nature to selfishness; 2) the mystery

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The key place of renunciation hinges on three distinct but related

convictions: 1) the propensity of human nature to selfishness; 2) the mystery

of identification with the suffering Christ; 3) the participation of the Christian in the redemptive, paschal mystery. As we examine these three convictions, we must remember the unity of Gailhac's theological vision and recognize that in his letters the distinctions among the fundamental motivations for renunciation are not clear. What we are in fact doing is looking at the same reality from three different points of view. First of all, there is Gailhac's conviction of man's propensity to selfishness which makes renunciation necessary. Looked at from this point of view, renunciation becomes a sort of preparation for union with Christ. Naturally tending to look toward himself, to seek his own glory and interests, man can be freed from the tyranny of his own selfishness only by renunciation. In this context, renunciation is a means to freedom which permits identification with Jesus Christ and with His values. That the gospel values are not those men hold naturally is implied in the following definition: "Qu'est-ce que se renoncer? C'est vivre d'une manière conforme aux principes évangéliques."⁴⁷

Gailhac has two treatises on renunciation -- one on the spirit of renunciation⁴⁸ and the other "Le Renoncement, Voie Infaillible du Ciel."⁴⁹ In both he comments on the verse: "If any man would come after me, let him deny himself and take up his cross daily and follow me." This fact alone shows us how renunciation was seen by Gailhac in the context of the following of Christ. Both treatises develop this first aspect of renunciation. Even more significant, though, is a letter which in La Vie Religieuse bears the title "La rénovation de soi-même," a title not found on the original letter.⁵⁰

47. VR, p. 105.

48. VR, pp. 102-107; in part in Ecrits, vol. 3, pp. 868-9.

49. VR, pp. 108-111; Ecrits, vol. 3, pp. 816-821.

50. VR, pp. 246-252; Ecrits, vol. 3, pp. 697-703. The same treatise-letter is found in vol. 13, pp. 4767-4772.

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Again, it is the passage "If any man would come after me. . ." which is commented upon, as well as the Pauline passage "Put off the old man. . ." In this letter, Gailhac elaborates upon the sinful tendencies which make renunciation necessary. He speaks of the "renoncement au moi" of the Lukan passage and of the "dépouillement du vieil homme" of Saint Paul:

Le moi actuel, c'est l'âme qui a perdu la justice, qui marche dans les ténèbres de l'orgueil, des penchants mauvais, des appétits terrestres, charnels, corrompus, qui vit dans le péché, dans le mensonge, dans les illusions, qui rejette Dieu et sa sainte loi pour satisfaire le moi. Le vieil homme, c'est l'homme dégradé par le péché et tous les vilains penchants qui dominent en lui, l'éloignent de Dieu, de tout ce que Dieu ordonne et ne se plaît que dans ce que Dieu défend. Il est évident que tant que ces deux obstacles Le moi et le vieil homme, qui en réalité n'en font qu'un, ne sont pas détruits, la rénovation est impossible. La lumière et les ténèbres sont incompatibles.⁵¹

This passage summarizes well the manner in which Gailhac sees renunciation related to the following of Christ: the old man must be stripped so that the new man can be put on. It is this aspect which predominates in his doctrine on renunciation.

There is also found in his letters, though, a strong strain urging sacrifice and renunciation because that is what Christ Himself lived while on earth. Here renunciation is no longer seen as a preparation for identification with Christ but rather as an effect or a proof of that identification. It is in the light of the mystery of imitation of the crucified Christ that renunciation is seen. Jesus emptied Himself and became obedient unto death. "Donc, sans retard, avec ardeur, générosité, je dirai même avec joie et amour, profitons des exemples qu'il nous donne."⁵²

51. Ecrits, vol. 3, p. 698 and VR, p. 247.

52. Ecrits, vol. 3, p. 702.

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21. Écrits, vol. 2, p. 698 and VR, p. 240.
22. Écrits, vol. 2, p. 502.

The renunciation Gailhac refers to in this context is usually a passive renunciation -- a joyful and loving acceptance of sufferings and difficulties which come through various events and persons. He writes to a sister who is sick, urging her to bear her suffering in union with the suffering Christ: "Ma chère fille, restons donc sur le Calvaire avec Jésus, contemplons toutes ses plaies. . . . tout en Jésus souffre. . . . Unissons-vous donc plus étroitement à Jésus notre Sauveur souffrant. Il est si bon pour les âmes qui lui sont unies par la souffrance."⁵³ Acceptance of suffering is a proof of one's love:

Nous ne pouvons réellement être à Dieu, l'aimer qu'en remplissant les conditions que Jésus-Christ nous indique par sa vie. . . . Non, on n'aime pas Dieu quand on fuit la souffrance, la peine, les douleurs, les renoncements, la Croix. . . . La souffrance dans l'amour est la preuve du véritable amour.⁵⁴

The epitome of identification with Christ is love of the Cross:

O, chère enfant, aimez donc la croix, faits-la aimer à vos chères filles; il en coûte à la nature viciée, mais elle est l'objet aimé et divin de la foi. Les coeurs aimant Jésus-Christ désirent la croix de Jésus-Christ; ils brûlent du désir de la porter avec Jésus-Christ. . . . Oui, aimez la croix qu'a portée votre céleste Epoux.⁵⁵

Suffering identifies one with Christ and is a sign of that identification.

Finally, it is the role of the paschal mystery in the work of redemption which rules Gailhac's doctrine on renunciation. Mankind's salvation was worked through the cross of Jesus Christ. His total self-giving for the sake of others is to be imitated by the sisters and will necessarily involve a high

53. Ecrits, vol. 12, p. 4183.

54. Ecrits, vol. 11, p. 3667-8.

55. Ecrits., vol. 11, p. 3898.

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²³ Ecrits, vol. 12, p. 4183.

²⁴ Ecrits, vol. 11, p. 3887-8.

²⁵ Ecrits, vol. 11, p. 3898.

degree of renunciation. There is no other way to participate in the work of redemption than by sharing in the passion, death and resurrection of Christ. "L'oubli de soi, la mort à soi-même, l'esprit de sacrifice dans tout le détail de la vie sont indispensables pour entrer dans la vie apostolique."⁵⁶

Oh, mystère admirable, le bien véritable, le bien par excellence -- or, est-il un bien plus précieux que le salut des âmes? -- c'est notre oeuvre; donc. . . nous devons goûter les souffrances et les humiliations de la croix. . . . Ce ne seront ni les beaux discours, ni les phrases élégantes qui ramèneront le monde à la vérité. C'est la vertu de la Croix.⁵⁷

L'expression "tout bien découle du Calvaire" summarizes this apostolic aspect of renunciation.

All three aspects of Gailhac's doctrine on renunciation must ultimately be seen in terms of union with Christ. First of all, it is because man's sinfulness can close him to union with the Lord that it must be combatted by renunciation. Secondly, the paschal mystery is lived as a means of union with Christ. The Christian mystery of life through death is at the heart of the Christian-religious life. In His infinite wisdom and love, God chose to redeem mankind through a God-man's life and death lived in total fidelity to the will of His Father. In passing through death into life, Christ gave all men the power to transform their own "deaths" -- those experienced daily as well as that ultimate experience of human temporal existence -- into life. The divine logic of the death-life paradox is so clear that the risen Lord called "foolish men and slow of heart" those disciples going to Emmaus who did not understand that it was "necessary that the Christ should suffer these things and enter into His glory" (Lk. 24: 25-26). Renunciation -- the free and loving acceptance of one's own

56. Ecrits, vol. 10, p. 3332.

57. Ecrits, vol. 11, p. 3898.

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26. Écrits, vol. 10, p. 3332.

27. Écrits, vol. 11, p. 3898.

"deaths" -- is a passage to the union with Jesus Christ which is life, Who is Life.

Finally, union with Christ implies openness to all aspects of His life, suffering included. In His earthly life, Jesus chose to identify Himself with the Suffering Servant, although other messianic possibilities were available to Him. He chose a path of poverty, humility and obedience which remains an invitation to Christians of all ages to renounce all that is self-seeking and desire for riches and power. The path chosen by Jesus led ultimately to His own death. Union with Christ, then, implies willingness to embrace His most radical choices.

The emphasis on renunciation has undoubtedly shifted from the mid-nineteenth century to the conciliar and post-conciliar ages. This shift, hinging chiefly on the twentieth century's understanding of man, makes the language and the categories used by Gailhac sound somewhat harsh today. He speaks, for example, of renunciation in one's spirit, one's heart, one's body. In describing the latter, he writes: "Qu'est-ce que se renoncer dans son corps? C'est ne se conduire en rien par ses appétits, ne chercher en rien ses aises. . . tenir son corps dans la sujétion, le dominer. . . le réduire en esclavage afin qu'il ne domine pas l'âme."⁵⁸

This statement that the body is to be "brought into subjection" underlines the same truth that Vatican II expresses: "The very dignity of man postulates that man glorify God in his body and forbid it to serve the evil inclinations of his heart" (GS, #14). The Council, however, speaks from an understanding of man -- soul and body -- as the "instrument" through which all elements of the material world "reach their crown and . . . raise their voice in free praise of the Creator" (GS, #14). It speaks from a positive under-

58. VR, pp. 104-5.

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standing of the human body which is quite different from Gailhac's understanding as expressed here.

In spite of the prominent place renunciation and sacrifice play in the faith-vision of Father Gailhac, he insists that the sisters are not to fast and are to undertake corporal penances only with the authorization of the superior or of the confessor. Their renunciation was primarily that involved in the imitation of Christ and in fidelity to the apostolic life. In a letter which dispenses the sisters from fasting, Gailhac writes: "C'est un devoir pour nous de faire de notre vie un sacrifice perpétuel en imitant Jésus-Christ."⁵⁹ They will replace their fasting "par les mille contradictions qu'elles auront à supporter et par les renoncements sans nombre qu'elles ont à faire pour élever les enfants qui leur sont confiées."⁶⁰ Several years earlier he had written in a post-script: "On ne peut jamais faire une chose plus agréable à Dieu que de procurer sa gloire; donc travailler à la gloire de Dieu vaut plus que jeûner. C'est l'esprit et la lettre de la Règle."⁶¹ It is daily fidelity to the evangelical life which is the heart of renunciation: "En un mot, qu'est-ce que se renoncer? C'est vivre d'une manière conforme aux principes évangéliques."⁶²

Renunciation is never an end in itself, but, as we have seen, is always integrated into the context of identification with Christ. The basic conviction that life comes through death underlies all Gailhac's teaching on renunciation, even when that conviction is not made explicit. It is in order to share in the life of God that one must die to oneself. In a letter of 1880 he makes this conviction explicit:

59. Ecrits, vol. 11, p. 3949.

60. Ecrits, vol. 11, p. 3949.

61. Ecrits, vol. 11, p. 3724.

62. VR, p. 105.

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59. Écrits, vol. II, p. 3949.
60. Écrits, vol. II, p. 3949.
61. Écrits, vol. II, p. 3724.
62. VR, p. 102.

C'est par là [l'observation de la règle⁶³] que l'âme se dépouille, qu'elle meurt, qu'elle porte sa croix, qu'elle se rend propre à recevoir la vie, à la recevoir avec abondance. Merveilleux effet de la grâce lorsqu'on y correspond. Elle nous fait mourir pour nous communiquer la vie véritable. . . . Le dépouillement du vieil homme ouvre les portes de l'âme à la vie, et à la vie de Dieu en elle. Oh, puisque Dieu désire si ardemment de vivre en nous, qu'il nous conjure de lui donner notre cœur, qu'il se plaint que nous le laissons si longtemps attendre à la porte, qu'il frappe, frappe encore, ouvrons-lui, qu'il vienne. Pressons-le de nous communiquer la vie.⁶⁴

Gailhac then goes on to speak of the "degrees" of life. Just as the sun has its dawn, its rising, its noon, so does life. But the degree of life corresponds to the degree of death. Gailhac sees in baptism, confirmation and the Eucharist a gradual entrance into death -- and by that very fact into life. For the religious, the stages of postulancy, noviceship and profession represent this same entrance into death-life: "Elle entre davantage dans la vie par chacun de ces degrés qu'elle monte et chacun de ces degrés est un sacrifice qui l'unit plus étroitement à la vie et la rend plus participante de cette vie."⁶⁵

4. HOLINESS

Another term which in Gailhac's synthesis is synonymous with imitation of Christ is holiness or perfection. Perfection is understood by him as the evangelical call to be "perfect as your heavenly Father is perfect" (Mt. 5:48). While

63. For Gailhac, "Votre règle n'est que l'évangile mis en rapport avec votre vocation." (Letter of June 26, 1880, unclassified in archives. See also VR, p. 208). We are therefore still speaking of fidelity to the evangelical life.

64. Letter of July 9, 1880. Unclassified in archives; found in Seafield, England, in summer 1973.

65. Ibid.

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it is never a merely external perfection, neither is it an interior disposition unrelated to one's conduct, to one's way of being-in-the-world, of being-with-others. Authentic "perfection" is an interior conformity to Christ which is reflected exteriorly in one's choices, in one's daily life.

Gailhac often speaks of "le vrai chrétien", "la vraie religieuse" or "la vraie vie". This accent on the word "vrai" reflects his love for truth, for authenticity. In a letter on faith he says: "Le vrai chrétien n'est pas celui qui croit avoir rempli toute justice en croyant à l'évangile, mais bien celui qui croit et conforme sa conduite aux enseignement de l'évangile."⁶⁶ He then details possible contradictions between what the Christian says he believes and what in fact he lives. He concludes his list of contradictions with this question: "Oh quelle serait l'énumération des oppositions de votre vie avec votre foi si nous mettions tout le détail de votre vie en face [de] la foi de l'évangile?"⁶⁷

Gailhac's horror of inauthenticity, of false pretensions, is especially marked when it is a question of holiness. "La sainteté n'est pas un vain mot ou une vague imagination. Elle est une réalité."⁶⁸ "La sainteté n'est pas un mot vide de sens; c'est une parole pleine de signification; être sainte, c'est être l'image de Jésus-Christ. C'est avec la grâce de Jésus-Christ copier ses vertus."⁶⁹ In another letter he says: "Ne prenons pas une détermination vague, mais réelle, pratique; et sentant la nécessité d'entrer dans la pensée de Dieu, devenons d'autres Jésus-Christ."⁷⁰

66. June 26, 1880, unclassified in archives.

67. Ibid.

68. Ecrits, vol. 10, p. 3364.

69. Ecrits, vol. 10, p. 3381.

70. Ecrits, vol. 13, p. 4681.

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67. *Ibid.*

68. *Écrits*, vol. 10, p. 3364.

69. *Écrits*, vol. 10, p. 3381.

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There is a certain lack of precision in Gailhac's use of the terms "perfection" or "holiness". He entitles one of his letters "Imitation de Jésus-Christ; unique moyen de parvenir à la perfection." This title and the letter itself demonstrate two different uses of the term "perfection". In the title "perfection" has an ultimate sense; it is the definitive transformation into Christ which in this life will remain a goal to be achieved. Imitation, then, would refer to the gradual process of identification with Christ, to the response of the person to the work of the Spirit within him. In this sense, imitation of Christ is a means to attain "perfection". In the body of the same letter, Gailhac says: "Il est certain que toute perfection consiste à être semblable à Jésus-Christ."⁷¹

He goes on to use the term "perfection" in another sense, however -- no longer as the ultimate goal to be attained but as the quality of one's acts; perfection is the striving for the ultimate goal. He writes: "Donc, l'âme qui s'applique à imiter Jésus-Christ et l'imite véritablement est parfaite. Donc, toute perfection consiste à travailler sérieusement à imiter Jésus-Christ."⁷² Here, imitation is perfection; it is life; it is something dynamic which is never possessed once and for all. So both "imitation" and "perfection" are used at times by Gailhac to denote the goal to be reached and/or the process itself of reaching that goal. "Imitation" is a means to ever greater union, to complete "imitation" or identification.

Holiness consists in identification with Jésus Christ, in having his attitude of love and humility expressed in obedience toward the Father and in zeal toward man. In a letter to the newly-formed community in America, Gailhac expresses the wish that they might all be holy. He elaborates:

71. Ecrits, vol. 10, p. 3594.

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71. Écrits, vol. 10, p. 3594
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Que Jésus-Christ soit notre vivre. Étudiez Jésus; toute sa vie, tous ses actes. . . . Il n'a cherché que deux choses: la gloire de son Père et le salut des hommes. Que vos sentiments soient les siennes. Restez en Jésus; lui-même vous y invite: "Restez dans mon amour". . . . Que Jésus soit donc votre unique pensée, qu'il soit tout votre amour. ⁷³

Gailhac often tells the sisters what they should do to open themselves to the transformation which will be worked in them. The christocentric, affective nature of his own spirituality is evident in these passages:

Vos yeux fixés sur Jésus-Christ vous devez constamment travailler à devenir un autre lui-même. Votre conduite extérieure doit rappeler la conduite extérieure de Jésus-Christ. . . . Pour qu'il en soit ainsi vous devez rendre votre intérieur conforme à l'intérieur de Jésus-Christ. L'extérieur n'est que le reflet de l'intérieur. Étudiez donc Jésus-Christ, faites-en le sujet continuel de vos méditations, voyez-le toujours et en tout.⁷⁴

Gailhac implies here the transforming nature of contemplation. He again stresses loving contemplation in the following passage:

Etre sainte, c'est donc copier Jésus-Christ, s'en revêtir. Pour copier Jésus-Christ il faut l'avoir devant les yeux. . . . On ne peut pas copier ce que l'on ne voit pas. Il ne suffit pas de le regarder un instant, il faut le voir toujours. Il ne suffit pas de le voir, il faut l'étudier; il y a tant de nuances dans cet admirable modèle. Il faut donc l'étudier et l'étudier toujours. Il ne suffit pas de l'étudier, il faut le méditer. Il faut savoir Jésus-Christ, selon la parole de Saint Paul. Savoir Jésus-Christ, ce n'est pas seulement l'avoir dans la mémoire, ni dans l'imagination, c'est l'avoir dans le coeur; c'est l'aimer. On n'imite que ce qu'on aime. Donc il faut méditer,

73. Ecrits, vol. 10, pp. 3376-7.

74. Ecrits, val. 10, p. 3328.

Que Jésus-Christ soit notre vivre. Etudiez Jésus; toute sa vie, tous ses actes. . . Il n'a cherché que deux choses: la gloire de son Père et le salut des hommes. Que vos sentiments soient les siennes. Restez en Jésus; lui-même vous y invite: "Restez dans mon amour". . . Que Jésus soit donc votre unique pensée, qu'il soit tout votre amour

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73. Ecrite, vol. 10, p. 325-7
 74. Ecrite, vol. 10, p. 325B

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True life consists in imitation of Christ. There is no other life of any value, of any importance for the Christian. "Voilà la véritable vie: vivre pour être saints en imitant Jésus-Christ."⁷⁶ "Quelles sont celles qui vivent de la véritable vie? Ce sont celles qui restent unies à Jésus-Christ et qui font les oeuvres de Jésus-Christ. . . qui conforment leur vie à celle de Jésus-Christ."⁷⁷

To a sister whom he calls "mon enfant de prédilection", he writes:

Vivez en Dieu, de Dieu, pour Dieu, c'est la seule véritable vie. Toute autre vie n'est qu'un fantôme qui passe comme la brume du matin. La vie en Dieu dure toujours, elle croît comme la lumière du soleil. . . elle est la vie de Jésus-Christ communiquée à l'âme.⁷⁸

Gailhac's treatise on "La Vie Intérieure" is a development of the equivalence between true life and identification with Jesus Christ. "La vie surnaturelle ou intérieure vit selon Dieu en imitant Jésus-Christ et en pratiquant la loi d'amour qu'il nous a donnée."⁷⁹ Life and identification with Christ through love are equated in an Easter letter already referred to where Gailhac speaks of spiritual resurrection (life):

Qu'est-ce qu'aimer Jésus-Christ? C'est ressusciter.
Qu'est-ce que ressusciter? C'est aimer Jésus-Christ.

75. Ecrits, vol. 10, p. 3365.

76. Ecrits, vol. 13, p. 4681.

77. Ecrits, vol. 10, p. 3579.

78. Ecrits, vol. 13, p. 4739.

79. VR, p. 80. This treatise is found on pp. 79-97 and also in Ecrits, vol. 3, pp. 675-692.

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75. Écrits, vol. 10, p. 336.
76. Écrits, vol. 13, p. 468.
77. Écrits, vol. 10, p. 327.
78. Écrits, vol. 13, p. 473.
79. VR, p. 80. This treatise is found on pp. 79-97 and also in Écrits, vol. 3,
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. . . Ces deux vérités se ressemblent et ne sont qu'une même vérité. . . Mes chères enfants, aimez, ressuscitez, transformez-vous en Jésus-Christ.⁸⁰

Because transformation into Christ is seen as life, Gailhac writes about renewal and renovation of life:

Une année nouvelle va commencer, il faut donc vous renouveler; il faut effacer ce qu'il y a eu d'imparfait dans les années qui se sont écoulées, il faut devenir de nouvelles créatures et pour cela entrer pleinement dans l'esprit et la fin de votre vocation.⁸¹

It is especially in his letters written at Easter that he urges the religious to live a new life: "Ressuscitons donc nous-mêmes spirituellement si nous voulons donner à Jésus une preuve de notre amour. . . . Ce n'est qu'en l'imitant, le suivant, en marchant sur ses traces qu'il vous sera donné d'être un avec Jésus-Christ, de chanter l'alléluia de la résurrection spirituelle et un jour l'alléluia de la vie éternelle."⁸² "Si sa mort nous dit comment nous devons nous dépouiller du vieil homme, sa résurrection nous dit quelle doit être notre nouvelle vie une fois ressuscités par sa grâce."⁸³

This renewal of life is to be continual in the life of the sisters:

Former pleinement Jésus-Christ en vous, vivre de Jésus-Christ, n'avoir qu'une même vie avec Jésus-Christ, être d'autres Jésus-Christ, c'est le terme de votre course. . . . Donc, renouvelez-vous dans l'esprit de votre vocation, point de repos jusqu'à ce que Jésus-Christ soit pleinement formé en vous.⁸⁴

80. Letter of March 26, 1877. Unclassified in archives.

81. Ecrits, vol. 11, p. 4003.

82. Ecrits, vol. 10, pp. 3473 and 3476.

83. Ecrits, vol. 10, p. 3526. See also pp. 3664, 3807 and 4642.

84. Ecrits, vol. 11, p. 3651.

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83. Écrits, vol. 10, p. 3526. See also pp. 3664, 3807 and 3844.

84. Écrits, vol. 11, p. 3621.

It is by their vocation that the religious must become one with Christ. The two extracts which follow underline this obligation and indicate as well the centrality of the work of identification with Christ in the lives of the sisters:

N'est-ce pas une chose certaine que la vraie religieuse doit être une image vivante de Jésus-Christ? Donc, il est certain aussi que, pour que vous soyez cette image vivante, vous devez copier Jésus-Christ et le copier avec tant de fidélité qu'on doit trouver en vous tous les traits de Jésus-Christ, trait pour trait.⁸⁵

Une religieuse peut-elle avoir d'autre pensée que Jésus-Christ? Peut-elle se proposer d'autre bien que de devenir semblable à Jésus-Christ? . . . Oh la sainte vocation, la sublime vocation. Vous êtes appelées à être semblables à Jésus-Christ dans lequel le Père contemple, avec un amour infini, sa parfaite image. . . . Imiter Jésus-Christ, copier Jésus-Christ. Ne laissez aucun de ses traits sans l'imprimer dans vos âmes, devenez d'autres lui-même.⁸⁶

Gailhac however never limits the call to holiness to religious. All Christians are called to imitate Jesus, are called to be united to Him. "C'est une obligation divine pour toute âme chrétienne d'imiter Jésus-Christ; il n'y aura que celles qui porteront son image qui entreront dans le ciel."⁸⁷ The religious vocation is the Christian vocation lived in all its radicality. "Jésus-Christ doit être toute la science de l'âme vraiment chrétienne. Combien plus de la religieuse qui est la parfaite chrétienne."⁸⁸ Again he says: "Si on ne peut être chrétien sans imiter Jésus, combien moins religieuse? Car l'état religieux est la perfection imitée de Jésus-Christ."⁸⁹

85. Ecrits, vol. 11, p. 3667.

86. Ecrits, vol. 10, p. 3311.

87. Ecrits, vol. 11, p. 3976.

88. Ecrits, vol. 10, p. 3529.

89. Ecrits, vol. 11, p. 3723.

- 85. Écrits, vol. 11, p. 3667.
- 86. Écrits, vol. 10, p. 3311.
- 87. Écrits, vol. 11, p. 3976.
- 88. Écrits, vol. 10, p. 3529.
- 89. Écrits, vol. 11, p. 3723.

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 It is by their vocation that the religious must become one with Christ.

It is interesting to see Gailhac struggle with the "comparative" terms which have traditionally been used to describe religious life in its relationship to the Christian life. Is it a higher life? a deeper one? a closer following of Christ? a more perfect state? In a passage which surely rings strange in the post-Vatican II Church, Gailhac says:

Il est certain qu'il y a une distance immense entre une âme simplement chrétienne et une âme consacrée à Dieu. Si je puis me servir de cette comparaison: à une simple chrétienne pour être sauvée, il suffit d'être le vrai croquis du bon Dieu, l'âme consacrée à Dieu doit être l'image achevée de Dieu autant qu'une créature peut l'être. L'âme simplement chrétienne en quelque manière suit de loin Jésus-Christ; l'âme consacrée à Dieu le suit de si près que Dieu et l'âme consacrée ne semblent faire qu'un.⁹⁰

Gailhac himself seems to hesitate in using his images: "Si je puis me servir de cette comparaison. . ." and "l'âme chrétienne en quelque manière suit de loin Jésus-Christ." He seems to situate the "difference" in the degree of union with Christ. Further on in the same letter, though, he implies that it is in the practice of the counsels and the public obligation to imitate Jesus that religious are differentiated from lay persons:

Il suffit à l'âme chrétienne d'observer les commandements, mais l'âme consacrée à Dieu est obligée de pratiquer les conseils et s'efforcer chaque jour de devenir de plus en plus un avec Jésus-Christ.⁹¹

In underlining this specification, Gailhac is echoing the commonly accepted doctrine of his time. We read, for example, in a book of canonical responses published in a second edition the year after Gailhac's death, that all Christians are obliged to tend toward perfection. To the question "Les âmes

90. Letter of July 9, 1880. Unclassified in archives.

91. Ibid.

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It is interesting to see Gailhac struggle with the "comparative" terms

religieuses sont-elles obligées de tendre plus particulièrement à la perfection que les simples fidèles?", we read the following answer:

Evidemment, puisqu'elles sont appelées à une plus haute sainteté et qu'elles ont embrassé un état de perfection par la profession. Les âmes religieuses sont donc obligées de tendre à la perfection, non seulement par les devoirs ordinaires du christianisme, mais encore par plusieurs moyens particuliers qui ne sont que de conseil, et spécialement par les trois vœux de pauvreté, de chasteté et d'obéissance.

In fact, though, Gailhac seems more concerned to situate the religious vocation in the line of baptism than to specify the difference between the religious and the christian. "Chères enfants, vous êtes religieuses, c'est-à-dire doublement liées à Jésus-Christ. Le baptême vous a fait chrétiennes et la profession vous a fait épouses de Jésus-Christ. Comme chrétiennes vous devez imiter Jésus-Christ; comme religieuses vous devez être un avec Jésus-Christ."⁹³

92. A.-M. Meynard, Réponses canoniques et pratiques sur le gouvernement et les principaux devoirs des religieuses à vœux simples (second edition), Clermont-Ferrand, 1891, p. 71. This book, found with several of Gailhac's letters and other souvenirs in the summer of 1973, bears an interesting title, since at the time of publication "L'Eglise n'a pas coutume de donner le nom de 'religieuses' aux vierges chrétiennes qui ne font pas de vœux solennels." (p. 51) The author adds the following sentence which shows how life precedes law: "Néanmoins rien ne s'oppose à ce qu'on se conforme à l'usage dans les rapports ordinaires de la vie; les vierges chrétiennes consacrées à Dieu par la profession des vœux simples peuvent y trouver une consolation qui nous paraît sans inconvénient." (P. 51-52).

93. Ecrits, vol. 10, p. 3559.

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5. SPOUSE OF JESUS CHRIST

The most revealing and consistent term which Gailhac uses to express the relationship of the religious to Christ is that of spouse.

Toute âme simplement chrétienne doit imiter Jésus-Christ.
 . . . Vous êtes religieuses, c'est-à-dire épouses de Jésus-Christ, et si les servantes doivent être les images de Jésus-Christ, les épouses doivent être avec Jésus-Christ une même chose. La vie de Jésus-Christ doit être leur vie, selon cette parole de Saint Paul: Mon vivre, c'est Jésus-Christ.⁹⁴

More than eighty-five times in his letters, the religious are referred to as spouses of Christ, and in an additional fifty-five passages, Christ is referred to as Spouse.

Gailhac's use of this title is incorporated into his all-embracing vision of the imitation of Christ. By their profession the religious become spouses of Jesus Christ. "Vous êtes les épouses de Jésus-Christ; voulez-vous le prouver? Imiter Jésus-Christ. Comme lui, faites à chaque instant la volonté du Père céleste et vous prouverez par là que vous aimez le Père céleste et que vous ne portez pas seulement le nom d'épouses de Jésus-Christ, mais vous l'êtes réellement."⁹⁵ "Imitez Jésus-Christ votre Epoux; marchez sur ses traces."⁹⁶

To become a spouse of Jesus Christ is to arrive at a certain stage in a relationship which has existed "from all eternity". If the religious are spouses of Christ, it is because God has led them throughout their lives in a relationship with Him which expresses itself in, and is fostered by, life within a reli-

94. Ecrits, vol. 12, p. 4547.

95. Ecrits, vol. 11, p. 3655.

96. Ecrits, vol. 10, p. 3382. See also pp. 3230, 3239, 3257, 3638; vol. 11, pp. 3706, 3748, 3784, 3862, 3981, 4003, 4084, 4089 and others.

gious congregation. In a treatise on the religious state, Gailhac devotes a brief section to the question of vocation where it is evident that he sees the vocation as existing "from all eternity". He does not hesitate to use the term "predestined", no doubt echoing Romans 8:30: "Those whom he predestined he also called..."

Gailhac writes:

Lorsqu'une âme est prédestinée de Dieu pour devenir épouse de Jésus-Christ, Dieu, ou dans sa tendre enfance, ou dans un âge plus avancé, lui inspire une foi vive, une espérance ferme et surtout un ardent amour. Peu à peu, ces vertus grandissent en elle; sa foi devient plus vive, son espérance plus ferme et son amour plus intense. Si elle est fidèle aux grâces recues, Dieu répand en elle sa lumière divine.⁹⁷

When Gailhac speaks here of the theological virtues of faith, hope and charity, he is implying a relationship with Jesus Christ. He is speaking of the "fundamental attitude of Christian existence", that fundamental option which is a loving response to God's gift in Jesus Christ.⁹⁸ In the passage cited, Gailhac distinguishes between the vocation which is a dynamic relationship with God which gradually grows and deepens, and the perception of the vocation which he describes as light.

The light the person receives, according to Gailhac, allows her to see two things: the beauty of heaven and the nothingness of earth. In the "beauty of heaven", we read the attraction of a Christian to the Persons of the Trinity which is beyond all space and time. This it is which draws one to assume a life of total consecration to God.

Realizing the "nothingness of earth" is also, according to Gailhac, a motivation for a life within a religious congregation. Here Gailhac's perspective is quite different from a contemporary view of the world. Certainly, Vatican II

97. VR, p. 12.

98. See J. Alfaro's article "Attitudes fondamentales de l'existence chrétienne," NRT, July-August 1973, pp. 705-734. See especially p. 733.

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Galliac writes:

...de Jésus-Christ, Dieu, ou dans sa tendre enfance, ou dans un âge plus avancé, lui inspire une foi vive, une espérance ferme et ferme un saint amour. Par là seul, son salut est assuré, et il est en état de lui dévouer plus vite, son existence plus libre et son amour plus intense. Il est en effet son premier amour, Dieu, et il est en lui-même divin.

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97. VR, p. 12.

98. See J. Alavo's article "Attitudes fondamentales de l'existence chrétienne", NRT, July-August 1973, pp. 708-734. See especially p. 722.

speaks of a renunciation of the world (PC #5a) and of all things (PC #5d), but this renunciation is not because the world is worthless, is "nothingness". In Gaudium et Spes, the Church has affirmed the autonomy of the world and its values (#35). The Church and the world are seen as two realities, not opposed to one another but in dialogue with one another. Recognizing that the "struggle against the powers of darkness pervades the whole history of man", the Council distinguishes the "world" as the place where human history unfolds and the kingdom takes root, from the "world" as "that spirit of vanity and malice which transforms into an instrument of sin those human energies intended for the service of God and man" (GS #37).

Such a distinction would indeed have been difficult for Gailhac to make, living as he did in an age where the world was seen as opposed to the Church. Gailhac speaks of "le monde avec sa corruption et tous les dangers qu'on y court pour le salut éternel"⁹⁹ and again he says: "Tout est corrompu dans le monde."¹⁰⁰ It is not difficult to understand, then, that a negative attitude toward the world was presented by him as an ideal for religious.¹⁰¹

Still in the context of the title "spouse", there are several aspects that are particularly underlined by Gailhac. First of all, there is the union between

99. VR, p. 12-13.

100. Ecrits, vol. 12, p. 4421.

101. That this negative attitude prevailed until recent times is evident in the following passage taken from a book on religious life published as recently as 1961 (pre-conciliar, therefore): "Un minimum d'insertion dans le monde extérieur, cosmos et société, est toujours nécessaire, sauf miracle, à l'équilibre humain. . . . La vie religieuse s'organise concrètement en fonction de monde réel qui nous entoure et où règne l'esprit du mal. Sa discipline a un rôle de protection: elle tend à écarter les contacts dangereux, à envelopper les âmes d'une atmosphère évangélique de pureté, de douceur, de grâce, où rien ne les détourne de Dieu. Le cloître est comme une enclave du ciel sur la terre, et une antique tradition qualifie d'angélique la vie qu'on y mène." A. Motte, "Théologie de la séparation du monde," Séparation du monde, Paris, 1961, pp. 185-6. Nothing indicates whether this statement is addressed only to contemplative, cloistered religious.

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100. *Écrits*, vol. 12, p. 4431.

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Christ and the religious. The spousal image is for Gailhac the most apt to express both the depth and the quality of this union:

Que dirons-nous des religieuses prédestinées de toute éternité pour être non seulement disciples de Jésus-Christ mais ses épouses? . . . D'après les idées recues et surtout d'après les livres saints, l'époux et l'épouse ne font qu'un. Donc, la vraie religieuse ne doit être qu'un avec Jésus-Christ.¹⁰²

This union, associated with the act of profession causes him to express his awe:

L'être spirituel est, par la profession agrandi d'une manière étonnante; son union avec Jésus-Christ devient si étroite que Jésus-Christ ne balance pas à appeler 'son épouse' l'âme qui lui est consacrée par les vœux de religion, et que cette âme, à son tour, ose appeler Jésus-Christ 'son Epoux'; et elle a le droit de l'appeler par ce nom ineffable.¹⁰³

This union is personal and free. The religious enters into it as a loving response to the divine initiative:

La religieuse est l'épouse de Jésus-Christ. . . . Jésus-Christ la choisit et à son tour elle choisit Jésus-Christ. [11] dit à cette âme: 'Viens, quitte tout, je t'épouserai pour l'éternité. Jésus-Christ se montre à elle dans les lumières de la foi, elle le voit, elle l'aime, elle se confie à lui, elle le préfère à tout.'¹⁰⁴

To postulants, novices and the professed sisters, Gailhac writes:

Quelle vie doit être plus la ressemblance de la vie de Jésus sinon la vôtre? Vous êtes les épouses de Jésus ou vous êtes sur le point de le devenir ou enfin vous prétendez être ses fiancées. . . . Une épouse ne doit être qu'un avec son époux.¹⁰⁵

What Gailhac seems to want to capture in the image of the spouse is the totality of the relationship between Christ and the sister. He is to be her only

102. Ecrits, vol. 10, p. 3599.

103. VR, p. 46.

104. Ecrits, vol. 10, p. 3512.

105. Ecrits, vol. 11, p. 3826.

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102. Écrits, vol. 10, p. 3267.
 103. VR, p. 46.
 104. Écrits, vol. 10, p. 3512.
 105. Écrits, vol. 11, p. 3826.

love and she is to hold nothing back:

Mes bien-aimées filles, Dieu vous veut toutes entières, il vous veut sans partage, sans réserve, il veut que votre vie, tout votre être et tous vos instants soient pour son service.... N'est-ce pas ce que solennellement vous avez promis lorsque, par la sainte profession, vous êtes devenues les épouses de Jésus-Christ? Une religieuse, peut-elle avoir d'autre pensée que Jésus-Christ? Peut-elle se proposer d'autre bien que de devenir semblable à Jésus-Christ?¹⁰⁶

Because there is total identification of spouses, the destiny of Jesus becomes the destiny of the sisters. They should not be surprised at the crosses they are called to bear. On the contrary, love should make it a joy for them to share the destiny of their Spouse:

Epouses de Jésus-Christ, la vie que vous devez mener vous est tracée. En regardant Jésus, vous ses véritables épouses, vous connaissez ce que Jésus demande de vous. Il est pauvre, vous avez promis la pauvreté; il est humilié, l'épouse n'a pas à attendre dans le monde plus de gloire que son époux; elle ne peut ni ne doit désirer que le sort de son époux.¹⁰⁷

The total centering of one's life on the Person of Jesus which Gailhac expresses in the title "spouse" can be summarized in one word -- love. Love for Jesus Christ is to characterize the lives of the religious, is to be their only concern. This love is a response to God's love for them: "Que Jésus, qui est le commencement et la fin de toutes choses, l'alpha et l'omega. . . soit aussi votre première et votre dernière pensée, votre premier et dernier amour; c'est-à-dire tout votre amour."¹⁰⁸ "L'amour doit être l'âme de toute votre vie, la source et le principe de toutes vos pensées, de tous vos sentiments, désirs, le mobile de toute votre conduite."¹⁰⁹

106. Ecrits, vol. 10, p. 3310.

107. Ecrits, vol. 10, p. 3394. See also vol. 11, p. 3855.

108. Ecrits, vol. 10, p. 3598.

109. Ecrits, vol. 10, p. 3601.

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106. Écrits, vol. 10, p. 3810.

107. Écrits, vol. 10, p. 3294. See also vol. 11, p. 3855.

108. Écrits, vol. 11, p. 3528.

109. Écrits, vol. 10, p. 3601.

C. PARTICIPATION IN THE REDEMPTIVE MISSION

In this first section, we have tried to show how the Christian's imitation of Christ, that is, the total union and identification with Him, summarizes the Christian life for Father Gailhac. This imitation, however, is seen as the sine qua non of participation in the mission of Christ.

Salvation comes from Jesus Christ alone and the religious participates in the work of redemption only if, and insofar as, she is one with Him. It is this participation in the mission of Christ which we shall now examine.

As early as 1853, when tracing the "glories and obligations" of the Religious of the Sacred Heart of Mary, Gailhac writes:

Comment co-opérer à l'Oeuvre de Jésus-Christ; comment la continuer sans être semblable à Jésus-Christ, sans porter ses traits, son image, sans être revêtues de Jésus-Christ?... Pour l'Oeuvre de Jésus-Christ, il faut, ou Jésus-Christ en personne, ou des âmes qui aient l'esprit, le coeur de Jésus-Christ, qui ne fassent qu'un avec Jésus-Christ.¹¹⁰

The sisters are to be "l'image parfaite du Fils de Dieu fait homme pour aider Jésus à sauver le monde." There is no other way to participate in the mission of Christ.

Holiness -- that is, union with Christ -- is apostolic in itself and it is rare in the letters of Father Gailhac to the congregation that it is not seen in its apostolic dimensions. "Avant tout, soyons donc saints. C'est doublement un devoir pour nous. C'est un devoir pour nous si nous voulons être sauvés; et encore plus impérieux si nous voulons être apôtres et c'est

110. VR, pp. 299, 301.

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Religieuse of the Sacred Heart of Mary, Gailhac writes:

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 Jésus-Christ, 110

The sisters are to be "l'image parfaite du Fils de Dieu fait homme pour aider Jésus à sauver le monde." There is no other way to participate in the mission of Christ.

Holiness -- that is, union with Christ -- is essential in itself and it is rare in the letters of Father Gailhac to the congregation that it is not seen in its apostolic dimensions. "Avant tout, soyons donc saints. C'est doublement un devoir pour nous. C'est un devoir pour nous si nous voulons être sauvés; et encore plus impérieux si nous voulons être pègres et c'est

pour cela qu'il nous a appelés."¹¹¹ "Soyons saints, travaillons à devenir plus parfaits afin que nous soyons plus en état de gagner des âmes à Dieu.... Les saints font les saints, une seule âme sainte fera plus que mille tièdes."¹¹²

The congregation exists to enable the sisters to participate in the work of the salvation of mankind. The glory of God through the "salvation of souls" is the unique purpose of the congregation and this can only be achieved by the sisters' union with Jesus Christ: "Rappelez-vous que la fin principale de votre vocation, c'est la sanctification des âmes. Or, pour répondre aux desseins de Dieu, il faut que votre vie soit l'image de celle de Jésus-Christ."¹¹³

Pour faire des saints, il faut être saint, c'est la condition nécessaire.... Jésus ne nous fournit pas d'autres moyens pour atteindre le but qu'il s'est proposé en créant l'Institut. Vous êtes la continuation de Jésus-Christ et vous êtes en partie la continuation des apôtres; donc, vous ne pouvez atteindre le but que s'est proposé Jésus-Christ, pour lequel ont tant travaillé les apôtres, qu'en devenant sainte et victime.¹¹⁴

It is because the sisters are to be the continuation of Jesus Christ in His mission that they must also be the "continuation" of His holiness. "Une bonne religieuse est comme Jésus-Christ continué."¹¹⁵ "Par vocation et par leur libre engagement les Religieuses du Sacré-Coeur de Marie doivent être les images vraies de Jésus-Christ Notre Seigneur. Par vocation elles sont

111. Ecrits, vol. 10, p. 3427.

112. Ecrits, vol. 11, p. 3692.

113. Ecrits, vol. 11, p. 4002.

114. Ecrits, vol. 11, p. 3830.

115. Ecrits, vol. 10, p. 3328.

pour cela qu'il vous a appelés.¹¹¹ Soyons sœurs, travaillons à devenir plus parfaits afin que nous soyons plus en état de gagner des âmes à Dieu. Les saints font les saints, une seule âme sainte fera plus mille fidèles.¹¹²

The congregation exists to enable the sisters to participate in the work of the salvation of mankind. The glory of God through the "salvation of souls" is the unique purpose of the congregation and this can only be achieved by the sisters' union with Jesus Christ: "Rappelez-vous que la fin principale de votre vocation, c'est la sanctification des âmes. Or, pour répondre aux dessein de Dieu, il faut que votre vie soit l'image de celle de Jésus-Christ."¹¹³

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It is because the sisters are to be the continuation of Jesus Christ in His mission that they must also be the "continuation" of His holiness. The divine religious life as a continuation of Jesus-Christ and His vocation is part of their engagement. The sisters of the Sacred-Heart of Marie should be the true images of Jesus-Christ. Our zealous sisters are

111. Écrits, vol. 10, p. 2427.

112. Écrits, vol. 11, p. 2692.

113. Écrits, vol. 11, p. 4002.

114. Écrits, vol. 11, p. 3830.

115. Écrits, vol. 10, p. 3328.

appelées à l'imiter, à continuer...l'oeuvre de la Rédemption. Il faut qu'elles soient d'autres Jésus-Christ."¹¹⁶

I. "THE WORK OF GOD"

When speaking of the end of the congregation, of holiness or of participation in the work of redemption, Gailhac often uses the term "l'oeuvre de Dieu". Because this term appears so frequently in his letters -- at least 125 times -- and because it expresses the union of his theological vision, we will look at it more closely here.

The "work" which Gailhac envisages seems to be the work of salvation in all its aspects: the paschal mystery which stands at its heart; holiness which is necessary for participation in the work; external activity which fosters it.

It is a dynamic work which is accomplished little by little and will only be perfectly achieved when Christ is "all in all". Gailhac identifies the fulness of the "work" with eschatological unity:

L'Oeuvre de Dieu a commencé à se réaliser par le mystère de l'Incarnation; mais elle ne sera accomplie dans sa plénitude que lorsque, à la fin des temps, les justes, formant le corps mystique de Jésus Christ, monteront au Ciel. Là, Dieu sera tout dans les élus unis à Jésus-Christ: alors sera consommé le mystère de l'Unité.¹¹⁷

There are several characteristics of this work of unity of which Gailhac speaks. First of all, it is evident that it is God's work. Most often Gailhac uses the expression "l'oeuvre de Dieu".¹¹⁸ At other times

116. Ecrits, vol. 10, p. 3474.

117. VR, p. 183.

118. In Ecrits, vol. 10 alone, see pp. 3258, 3346, 3403, 3410, 3452, 3550, 3595, 3596, 3649.

appelés à limiter à continuer... l'oeuvre de la Rédemption. Il faut
 Gaillard s'entend à l'oeuvre Jésus-Christ.¹¹⁶

1. THE WORK OF GOD

When speaking of the end of the congregation, of holiness or of

positiveness in the work of redemption, Gaillard often uses the term

"l'oeuvre de Dieu".¹¹⁷ Because this term appears so frequently in his letters —

of least 122 times — and because it expresses the union of his theological

vision, we will look at it more closely here.

The "work" which Gaillard mentions refers to the work of all —

rather than to the specific work of God, which is the work of the Father

because what is necessary for Gaillard is the work of the Father which

which Father is.

It is a dynamic work which is accomplished little by little and will

only be perfectly achieved when Christ is "all in all". Gaillard identifies

the fullness of the "work" with eschatological unity:

L'oeuvre de Dieu a commencé à se réaliser par la mystère

de l'Incarnation, mais elle ne sera accomplie que par

quelques-uns qui, à la fin des temps, les justes,

font le corps mystique de Jésus-Christ, mentionné

ou ciel. La Dieu sera tout dans les élus à

Jésus-Christ; alors sera consommé le mystère de l'Unité.¹¹⁸

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often Gaillard uses the expression "l'oeuvre de Dieu".¹¹⁹ At other times

116. Écrits, vol. 10, p. 347A.

117. VR, p. 183.

118. In Écrits, vol. 10 alone, see pp. 3228, 3346, 3403, 3410, 3423,

3350, 3395, 3396, 3494.

he speaks of "l'oeuvre de Jésus-Christ"¹¹⁹ but when he does so it is because Jesus did only the will -- the work -- of His Father. To the question: "To what extent did Jesus do the Father's will?", Gailhac answers: "EN TOUT. Ses pensées sont celles de son Père, ses oeuvres sont celles de son Père, tout dans sa vie est pour sa gloire, tout pour les élus qui sont le grand ouvrage du Père."¹²⁰

The sisters' role is to continue this work, to co-operate with it, but it is never their work: "Vous n'êtes religieuses du Sacré-Coeur de Marie, Vierge Immaculée, que pour continuer l'oeuvre de Jésus."¹²¹ They can only continue God's work because He Himself calls them to it. Gailhac asks the superior of a community in Portugal to remind the sisters of their calling: "Dieu les a appelées pour Le représenter, pour continuer son Oeuvre."¹²² To a priest who has communicated to him the bishop's satisfaction with the work of the sisters in one of the branch houses, Father Gailhac writes: "Or, j'ai toujours désiré que tous les membres fussent pénétrés de cette pensée -- que Dieu ne les a choisis à la fin des temps que pour être les aides de Jésus-Christ dans sa grande oeuvre du salut du monde."¹²³

The call to participate in the mission of Christ, in the work of God, inspires Gailhac with awe -- an awe which he communicates to the congregation. "C'est un grand bonheur d'être appelé de Dieu pour travailler au salut des âmes, pour continuer à étendre en toute nation l'oeuvre

119. See Ecrits, vol. 11, pp. 3845, 4019; vol. 13, pp. 4674, 4738, 4759.

120. Ecrits, vol. 10, p. 3595.

121. Ecrits, vol. 13, p. 4759.

122. Ecrits, vol. 14, p. 67.

123. Ecrits, vol. 11, p. 3906.

he speaks of "l'oeuvre de Jésus-Christ"¹¹⁷ but when he does so it is because Jesus did only the will -- the work -- of His Father. To the question: "To what extent did Jesus do the Father's will?", Galliac answers "EN TOUT. Ses pensées sont celles de son Père, ses oeuvres sont celles de son Père, tout dans sa vie est pour sa gloire, tout pour les élus qui sont le grand ouvrage du Père."¹²⁰

The sisters' role in the continuous work, to cooperate with it, but it is never their work; "Vous êtes religieuses du Sacré-Coeur de Marie, Virgine immaculée, que vous continuez l'oeuvre de Jésus."¹²¹ They can only continue God's work because He Himself calls them to it. Galliac asks the superior of a community in Portugal to remind the sisters of their calling: "Dieu les a appelées pour Le représenter, pour continuer son Oeuvre."¹²² In a brief, who has communicated to him the bishop's satisfaction with the work of the sisters in one of the branch houses, Father Galliac writes: "Où j'ai toujours désiré que tous les membres fussent pénétrés de cette pensée -- que Dieu ne les a choisis à la fin des temps que pour être les élus de Jésus-Christ dans ce grand oeuvre de salut du monde."¹²³

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117. See Œuvre, vol. 11, pp. 3842, 4017/101, 11, pp. 4634, 4756, 4759.

120. Œuvre, vol. 10, p. 3292.

121. Œuvre, vol. 13, p. 4739.

122. Œuvre, vol. 14, p. 67.

123. Œuvre, vol. 11, p. 3906.

de Jésus-Christ: la Rédemption."¹²⁴ "N'oubliez jamais, chères enfants, combien Dieu a été bon pour vous, combien a été grand pour vous l'amour de Dieu qu'il vous a révélé en vous appelant à être les épouses de Jésus-Christ son Fils, et en vous associant à son oeuvre de Rédemption; parmi toutes les vocations c'est sans contredit une des plus belles."¹²⁵ Again trying to inspire in the sisters some sense of the grandeur of their call to participation in the mission of Christ and of the responsibilities which flow from it, he writes: "Vous êtes la continuation de Jésus-Christ dans l'oeuvre de la Rédemption. Quelle gloire! Quel honneur! Mais, noblesse oblige..."¹²⁶

Because of their participation in the work of redemption, the sisters are associates of the apostles: "Par votre vocation, vous participez à la vie apostolique."¹²⁷ This theme -- that the religious must be apostles themselves -- is a constant one in the writings of Gailhac. He often emphasizes the gratuity and greatness of the call to be apostles: "Avec une sincère humilité, ne pouvez-vous pas dire que Dieu vous a associées à Jésus-Christ et aux apôtres? Sans doute c'est une grâce pleinement gratuite de la bonté de Dieu mais cependant vous l'avez reçue."¹²⁸

He tells the sisters that each community and the entire institute should be an image of the apostolic college and of the first Christian community.¹²⁹ On the feast of the Ascension 1883, he reminds them that they are called to be successors of the apostles.¹³⁰ In an unfinished letter,

124. Ecrits, vol. 10, p. 3406.

125. Ecrits, vol. 10, p. 3358.

126. Ecrits, vol. 13, p. 4763.

127. Ecrits, vol. 12, p. 4421.

128. Ecrits, vol. 10, p. 3358.

129. Ecrits, vol. 11, p. 3804.

130. Ecrits, vol. 11, p. 3820.

de Jésus-Christ: la Rédemption." ¹²⁶ "N'oubliez jamais, chères enfants, combien Dieu a été bon pour vous, combien a été grand pour vous l'amour de Dieu qu'il vous a révélés en vous appelant à être les épouses de Jésus-Christ son Fils, et en vous associant à son oeuvre de Rédemption; parmi toutes les vocations c'est sans contredit une des plus belles." ¹²⁷ Again trying to inspire in the sisters some sense of the grandeur of their call to participation in the mission of Christ and of the responsibilities which flow from it, he writes: "Vous êtes la continuation de Jésus-Christ dans l'oeuvre de la Rédemption. Quelle gloire! Quel honneur! Mais, n'oubliez pas... ¹²⁸ because of their participation in the work of redemption, the sisters are associates of the apostles; "Par votre vocation, vous participez à la vie apostolique." ¹²⁹ This theme -- that the religious must be apostles themselves -- is a constant one in the writings of Gailhac. He often emphasizes the gratuity and greatness of the call to be apostles: "Avec une sincère humilité, ne pouvez-vous pas dire que Dieu vous a associées à Jésus-Christ et aux apôtres? Sans doute c'est une grâce pleinement gratuite de la part de Dieu mais cependant vous l'avez reçue." ¹³⁰

He tells the sisters that each community and the entire institute should be an image of the apostolic college and of the first Christian community. ¹³¹ On the feast of the Ascension 1883, he reminds them that they are called to be successors of the apostles. ¹³² In an unfinished letter,

¹²⁶ Écrits, vol. 10, p. 3406.

¹²⁷ Écrits, vol. 10, p. 3328.

¹²⁸ Écrits, vol. 12, p. 4763.

¹²⁹ Écrits, vol. 12, p. 4431.

¹³⁰ Écrits, vol. 10, p. 3358.

¹³¹ Écrits, vol. 11, p. 3804.

¹³² Écrits, vol. 11, p. 3820.

Gailhac praises the apostolic vocation:

C'est à vous qui êtes les élus de Jésus-Christ avant que fussent les siècles passés, et la suite des apôtres et des hommes apostoliques qu'est donné de porter le nom et la connaissance du divin Sauveur qui est venu pour nous faire connaître son Père et rétablir son règne sur les âmes. . . .¹³¹

In this same letter, he goes on to compare the apostolic vocation to other callings -- it is far superior to that of the kings and princes of this world. Then follows an interesting and somewhat hesitant paragraph where he apparently struggles with the fact that the religious are not part of the hierarchical structure of the Church while the apostles are its foundations:

Avec proportion, et bien au-dessous sans doute, mais la vocation des apôtres et la vôtre? -- vous êtes, en quelque manière, aux apôtres ce que les apôtres sont à Jésus-Christ. Les apôtres dirigent, gouvernent; vous, vous êtes dirigés; ils commandent, vous obéissez; mais les apôtres en commandant, et vous en obéissant, vous atteignez le même but: faire connaître Dieu le Père et Jésus-Christ son Fils. Le but suprême du travail des apôtres et du vôtre, c'est de conduire les âmes à la vie éternelle.¹³²

In this passage which has obvious Johannine overtones, Gailhac seems to be working with two orders at one and the same time: the "charismatic" and the hierarchical.¹³³ When stating that religious continue the work of the apostles, he is referring to the former, and underlining the importance of their gift of service to the Church. They do not share in the hierarchical role of governing the Church and do not

131. *Ecrits*, vol. 10, p. 3330.

132. *Ecrits*, vol. 10, p. 3331.

133. For the sense in which we are using these terms, see chapter 1, pp. 18-19.

share the vocation of the apostles in the same sense as do bishops within the Church. It is the aspect of ministry -- of participation in the saving, revelatory mission of Jesus Christ -- that Gailhac is stressing rather than that of authority or government.

Having made the necessary clarification, Gailhac continues:

Oh, la sublime vocation! Car Dieu n'a rien fait, il ne fait rien que pour sauver les âmes.... C'est à cette oeuvre que votre vocation vous associe.... le terme final est la grande, l'infinie gloire de Dieu et la déification de la créature. Mais par une conséquence naturelle, plus votre vocation est grande, plus elle vous approche des apôtres et de Dieu, plus les obligations qu'elle vous impose sont grandes.¹³⁴

The same distinction between the "charismatic" and hierarchical orders seems to be referred to in a sentence already quoted: "Vous êtes la continuation de Jésus-Christ et vous êtes en partie la continuation des apôtres."¹³⁵

That in sharing the task of the apostles, the religious are doing the work of the whole Church is clear: "Vous êtes, vous, appelées par Dieu pour être unies aux grands Ouvriers Apostoliques par lesquels l'Eglise, Epouse de Jésus-Christ, continue l'Oeuvre de son céleste Epoux. Avec l'Eglise, vous devez, dans le rang où elle vous pose, travailler toute votre vie à cette Oeuvre."¹³⁶

In associating the religious so closely with the apostles, Gailhac is conscious that he is speaking to women -- women whose position in

134. Ecrits, vol. 10, p. 3331.

135. Ecrits, vol. 11, p. 3830.

136. VR, p. 282.

share the vocation of the apostles in the same sense as do bishops within the Church. It is the aspect of ministry -- of participation in the saving, revelatory mission of Jesus Christ -- that Galhac is stressing rather than that of authority, as government.

Having made the necessary clarification, Galhac continues:

Or, la vocation vocation! Car Dieu n'a rien fait, il ne fait rien que pour sauver les âmes... C'est à cette heure que votre vocation vous associe... le terme final est la grande, l'ultime grande de Dieu et la détermination de la structure. Mais par une conséquence naturelle, plus votre vocation est grande, plus elle vous oppose des exigences et de Dieu, plus les obligations qu'elle vous impose sont grandes.¹³⁴

The same distinction between the "charismatic" and hierarchical orders seems to be referred to in a sentence already quoted: "Vous êtes la continuation de Jésus-Christ et vous êtes en partie la continuation des apôtres."¹³⁵

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In associating the religious so closely with the apostles, Galhac

is conscious that he is speaking to women -- women whose position in

¹³⁴ Œuvre, vol. 10, p. 333f.

¹³⁵ Œuvre, vol. 11, p. 383f.

¹³⁶ Œuvre, p. 382.

nineteenth century France was far from one of leadership. We read, for example, in a work entitled De l'instruction des femmes, published in 1866:

Il est à désirer qu'elle [la femme] ait assez d'instruction pour ne pas rester tout à fait étrangère ou indifférente aux affaires, aux occupations d'un mari; il faut qu'elle puisse, jusqu'à un certain point, s'intéresser à ses études, à ses découvertes, à ses succès. Mais c'est précisément pour atteindre ce but qu'il faut renfermer son instruction dans de justes limites.... Qu'une femme possède quelques notions élémentaires dans les sciences...rien de mieux; mais qu'elle ait, avant tout, les connaissances essentielles à son sexe, à sa condition, celles qui lui sont indispensables pour remplir saintement ses devoirs d'épouse et de mère, pour faire régner l'ordre, la propreté et l'économie dans sa maison. Que ses connaissances soient la base et le core principal de son instruction, et l'on pourra permettre, sans danger, que les dons de l'esprit et quelques talents d'agrément lui servent de couronnement.¹³⁷

Perhaps even more revealing is a passage on the question of manifestation of conscience within religious communities of women which comes from the same milieu. The Sacred Congregation of Bishops and Regulars having limited "pour le moment" the account of conscience to public transgressions of the Rule, our author justifies this limitation as follows:

L'état précaire des Congrégations modernes... explique ces mots: pour le moment, que la Sacrée Congrégation a coutume de mettre en restreignant la règle de l'ouverture de conscience; et l'infirmité du sexe naturellement inflammable, moins discret, plus enclin à la curiosité, privé d'ailleurs des garanties qu'offre pour l'ouverture de conscience faite en confession la Supérieur prêtre, explique pourquoi ces mots se rencontrent surtout

137. M. l'abbé Balme-Frézol, Paris, 1866. Cited in Réponses Canoniques (see note 92), pp. 279-280.

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Il est à désirer qu'elle, la femme, ait une instruction
pour ne pas rester tout à fait étrangère au monde
qui s'offre à son occupation d'un côté; il faut qu'elle
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explique pourquoi ces mots se rencontrent surtout

37. M. l'abbé Baime-Frézol, Paris, 1866. Cited in Réponses Canoniques
(see note 22), pp. 279-280.

dans l'approbation des instituts de femmes. Il est donc permis de croire que ces restrictions ne sont ni définitives, ni applicables aux instituts d'hommes....¹³⁸

Although very much a product of his time insofar as the practical rules he would apply to the religious (Je vous répéterai un conseil que j'ai donné: vivez comme les taupes!¹³⁹), Gailhac does not hesitate to associate women to the redemptive work. He writes:

Chères enfants, ce ne sont pas seulement les hommes qui doivent avoir part à cette oeuvre divine; les femmes doivent y contribuer et largement. Jésus-Christ voulut Marie pour Co-opératrice de la Rédemption.... C'est donc vous...qui êtes choisies pour travailler en union avec le divin Jésus, en compagnie de Marie, des saints apôtres, des hommes apostoliques à travailler à remasser la moisson du Père de famille qui est Dieu lui-même...¹⁴⁰

The work of salvation includes the "works" undertaken by the congregation but is not identified with or limited to those works. All the apostolic activities of the sisters are seen as means to accomplish the one work of redemption. The relationship between the one work of salvation and the various works undertaken by the congregation is underlined very clearly on several occasions. In a letter where Gailhac says: "J'ai 51 ans et plus deux mois de prêtrise. J'ai 75 ans passés déjà; et avec une entière soumission à la volonté de Dieu je consens volontiers à vivre, non pour moi, mais pour les oeuvres du bon Dieu," he describes the work of salvation and its relationship to the works of the institute:

138. B. Valuy, Du Gouvernement des communautés religieuses. (5^o édition), Lyon-Paris, 1875, p. 618.

139. Ecrits, vol. 13, p. 4726.

140. Ecrits, vol. 11, p. 3888.

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Chères enfants, ce ne sont pas seulement les hommes qui doivent avoir part à cette oeuvre divine; les femmes doivent y contribuer et largement. Jésus-Christ veut même pour Co-rédemptrices de la Rédemption... C'est donc vous... qui êtes choisies pour travailler en union avec le divin Jésus, en compagnie de Marie, des saints apôtres, des hommes apostoliques à travailler à remasser la maison du Père de famille qui est Dieu lui-même...

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138. B. Voluy, Du Gouvernement des communautés religieuses. (2^e édition), Lyon-France, 1872, p. 218.
139. Œuvres, vol. 13, p. 473.
140. Œuvres, vol. 11, p. 388.

Les oeuvres que nous faisons ne sont pas des oeuvres passagères, mais des oeuvres que nous désirons voir vivre jusqu'à l'éternité puisque ces oeuvres bien comprises ne sont que la continuation de l'oeuvre de la Rédemption. Faire connaître Dieu le Père et Jésus-Christ son Fils que le Père a envoyé; faire connaître le Saint Esprit; faire aimer tous les mystères chrétiens; porter les âmes à accomplir les commandements de Dieu et de la sainte Eglise; remplir les âmes d'un saint zèle pour les sacrements de miséricorde et d'amour que Jésus-Christ a institués, arracher les âmes au démon, au monde, au péché; les remplir d'ardeur pour la pratique des vertus; leur faire désirer le ciel, n'est-ce pas l'oeuvre de la Rédemption? Mais nos oeuvres sont-elles autre chose? N'est-ce pas le but de notre Institut?¹⁴¹

In another letter written in 1875, Gailhac says: "Voilà 40 années que je m'occupe de cette Oeuvre du bon Dieu et elle est encore loin de ce qu'elle doit être."¹⁴² Forty years previous to 1875 would bring us to 1835, that is, to the establishment of the Refuge, fourteen years before the founding of the Religious of the Sacred Heart of Mary. Gailhac obviously considers all the works he had undertaken -- orphanages, refuge, priests and brothers of the Good Shepherd, Oblate sisters, Religious of the Sacred Heart of Mary -- as "cette Oeuvre du bon Dieu." To a community whose school has just been praised by the school examiners, Gailhac writes:

J'ai confiance que ce succès ne fera que vous inspirer un nouveau zèle.... Rappelez-vous que vous êtes associées aux apôtres, que vous devez être leurs aides dans la grande oeuvre du rétablissement du règne de Dieu sur les âmes. C'est là

141. *Ecrits*, vol. 12, p. 4510.

142. *Ecrits*, vol. 12, p. 4360.

Les oeuvres que nous faisons ne sont que des oeuvres
 posthumes, mais des oeuvres que nous désirons voir
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 l'humanité. Faire connaître Dieu le Père et
 Jésus-Christ son Fils qui se fait si humble, si
 humble, le Saint-Esprit qui est tout le monde
 intérieur, pour les faire à l'intérieur les connaissances
 de Dieu et de la sainte Trinité, voilà les deux buts
 saint zèle pour les sacrements de miséricorde et
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 âmes au dehors, au monde, au salut, les remplir
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 and others of the Good Shepherd, Oeuvre d'Amour, Religion of the Sacred
 Heart of Mary — as "this Oeuvre du bon Dieu." To a community whose
 chief aim was to be a school of the Sacred Heart, Gaillet writes:
 "L'oeuvre que je fais est une oeuvre
 humaine et non divine... Je ne suis qu'un
 homme et non un ange, et je ne suis
 que le bras de Dieu. C'est à

181: Letter vol. 12, p. 474.

182: Letter vol. 12, p. 480.

l'oeuvre, tout le reste n'est qu'un moyen. La fin véritable de votre travail, de votre dévouement, c'est de faire connaître Dieu, de le faire aimer généreusement, de l'établir d'une manière inébranlable dans les âmes que Dieu vous confie.¹⁴³

The Work of establishing God's kingdom is the end to which all apostolic "works" are subordinated.

Because the works of the congregation are an expression of the work of redemption, the sisters are to give themselves totally to these works. For this, they need their health. Several months before Mother Saint Jean's death, Gailhac writes from Aven where she has gone for a health cure:

"Priez beaucoup afin que notre Mère arrive forte, vigoureuse pour faire l'oeuvre de Dieu."¹⁴⁴ He repeats his prayer for health to one of the sisters who is sick, asking that "pendant de longues années vous puissiez travailler à son oeuvre."¹⁴⁵

Gailhac likewise urges the sisters to develop their talents in view of the works they have undertaken: "La sainteté de vie est nécessaire; sans elle les talents seraient inutiles.... Mais lorsque les talents sont unis à la sainteté on peut rendre plus de services à Dieu."¹⁴⁶

The works of the congregation seen in the light of the one work are worthy of the total dedication of the sisters. All of their energies are to be expended in the work of salvation. "Employons-nous, donc, à l'oeuvre du bon Dieu. Par tous les moyens, que notre vie soit consacrée à faire l'oeuvre dont Dieu lui-même nous a chargés."¹⁴⁷ To a community which is

143. Ecrits, vol. 11, pp. 3878-9.

144. Ecrits, vol. 10, p. 3175.

145. Ecrits, vol. 12, p. 4607.

146. Ecrits, vol. 12, p. 4221.

147. Ecrits, vol. 11, pp. 3774-5.

unsure about opening a night school because of its possible effects on their community life and on the prayer life of the sisters, Gailhac responds:

Quant à ce que vous dites des écoles du soir, sachez, ma chère supérieure, que votre institut étant crée de Dieu pour les oeuvres de zèle, c'est un devoir de s'accomoder à leurs exigences.¹⁴⁸

He warns the sisters, however, against an activism which would center their attention on the work to be done rather than on the salvific plan of God:

Le calme par la foi et la vue de Dieu en tout est le moyen le plus sûr pour...conduire à la perfection l'oeuvre qui nous est confiée. Vous ne sauriez comprendre combien une trop grande activité et empressement nuit à l'oeuvre de Dieu et à la paix de notre âme.... Faisons tout ce que nous pouvons et tenons-nous tranquilles.¹⁴⁹

The religious are never to forget that salvation comes through the Paschal Mystery and that their work always stands in the light of the great Christian paradox of power through weakness. God chooses weak instruments to do his work and chooses likewise means which often do not coincide with human capability and efficiency. So that although "Il veut que nous nous appliquions aux oeuvres de salut dont Il nous charge comme si tout dépendait de nos efforts.... Dieu fera son oeuvre par les choses mêmes qui y semblent les plus opposées. Tout, entre les mains de Dieu, devient moyen pour arriver à ses fins."¹⁵⁰

So while Gailhac insists on the importance of health and the

148. Ecrits, vol. 10, p. 3355.

149. Ecrits, vol. 13, p. 4709.

150. Ecrits, vol. 10, p. 3212.

unsure about opening a night school because of its possible effects on their community life and on the prayer life of the sisters, Galliac responds:

Quant à ce que vous dites des écoles du soir, sachez, ma chère supérieure, que votre institut étant créé de Dieu pour les oeuvres de zèle, c'est un devoir de s'accommoder à leurs exigences.¹⁴⁸

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So while Galliac insists on the importance of health and the

148. Écrit, vol. 10, p. 335.
149. Écrit, vol. 12, p. 450.
150. Écrit, vol. 10, p. 332.

development of one's talents, he can also write to a sister who is ill that even her sickness can be for the good of God's work:

O ma fille, profitons de tout pour notre sanctification et pour le bien de l'oeuvre de Dieu. Ses desseins sont si admirables, pour faire les choses, il prend presque toujours les moyens qui semblent opposés à leur réussite.¹⁵¹

The Work of God takes place in the heart. At least 30 times Gailhac makes his own the passage in the epistle to the Philippians: "I am sure that he who began a good work in you will bring it to completion at the day of Jesus-Christ." (1:6). One's transformation into Jesus Christ, worked by the Spirit, is already the work of salvation. And this transformation is also what renders one able to participate in the work of redemption. In a brief, undated, unfinished letter where Gailhac speaks of the apostolic vocation, he says: "L'Esprit-saint les [les apôtres] transformât pour vivre de Jésus-Christ et continuer son oeuvre, ramener le monde à Dieu qui l'avait crée."¹⁵²

This identification with Christ is the "quality of life" which is to characterize the religious and which is itself apostolic. Often when writing to the sisters in the branch houses, Gailhac urges them to be the "good odor of Jesus Christ". This exhortation is usually placed in the context of apostolic work among protestants.¹⁵³ It is to be remembered that the first foundations outside of France were in regions where hostility existed between Catholics and Protestants -- Liverpool in England, Lisburn

151. Ecrits, vol. 10, p. 3181.

152. Ecrits, vol. 11. p. 4080.

153. See, for example, Ecrits, vol. 10, pp. 3199, 3307, 3348, 3370, 3403; vol. 12, pp. 4150, 4337, 4434.

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152. Œuvre, vol. 12, p. 3181.

153. Œuvre, vol. 11, p. 4000.

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in Northern Ireland -- and while the sisters were not sent exclusively for Catholics in the area, their explicit proclamation of the gospel among protestants was necessarily limited. Their lives, however, were to be a strong witness, were to be the "good odor of Jesus Christ". Gailhac writes to one of the branch houses:

Avec beaucoup de prudence, faites-vous estimer, même des protestants. Qui sait si Dieu ne vous destine pas à être un moyen de salut pour le salut d'un grand nombre d'entre eux; la vraie vertu, la vertu solide est féconde. Un mot dit à propos, un exemple de dévouement sont souvent plus efficace qu'une grande prédication.... Prêchez, prêchez continuellement par l'exemple; vous produirez de grands fruits. Enfin, soyez toutes à Dieu afin que vous soyez le parfum du Ciel, la bonne-odeur de Jésus-Christ et que vous gagniez beaucoup d'âmes à ce divin Sauveur.¹⁵⁴

The quality of the sisters' lives was to be such that they, like Saint Paul, could say: "Be imitators of me as I am of Christ." (1 Cor. 11:1) Their lives were to speak loudly of Jesus Christ; their words would be effective only if accompanied and supported by their example. Gailhac was totally convinced of the importance of personal contact, of the effect that one person has on another. His travels to visit the various branch houses are ample witness of this fact. In a letter to a superior, he echoes Saint Paul's words and says: "Chère enfant, vous êtes à Lisburn pour y être un autre moi-même."¹⁵⁵ This statement is no doubt prompted not only by the fact that he is founder and considered all the first superiors as foundresses, but especially by his understanding of the influence of the authenticity of one's life on others. Gailhac can urge the sisters to imitate him because

154. Ecrits, vol. 10, pp. 3369-70.

155. Ecrits, vol. 12, p. 4433.

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124. Œuvres, vol. 10, pp. 326-30.

125. Œuvres, vol. 12, p. 442.

...votre père a un modèle toujours devant les yeux; ce modèle c'est Jésus-Christ. Il l'étudie continuellement et autant qu'avec le secours de la grâce il le peut, il tâche de l'imiter. Et comme en l'imitant il laisse se glisser des lacunes, en imitant votre père, efforcez-vous de fixer vos yeux sur Jésus-Christ. S'il est des lacunes dans la vie de votre père, il n'y en a pas dans la vie de Jésus-Christ.¹⁵⁶

It is especially superiors that he urges to be so united with Christ that they can say to their communities: "Be imitators of me as I am of Christ."¹⁵⁷ Gailhac saw the superiors as having a special role to play in the formation of the spirit of the congregation. The first general chapter concluded its sessions with the following resolution:

Que toutes les Supérieures présentes participant au gouvernement de la Communauté, sont proprement regardées comme fondatrices et doivent par conséquent être modèles pour toutes celles qui viendront après elles.¹⁵⁸

The example of their lives was to be a strong incentive to the imitation of Jesus Christ.

Gailhac would extend the title "foundress" to all the religious of the first generation and he sees this title as an additional motivation to follow Christ:

N'oubliez pas que Dieu vous a choisies, toutes celles qui appartenez à la première époque de l'Institut, pour être les fondatrices de l'édifice que Dieu veut bâtir ou les racines d'un arbre qu'il a planté déjà et il veut que ses racines soient profondes pour produire des branches qui s'étendent au loin pour abriter les oiseaux du paradis.¹⁵⁹

156. Ecrits, vol. 12, p. 4433.

157. See Ecrits, vol. 10, pp. 3313, 3387, 3434, 3538, 3642; vol. 11, 3701 3981, 4006, 4028; vol. 12, pp. 4343, 4433, 4442, 4621; vol. 13, p. 4745.

158. Proc. Ap., vol. X, p. 2736.

159. Ecrits, vol. 11, p. 3711. See also p. 3742.

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156. Ecclis. vol. 12, p. 4433.
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 158. Proc. Ab. vol. X, p. 2726.
 159. Ecclis. vol. 11, p. 3711. See also p. 3742.

To summarize what we have said thus far about the work of God, we see that for Gailhac the "Work" was salvation itself and Christian participation in that work. God alone can save mankind, can give life, can do good. The Work is His. However, He calls Christians to continue the mission of His Son Jesus Christ, and they do this primarily by opening themselves to the action of the Spirit who transforms them into the likeness of the Son. By their vocation, religious have a particular call to participate in the Work of God.

Tous les élus sont membres de Jésus-Christ; parmi eux sont choisis de toute éternité ceux qui doivent, unis à Jésus-Christ et marchant sur ses traces, fidèles à leur vocation, 160 travailler à consommer la grande oeuvre de la Rédemption.

2. ZEAL

Identified with Jesus Christ, the sisters share His own love for the Father and for mankind--a love which expresses itself in an effective desire to help others share in the same life of God. All external activities are seen in the light of this one desire. The essence of the apostolic life is the ability to say: "Be imitators of me as I am of Jesus Christ."

The effective desire to participate in the Work of Redemption is what Gailhac characterizes as zeal. The accent which he puts on zeal in his writings to the congregation is extraordinary. He does not hesitate to call zeal "le principal caractère de votre vocation, car il est la fin de votre institut."¹⁶¹ And he adds:

Tous les membres qui le composent doivent posséder le zèle à un haut degré. Vivre pour Dieu, le bien des

160. Ecrits, vol. 11, p. 3999.

161. VR, p. 140. This treatise is also found in Ecrits, vol. 3, pp.657-666.

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161. VI, p. 140. This text is also found in Écrits, vol. I, pp. 557-558.
162. Écrits, vol. II, p. 399.

âmes, le zèle en un mot, doit être toute leur vie....
Si vous voulez vous montrer dignes de votre vocation,
votre âme brûlante d'amour sera remplie de zèle pour
la sanctification des âmes.¹⁶²

It is the virtue of zeal which reveals the unity of Gailhac's theological vision. Zeal has as its object the glory of God achieved through the redemption of others and personal holiness. To be zealous is to imitate Jesus Christ who Himself burned with zeal for the mission his Father had given Him. As the religious become more and more identified with Christ, as they put on His spirit and His attitudes, zeal becomes more and more the motivating force in their lives. Gailhac often presents Jesus burning with zeal for the glory of His Father and the salvation of men as the model of the sisters' zeal. In 1880 he writes to a sister:

Que toute votre vie soit un modèle et le parfum de
Jésus-Christ; c'est l'unique moyen de faire le bien,
de gagner les âmes à Dieu. Il brûlait de zèle pour la
gloire de son Père et le salut des âmes.¹⁶³

In the following passage, we might read "zeal" as identified with "love":

Jésus-Christ a aimé son Père et il nous a aimés. C'est
l'amour de son Père et de notre salut qui l'a dirigé
dans tous ses travaux, qui lui a fait tout souffrir, tout
endurer pour procurer la gloire de son Père et la
sanctification des âmes. Donc, soyez brûlantes de
cet amour et ne reculez devant rien de ce que
demande le véritable amour de Dieu et du prochain.¹⁶⁴

162. VR, pp. 140, 144.

163. Ecrits, vol. 13, p. 4690.

164. Ecrits, vol. 13, p. 4679.

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162. VR, no. 140, 144.

163. Ecrits, vol. 13, p. 489D.

164. Ecrits, vol. 13, p. 487A.

While zeal is an effect of identification with Christ, it is also presented as a means for achieving this oneness with Jesus. Having spoken of obedience "qui achève en vous l'image du Verbe incarné," Gailhac adds:

Il est encore pour vous un autre trait de ressemblance avec Jésus-Christ: le zèle. "Le zèle de votre maison me dévore," disait-on de Jésus. La maison de Dieu, ce sont les âmes. Enlever les obstacles posés entre Dieu et l'homme, attirer à Dieu les âmes, leur mériter la grâce, les entraîner à Dieu par ses exemples, les conquérir à Dieu par tous les sacrifices, en faire les temples du Saint-Esprit par son amour, telle fut l'occupation de toute la vie du divin Sauveur.

Telle aussi doit être votre conduite pour être entièrement les images conformes de Jésus-Christ. Vous devez être tout entières au service de Jésus-Christ pour continuer l'Oeuvre de la Rédemption.¹⁶⁵

The zeal of which Gailhac speaks is intimately linked with love of God. This love cannot be contained and necessarily spills over into love of others. One cannot have an authentic love of God without loving others. Zeal is an expression of love -- love for God and men, a love which is a sharing in the very love of Jesus for the Father and for mankind. The more one becomes identified with Jesus, the more one shares in his love which unifies and integrates one's life. Gailhac sees that in a life which continues the existence and mission of Christ, the glorification of the Father and the salvation of the world, the love of God and the love of man are one. The total giving of each religious to the "works of zeal" springs from her love and union with the Lord. Gailhac states this in his treatise on zeal:

Si réellement il a pris naissance dans l'amour de Jésus-Christ, il [le zèle] veut sans doute, en sa

165. VR, p. 295.

While zeal is an effect of identification with Christ, it is also presented as a means for achieving this oneness with Jesus. Having spoken of obedience "qui achève en vous l'image du Verbe incarné," Gailhac adds:

Il est encore pour vous un autre trait de ressemblance avec Jésus-Christ: le zèle. "Le zèle de votre maison me dévore," disait-on de Jésus. La maison de Dieu, ce sont les âmes. Enlever les obstacles posés entre Dieu et l'homme, attirer à Dieu les âmes, leur mériter la grâce, les entraîner à Dieu par ses exemples, les conduire à Dieu par tous les sacrifices, en faire les temples du Saint-Esprit par son amour, telle fut l'occupation de toute la vie du divin Sauveur. Telle aussi doit être votre conduite pour être entièrement les images conformes de Jésus-Christ. Vous devez être tout entières au service de Jésus-Christ pour continuer l'Œuvre de la Rédemption.

The zeal of which Gailhac speaks is intimately linked with love of God. This love cannot be contained and necessarily spills over into love of others. One cannot have an authentic love of God without loving others. Zeal is an expression of love -- love for God and man, a love which is a sharing in the very love of Jesus for the Father and for mankind. The more one becomes identified with Jesus, the more one shares in his love which unifies and integrates one's life. Gailhac sees that in a life which continues the existence and mission of Christ, the glorification of the Father and the salvation of the world, the love of God and the love of man are one. The total giving of each religious to the "works of zeal" springs from her love and union with the Lord. Gailhac states this in his treatise on zeal:

Si réellement il a pris naissance dans l'amour de Jésus-Christ, il le zèle veut sans doute, en sa

propre personne, glorifier Jésus-Christ par sa vie sainte et parfaite: c'est rigoureusement nécessaire; mais il ne sait pas se borner à lui-même, il faut qu'il se communique. C'est un besoin pour lui de donner tout ce qu'il tient de Dieu. Il connaît Dieu, et veut le faire connaître; il aime Dieu et veut le faire aimer; il le sert, il l'adore, et il voudrait que tout le monde le serve et l'adore.¹⁶⁶

Gailhac's favorite description of zeal shows well the relationship which he saw between love and zeal: "Le zèle, c'est la flamme de l'amour."¹⁶⁷

Gailhac summarizes the substance of zeal in a phrase which he often repeated and which he urged the sisters to adopt as the motto of the congregation: "Aimer Dieu et le faire aimer; glorifier Dieu et le faire glorifier -- c'est toute ma vie."¹⁶⁸ The glory of God is Jesus Christ; God is glorified insofar as persons become identified with Jesus, become one with Him. The holiness of persons, therefore, is the greatest external glory that can be given to the Father. "Qu'y a-t-il en effet de plus précieux que de glorifier Dieu en nous sanctifiant? Dieu nous a créés pour cette fin et nous ne saurions expliquer notre existence si cette vérité nous était inconnue."¹⁶⁹ What is needed for the works of God is not just any group of persons to carry on what might be a valid and good work of service, but persons whose holiness is the most effective way of glorifying God and bringing others to the salvation of Jesus Christ.

166. VR, p. 142.

167. See, for example, Ecrits, vol. 10, p. 3254; vol. 11, pp. 3821, 3876.

168. Ecrits, vol. 12, p. 4538.

169. Ecrits, vol. 12, p. 4548.

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166. VR, p. 142.
 167. See, for example, Œuvres, vol. 10, p. 2224; vol. 11, pp. 2621, 2626.
 168. Œuvres, vol. 12, p. 433B.
 169. Œuvres, vol. 12, p. 434B.

In a letter of 1882, Gailhac writes a paragraph which, in our opinion, summarizes what we have said about zeal. We see here its relationship to holiness, to love; we see also the apostolic value of holiness, the importance of authenticity of life:

"Le zèle de votre maison me dévore." Ces paroles sont de Jésus-Christ à son Père; gravez-les dans votre âme; elles expriment les sentiments qui doivent remplir votre coeur, car elles disent d'une manière admirable l'esprit de l'Institut. En effet, être saintes et travailler à faire des saintes, n'est-ce-pas votre vocation et le motif déterminant qui vous a portées à choisir l'Institut de préférence à tout autre? L'amour et l'amour de Dieu produit ce double effet. L'amour sanctifie le coeur qu'il possède, mais parce que l'amour a sa flamme, par elle il cherche à embraser tout ce qui l'entourne... D'abord il faut être des saintes; celles qui ne le seraient pas ne seraient pas propres à l'oeuvre de Dieu.... Ce n'est pas assez d'avoir une sainteté commune et ordinaire; il faut que votre sainteté soit à un degré assez élevé afin que vous soyez modèle. On ne fait pas les saintes par des paroles sans réalité; il faut que les paroles soient appuyées sur l'exemple. Certes, les paroles même de Jésus-Christ n'auraient pas une grande puissance s'il ne les avaient auparavant réalisées par sa conduite. Voilà pourquoi il commence par faire puis Il enseigne ce qu'Il avait fait; voilà ce qui donne de force, de puissance à sa parole.¹⁷⁰

3. MARY

This chapter on Christian participation in the life of the Trinity can be summed up in Gailhac's reflection on Mary, since he sees her as the human person whose participation in the salvific mission of Christ was total. The titles which Gailhac attributes to her most frequently capsulize what we have

170. Ecrits, vol. 11, pp. 3714-15.

In a letter of 1882, Galliac writes a paragraph which, in our opinion, summarizes what we have said about zeal. We see here its relationship to holiness, to love; we see also the apostolic value of holiness, the importance of authenticity of life:

"Le zèle de votre maison me dévore." Ces paroles sont de Jésus-Christ à son Père; gravez-les dans votre âme; elles expriment les sentiments qui doivent remplir votre cœur, car elles disent d'une manière admirable l'esprit de l'Institut. En effet, être saintes et travailler à faire des saintes, n'est-ce pas votre vocation et le motif déterminant qui vous a portées à choisir l'Institut de préférence à tout autre? L'amour et l'amour de Dieu produit ce double effet. L'amour sanctifie le cœur qu'il possède, mais parce que l'amour a sa flamme, par elle il cherche à embrasser tout ce qui l'environne... D'abord il faut être des saintes; celles qui ne le seraient pas ne seraient pas propres à l'œuvre de Dieu... Ce n'est pas assez d'avoir une sainteté commune et ordinaire; il faut que votre sainteté soit à un degré assez élevé afin que vous soyez modèles. On ne fait pas les saintes par des paroles sans réalité; il faut que les paroles soient appuyées sur l'exemple. C'est, les paroles mêmes de Jésus-Christ n'auraient pas une grande puissance s'il ne les avaient auparavant réalisées par sa conduite. Voilà pourquoi il commence par faire puis il enseigne ce qu'il avait fait; voilà ce qui donne de la force, de puissance à sa parole.

J. MARY

This chapter on Christian participation in the life of the Trinity can be summed up in Galliac's reflection on Mary, since he sees her as the human person whose participation in the salvific mission of Christ was total. The titles which Galliac attributes to her most frequently capsize what we have

said in this chapter: Mary is the most beautiful image of Jesus, she is the most perfect co-operator in the work of Redemption.

Mary is the one in whom Jesus is faithfully mirrored. She is the image of Jesus. In imitating her, the sisters are imitating Jesus Christ.¹⁷¹ Gailhac underscores the fact that the Christian ideal realized in Mary makes identification with Jesus seem more within the reach of the sisters:

Etudiez Jésus en Marie, le modèle sera un peu plus à votre portée. Quoique Jésus se soit, en quelque manière, abrégé, rapetissé pour ne pas trop nous éblouir, il est cependant soleil, on ne peut guère le contempler qu'à travers un transparent; Marie est cette nuée lumineuse qui nous permet de contempler Jésus vivant en elle. En étudiant Jésus à travers Marie ou en Marie,¹⁷² vous ne perdrez aucun des traits de Jésus.

Gailhac puts Mary before the eyes of the Religious of the Sacred Heart of Mary because "l'esprit de Marie est absolument l'esprit de Jésus-Christ son Fils."¹⁷³ Not only does Mary present an image of Jesus Christ, but she intercedes for Christians in the great work of their transformation into Jesus Christ.¹⁷⁴

By her loving acceptance of the Word of God in her life and her constant fidelity to that Word in all its mystery, Mary fully co-operated in the great work of Redemption. It is her total and loving acceptance of the will of the Father which Gailhac admires when he attributes to her the title "co-opératrice dans l'oeuvre de la Rédemption." He speaks of

171. Ecrits, vol. 11, pp. 3892, 3939.

172. Ecrits, vol. 11, p. 3723.

173. Ecrits, vol. 11, p. 3903.

174. Ecrits, vol. 11, p. 3555.

and in this respect. And if the most beautiful form of Jesus be in the
most perfect expression in the work of the Holy Spirit.

And if the law in which Jesus is fully formed. The Spirit
of God is in the heart of the Father, the Father is in the heart of
the Spirit, and the Son is in the heart of the Father. And the Spirit
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- 171. Eccl. vol. 11, p. 387, 388.
- 172. Eccl. vol. 11, p. 373.
- 173. Eccl. vol. 11, p. 367.
- 174. Eccl. vol. 11, p. 361.

this title in a letter to a superior:

Tous les titres de Marie sont sublimes, célestes, divins. Son Immaculée Conception, sa plénitude de grâces, sa maternité divine sont au delà de toute expression et cependant, je crois qu'il est un titre même plus grand: c'est celui de Co-opératrice à l'oeuvre de la Rédemption. N'est-il pas vrai en effet qu'elle n'a reçu tous les autres privilèges qu'afin de pouvoir porter le titre de co-opératrice?¹⁷⁵

The sisters are to share Mary's role as "co-opératrice": "Vous êtes les enfants du Sacré-Coeur de Marie, de ce coeur qui a tant co-opéré à la rédemption du monde. Ce nom seul vous dit quel doit être votre dévouement, avec quel zèle vous devez coopérer à la sanctification des âmes pour glorifier Dieu pendant l'éternité."¹⁷⁶ In their lives, the sisters are to "faire naître spirituellement Jésus dans tous les coeurs"¹⁷⁷ just as Mary brought Him to birth.

We have tried in this chapter to show how Gailhac envisaged the Christian's participation in the Trinitarian life. The Christian, the religious, is to be totally turned toward God, docile to the Spirit whose work is to identify persons with Jesus Christ, to transform them into sons in the Son. One responds by "imitating" Jesus Christ, by consciously, freely and lovingly choosing him as the center of one's life. This centering on Christ necessarily presupposes a de-centering from oneself -- a death to oneself in order to live the life of the Son.

The life of the Son to which the Christian is called is a life for others. As the Christian-religious becomes more and more united with

175. Ecrits, vol. 11, p. 3839. See also vol. 11, pp. 3768, 3896, 4003: VR, pp. 100, 101, 270, 271; unclassified letter of Feb. 9, 1880.

176. Ecrits, vol. 11, p. 3903.

177. Ecrits, vol. 11, p. 4015.

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175. Ecclis., vol. 11, p. 3832. See also vol. 11, pp. 3768, 3826, 4003; VF, no. 100, 101, 270, 271; undated letter of Feb. 9, 1880.

176. Ecclis., vol. 11, p. 3903.

177. Ecclis., vol. 11, p. 4015.

Christ -- a union which Gailhac characterizes by the image of the spouse -- she feels the need to make the Father known and loved by others; that is, she desires to share more fully in Christ's own mission. Reciprocally, her love for others and her understanding of the nature of the redemptive work in which she is called to participate urge her to center her life ever more on the source of all salvation: Jesus Christ.

We would like to conclude with a rather lengthy passage, echoing Saint Paul's own apology for his apostolate, which shows that Gailhac's understanding of the Christian response which we have articulated in this chapter was not a theoretical one. On the contrary, it was the unique motivation of his whole life and all his activities:

Dieu m'a crée pour lui; Il veut que je ne vive que de son amour et pour sa gloire. Dès ma plus tendre jeunesse il m'a rempli de son feu sacré. Mon coeur n'a jamais voulu vivre sans son amour. Ce n'est pas tout. J'ai toujours senti en moi le devoir et le besoin de le faire aimer. Tout jeune il m'a appelé au sacerdoce.... Je n'ai consenti à être prêtre qu'à condition que je ne vivrais que pour l'aimer et le faire aimer.

Depuis mon enfance Dieu a mis en moi un grand amour pour les âmes. C'est là le principe des oeuvres qu'il m'a fait entreprendre, car je n'ai rien entrepris que ce qu'il m'a indiqué vouloir....

Pour le travail, la fatigue, le dévouement aux oeuvres, je ne me suis pas trop épargné; il me semble même que pour les oeuvres du bon Dieu je suis prêt à me sacrifier tout entier et jusqu'à mon dernier soupir.

Mais que fais-je, mes enfants. Pardonnez-moi si je vous parle si longuement de ce que Dieu a fait pour moi. Ce n'est pas pour moi que je parle, car je sens mon rien, mon néant; je sens le peu que je suis plus que je ne saurais vous le dire. C'est pour vous que je parle..... 178

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 faire aimer. Tout jour il m'a appelé au sacrifice...
 Je n'ai consenti à être partie qu'à condition que je
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 Depuis mon enfance Dieu a mis en moi un grand
 amour pour lui-même. C'est là le sacrifice que j'ai
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 Vous le savez, le fait est, le dévouement que
 j'ai eu pour lui dès son plus jeune âge. Il me sentait
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CHAPTER V

LIFE WITHIN THE CONGREGATION

We have previously stated the importance of the institution in preserving the original charism. Without external expression, the spirit of a congregation cannot endure or be entered into by later generations. Gailhac was conscious of the gift given to him by the Spirit and of his responsibility to respond to it. His response took shape in the communication of that gift to those whom God sent to collaborate in His own work. The purpose of this chapter is to underline certain elements of Gailhac's theological vision as we have analyzed it which were so central that they are reflected in the structures, in the "cadre de vie" of the congregation in its early years. We do not propose to study the history of the congregation but merely to underline certain significant aspects in the life of the congregation which highlight the central points of Gailhac's own faith-vision.

A. CENTRALITY OF JESUS CHRIST

First of all, Gailhac's specific reference to the spirit which he wished to animate the congregation reflects the centrality of Christ in his own faith-vision. Jesus Christ, Savior and Model, was to be the sole concern, the only desire of the sisters. Their chief occupation was to be the acquisition of His spirit. Their spirit was to be His spirit. The second chapter of this work has already shown how important Gailhac considered a common spirit to be. This fact is also specifically stated in the first

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constitutions: "Ce qui est de plus important et ce à quoi on doit avoir plus d'égard dans une communauté, est que tous ceux qui la composent aient l'esprit qui lui est propre."¹

1. SPIRIT OF JESUS CHRIST

In the constitutions, Gailhac capsulizes the spirit of the congregation in the word "faith". The spirit of the Institute is stated as "premièrement un esprit de foi qui doit se manifester dans toute leur conduite...." and "secondement...un zèle ardent pour le salut des âmes."² We have already seen -- and will see again -- the emphasis Gailhac placed on zeal. To capture the richness of the term "faith", it is necessary to look once again at Gailhac's writings to the congregation. Faith, for him, is an all-embracing reality which he describes in various ways. In one letter he says: "La vie de foi n'est autre chose que la Foi, l'Espérance et l'Amour agissant dans le détail de la vie."³ The beginning of this phrase where he describes faith in terms of itself is hardly revealing as to his conception of faith. And yet the words "agissant dans le détail de la vie" reveal that he considered faith as a motivation; as a reality which affected every aspect, every moment of one's life. In another letter he says: "La foi est la vraie vie," and goes on to describe the effects of faith: "[La foi] communique le mérite de toutes nos oeuvres.... purifie nos intentions, nous élève au-dessus de la terre, nous

1. Ecrits, vol. 14, pp. 222-223. This sentence -- as indeed several other sections of the original constitutions -- is not Gailhac's own composition. In the 1835 constitutions of the Brothers of the Christian Schools who were situated in Béziers at the time of the foundation of the Religious of the Sacred Heart of Mary we read, word for word, the same sentence. Regardless of its source, the sentence expressed Gailhac's own conviction.

2. Ecrits, vol. 14, p. 223

3. Ecrits, vol. 10, p. 3462

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fait vivre de la vie de Jésus-Christ."⁴

It is also by analogy that he attempts to describe faith: "La foi est à la vie divine ce que les racines sont à l'arbre, ce que le fondement est à un édifice."⁵ What he seems to envisage is a way of seeing all things in God and God in all things.⁶ Faith is being turned toward God and living accordingly. Gailhac always emphasizes the living out of faith, speaking about what he calls "practical faith". In other words, faith is not merely an intellectual adherence to a body of doctrine but a living, motivating conviction of God's presence and action in all things. "La foi spéculative ne donne pas la vie, seule la foi pratique nous unit à Dieu qui est la source de la vie."⁷

Although the constitutions of the Religious of the Sacred Heart of Mary state that the spirit of the congregation is a spirit of faith, in Gailhac's letters we find the spirit of faith specifically referred to only a few times. On the contrary, Gailhac describes the spirit of the congregation in various ways: as zeal, obedience, love, simplicity.

What was the reality that he envisioned in using these different terms? He himself states it: the spirit of Jesus Christ. "L'esprit de l'Institut étant l'esprit de Jésus-Christ, on ne peut posséder l'esprit de Jésus-Christ sans en posséder les vertus."⁸ To a young woman entering the congregation, he writes:

Chère enfant, je vous admets au rang de postulante? Prenez l'esprit de Jésus-Christ; c'est d'une manière particulière

4. Ecrits, vol. 10, p. 3384.

5. Letter of June 26, 1880. Unclassified in archives.

6. See VR, p. 163.

7. Letter of June 26, 1880. Unclassified.

8. Ecrits, vol. 10, p. 3643.

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ingly. Gaillac always emphasizes the living out of faith, speaking about
what he calls "practical faith". In other words, faith is not merely an intel-
lectual adherence to a body of doctrine but a living, motivating conviction
of God's presence and action in all things. "La foi véritable ne consiste pas
la vie, seule la foi produit nous unit à Dieu qui est la source de la vie."⁵

Although the constitutions of the Religious of the Sacred Heart of Mary
state that the spirit of the congregation is a spirit of faith, in Gaillac's letters
we find the spirit of faith specifically referred to only a few times. On the
contrary, Gaillac describes the spirit of the congregation in various ways as
zeal, obedience, love, simplicity.

What was the reality that he envisioned in using these different terms?
He himself states it: the spirit of Jesus Christ. "L'esprit de l'Institut étant
l'esprit de Jésus-Christ, on ne peut posséder l'esprit de Jésus-Christ sans en
posséder les vertus."⁶ To a young woman entering the congregation, he

Chère enfant, je vous admets au rang de postulante? Prenez
l'esprit de Jésus-Christ; c'est d'une manière particulière

4. Œuvre, vol. 10, p. 3384.

5. Letter of June 26, 1880. Unclassified in archives.

6. See VR, p. 163.

7. Letter of June 26, 1880. Unclassified.

8. Œuvre, vol. 10, p. 3643.

l'esprit de notre institut. Or, l'esprit de Jésus-Christ est un esprit d'humilité, de renoncement, de dévouement, de sacrifice."⁹

In 1883 he thanks God for sustaining and prolonging his life so that he can "travailler avec un nouveau zèle à vous affermir dans l'esprit de Notre Seigneur Jésus-Christ qui est le fondement et la vie de l'Institut et de tous ses membres."¹⁰

In 1885 he thanks a confrère for all that the latter has done for the sisters and exhorts him: "Pénétrez-les bien de l'esprit de Notre Seigneur Jésus-Christ qui est l'unique esprit de l'Institut."¹¹

There is in Gailhac's handwriting a copy of "Règles communes des Dames du Sacré-Coeur de Jésus et Marie."¹² These unfinished constitutions were perhaps a first draft of the original constitutions of the Religious of the Sacred Heart of Mary. The object of the institute and its practices as outlined in the "Règles communes" are those that Gailhac did in fact determine for the Religious of the Sacred Heart of Mary. The statement of the spirit of the institute in the "Règles communes" reads as follows, making explicit the relationship between the spirit of faith and the spirit of Jesus Christ:

L'esprit de Jésus-Christ Notre Seigneur est proprement l'esprit de l'institut, esprit, par conséquent, de foi qui doit, en toutes choses, leur faire envisager Dieu et sa gloire. Les soeurs auront un grand soin de jamais rien dire, faire ou penser que pour cette fin.

En second lieu, pour être conformes à leur modèle, elles mettront comme des personnes consacrées à Dieu tous leurs soins de sic s'appliquer à l'humilité, la simplicité, l'éloignement du monde.

9. Ecrits, vol. 13, p. 4688.

10. Ecrits, vol. 11, p. 3800.

11. Ecrits, vol. 11, p. 3906.

12. Ecrits, vol. 3, pp. 623-627.

L'esprit de Notre Institut. Or, l'esprit de Jésus-Christ
est un esprit d'humilité, de renoncement, de dévouement,
de sacrifice.⁹

Il est évident que les auteurs ont voulu dire par là
qu'ils voulaient avec un nouveau zèle et vous offrir dans l'esprit de Notre Seigneur
Jésus-Christ qui est la fondation et la vie de l'Institut et de tous ses membres.¹⁰
En 1883, les frères ont écrit dans l'acte de fondation que l'objet de leur œuvre
est l'œuvre de l'Institut.¹¹

There is in Guille's handwriting a copy of "Règles communes des
Sœurs du Sacré-Cœur de Jésus et Marie."¹² These outlined conditions
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Sacred Heart of Mary. The object of the institute and its practice as out-
lined in the "Règles communes" are those that Guille did in fact describe
for the religious of the Sacred Heart of Mary. The statement of the spirit of
the Institute -- the "Règles communes" -- reads as follows, using exactly the
relationship between the spirit of faith and the spirit of Jesus Christ:

L'esprit de Jésus-Christ Notre Seigneur est vraiment l'esprit
de l'Institut, esprit, par conséquent, de foi, de gloire, de
toutes choses, leur faire envisager Dieu et sa gloire. Les
sœurs ont un grand soin de jamais rien dire, faire ou
penser qui porte atteinte à
En son lieu, pour être conformes à leur vocation, elles
mettent comme des personnes consacrées à Dieu tout leur
soin à s'appliquer à l'humilité, à l'obéissance,
l'ajournement du monde.

9. Écrits, vol. 13, p. 4888.

10. Écrits, vol. 11, p. 3800.

11. Écrits, vol. 11, p. 3806.

12. Écrits, vol. 7, pp. 623-627.

En troisième lieu comme la Règle ne leur prescrit d'autres pénitences que celles que l'Eglise prescrit à tous ses enfants, elles suppléeront aux austérités par un zèle brûlant pour le salut et la sanctification des âmes.¹³

We find here all the elements articulated in the Religious of the Sacred Heart of Mary constitutions as essential to their spirit -- faith, simplicity, humility, detachment and zeal -- but all summarized and subsumed under the term "spirit of Jesus Christ." No doubt this term was considered too broad to serve as a specification of a particular spirit and so was expressed in the original, approved constitutions as a "spirit of faith".

Obedience, humility and zeal, as we have already seen, are the characteristics which best express Jesus' relationship to God and man. The accent on simplicity which Gailhac makes explicit in the constitutions seems to hinge on his understanding that the spirit of the congregation is the spirit of Jesus Christ, that is, the Holy Spirit, the Spirit of Truth.

He identifies the spirit of Jesus Christ with the Holy Spirit. "L'esprit de Jésus-Christ est le Saint-Esprit....l'esprit de la Règle est l'esprit de Jésus-Christ. Donc la religieuse doit être animée par l'Esprit de Jésus-Christ."¹⁴

13. Ecrits, vol. 3, p. 624.

14. Ecrits, vol. 11, p. 3872. It is sometimes difficult to determine in Gailhac's letters whether he is referring to the "spirit of Jesus Christ" in broad terms indicating the quality of life within the congregation or the "Spirit of Jesus Christ" indicating the third Person of the Trinity. The use of capital or small letters is no indication of the meaning since he uses them inconsistently. Also, his letters written after 1873 are written in pencil because his hand trembled so, that it was difficult for him to hold a pen. His writing -- whether in pen or pencil -- is hard to decipher and he sometimes disregards both capital letters and punctuation.

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We find here all the elements articulated in the Religions of the Sacred Heart of Mary constitutions as essential to their spirit -- faith, simplicity, humility, detachment and zeal -- but all summarized and condensed under the term "spirit of Jesus Christ." No doubt this term was considered too broad to serve as a specification of a particular spirit and so was expressed in the original, approved constitutions as a "spirit of faith". Obedience, humility and zeal, as we have already seen, are the characteristics which best express Jesus' relationship to God and man. The accent on simplicity which Gailhac makes explicit in the constitutions seems to hinge on his understanding that the spirit of the congregation is the spirit of Jesus Christ, that is, the Holy Spirit, the Spirit of Truth. He identifies the spirit of Jesus Christ with the Holy Spirit. L'esprit de Jésus-Christ est le Saint-Esprit... L'esprit de la Règle est l'esprit de Jésus-Christ. Donc la religieuse doit être animée par l'Esprit de Jésus-Christ.

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When, at the end of his life and after the disintegration of the congregation of the Priests of the Good Shepherd, Gailhac sought a religious congregation of men who could continue to direct and spiritually animate the Religious of the Sacred Heart of Mary, he turned toward the Society of Jesus. His reasons for doing so are stated in terms of the spirit common to both apostolic groups. He writes in 1887 to Father Michel, provincial of the Society of Jesus in Toulouse, asking that the Religious of the Sacred Heart of Mary be taken under the "protection" of the Society of Jesus: "Je mourrai content en pensant qu'elles sont entre les mains de saints religieux qui perfectionneront l'oeuvre commencée. Autant que je l'ai pu, j'ai tâché de leur inspirer l'esprit de Notre-Seigneur Jésus-Christ qui est l'esprit de votre saint et illustre Institut."¹⁵

2. EMPHASIS ON PRAYER

The central role of the Person of Jesus Christ in Gailhac's spirituality, and the fact that he meant the congregation to be animated by the spirit of Jesus Christ, leads to a great emphasis on prayer, especially affective, contemplative prayer centered on the Person of Christ. The sisters are to read, re-read, study contemplatively the Sacred Scriptures. Christ is to be always before their eyes and in their hearts. After the statement that the spirit of the congregation is a spirit of faith, one edition of the constitutions -- that of 1873 -- adds: "Les Religieuses du Sacré-Coeur de Marie doivent sans cesse étudier et pratiquer les leçons de l'Évangile, les exemples de Notre Seigneur Jésus-Christ, de sa sainte Mère et des saints."¹⁶

The prayer of the sisters was to be made with great simplicity, according to the movements of the Spirit within each one. Prayer was to

15. Ecrits, vol. 14, p. 47. This request was made to the Society of Jesus two years after a similar unsuccessful request to the Holy Ghost Fathers: "P.P. du St. Esprit et du Très Saint Coeur de Marie". See Proc. Ap., vol. XV1, pp. 4585-6.

16. Arch. Hist, 11-A, p. 8.

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open them to union with God through identification with Jesus Christ and was therefore, also to be the source of their apostolate. It is an unfinished letter where Gailhac speaks of prayer which is perhaps most revelatory of his understanding of that reality -- which he easily calls either "méditation" or "oraison". Speaking of meditation, he says:

C'est la prière par excellence, celle que Jésus-Christ est venu nous enseigner et qu'il nous a indiquée par ces paroles: Désormais mes disciples adoreront Dieu en esprit et en vérité. En esprit, c'est-à-dire... dans le Saint Esprit, car dans la méditation c'est l'Esprit qui prie et qui forme dans le coeur des gémissements inénarrables. En vérité, car l'âme des vrais disciples ne se perd pas dans des idées vagues, dans des songes creux ou dans des imaginations fabuleuses, mais dans la contemplation de la vérité, c'est-à-dire de Dieu, notre créateur et de Jésus-Christ son Fils et notre Sauveur, pour s'attacher, s'unir à Dieu par la foi, l'espérance et l'amour.¹⁷

B. ULTIMATE OBJECTIVE: GLORY OF GOD

Gailhac's unified theological vision is revealed in the statement of purpose of the congregation. In his letters, the term most frequently used to express the objective of the congregation is the "glory of God." This term includes the aspects of consecration and mission within the congregation. Personal holiness, Christian service of others, the various works undertaken by the congregation -- all are to be seen in terms of the glory of God. Most often when referring to the end of the institute, Gailhac renders the term "glory of God" explicit by coupling it with another phrase. "Dans tout ce que nous faisons, notre grand but doit être la gloire de Dieu et la

17. Ecrits, vol. 3, p. 741-42

sanctification des âmes."¹⁸ This second term should be seen as explanatory of the glory of God rather than as a second, additional objective. The terms are not two distinct ends but rather a single aim. The glory of God is the salvation of man. Personal perfection or holiness is an indispensable means to the attainment of this single end; it is both the condition and the fruit of true apostolic service.

Therefore, when he joins the term "personal sanctification" to "the glory of God", Gailhac adds: "Mais ce n'est pas assez pour nous de glorifier Dieu par notre sanctification; notre vocation a encore une autre fin qui est la sanctification des âmes. De telle sorte que nous ne pouvons glorifier Dieu que par notre sanctification jointe à celle des âmes qui nous sont confiées."¹⁹ He also recognizes that God has chosen him to help the sisters of the congregation become "propres à travailler à une oeuvre, propres à procurer la gloire de Dieu par la sanctification des âmes."²⁰

In certain letters, Father Gailhac speaks solely of the service of others as the object of the Institute. "Tout le but de notre Institut est de conduire les âmes à l'amour de Dieu."²¹ "Le but suprême du travail des apôtres et du vôtre, c'est de conduire les âmes à la vie éternelle."²²

The zeal with which this one objective is to be undertaken is reflected in the following passage: "...Pour nous, ne cherchons que les âmes, ne veuillons que les âmes, travaillons pour les âmes, fatiguons-nous pour les

18. Ecrits, vol. 12, p. 4321.

19. Ecrits, vol. 12, p. 4548.

20. Ecrits, vol. 11, p. 3840.

21. Ecrits, vol. 11, p. 3718.

22. Ecrits, vol. 10, p. 3331.

and the other two should be seen as explanatory
 of the group of Ω and not as a second, additional objective. The
 latter are not only not explanatory but also not
 the objective of them. The second objective is not explanatory
 even if the statement of this objective is in both the condition and the
 full of the objective.
 Therefore, when we join the two "general objectives" in the
 group of Ω , we have a "general objective" which is explanatory
 and not only explanatory but also not only explanatory. The
 is not only explanatory but also not only explanatory. The
 group of Ω has more explanatory power than the group of Ω .
 It is also important that Ω has a higher level of help for
 the "congregation" than the "congregation" group.
 The group of Ω has a higher level of help for the
 "congregation" than the "congregation" group.
 In certain letters, Father Gifford would refer to the service of
 the object of the letter. "That is the same thing as the
 service of the letter." The letter of the letter is the letter of the letter.
 The word with which this objective is to be understood is reflected in
 the following passage: "The letter of the letter is the letter of the letter."
 The letter of the letter is the letter of the letter.

18. Letter, vol. 13, p. 432.
 19. Letter, vol. 13, p. 434.
 20. Letter, vol. 11, p. 384.
 21. Letter, vol. 11, p. 378.
 22. Letter, vol. 10, p. 312.

âmes, épuisons-nous pour les âmes, sacrifions-nous pour les âmes. Oh, la belle vie que celle qui n'est employée qu'à les gagner à Jésus-Christ."²³

In a letter dated February 18, 1881, Father Gailhac traces the relationship which he sees among the various ends of the institute, ends which are in fact only one entity -- the glory of God:

L'institut dont vous êtes membres a un double but: la sanctification des membres qui le composent et la sanctification des âmes que Dieu confie à chaque maison.

Ces deux fins ont une autre fin qui est la fin suprême: la gloire de Dieu. Ces deux buts premiers se confondent dans le troisième, car il est de l'ordre que tout arrive à Dieu.

Or, les deux premiers buts doivent aller ensemble, un seul ne peut aller; ils ne peuvent se séparer pour être la fin de l'Institut, car les constitutions ne les séparent pas; elles n'en font qu'une même chose laquelle produit la gloire de Dieu.²⁴

This letter was written very shortly after the Sacred Congregation of Bishops and Regulars required that the personal sanctification of the members of the congregation be stated as the principal end of the institute and it seems to be an attempt to insure unity of purpose and vision regarding the institute.²⁵

23. Ecrits, vol. 10, p. 3406.

24. Ecrits, vol. 10, p. 3641.

25. Such interventions of the Sacred Congregation of Bishops and Regulars were not uncommon at this time. For a treatment of this question, see G. Lesage, L'Accession des congrégations à l'état religieux canonique, Ottawa, 1952; J.M.R. Tillard, Devant Dieu et pour le monde, Paris, 1974, especially pp. 84-94. A. Battandier, Guide canonique pour les constitutions des Instituts à vœux simples (6^e édition), Paris, 1923; J. Creusen, "Evolution du droit des religieux de Vatican 1 au code de 1917," NRT, 1929, p. 885; V. La Puma, "Evoluzione del diritto dei religiosi de Pio IX a Pio XI," Acta Congressus Juridici Internationalis an. 1934, vol. 1V, Rome, 1937, pp. 193-204.

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 religiosi da Pio IX a Pio XI," Atto Congresso Iuridici Internazionali
 on 1934, vol. IV, Rome, 1937, pp. 193-204.

This unity of intention and of vision was concretized in the constitutions as a look at the statement of objectives in the original constitutions and at its evolution will reveal. In the first constitutions, written in Gailhac's own hand, we read: "L'institut des Dames du Sacré Coeur de Marie a pour but de s'appliquer à toutes les oeuvres qui pourront contribuer au salut des personnes du sexe."²⁶ Already here the glory of God and personal sanctification are implicit, the salvation of persons being the greatest external glory that one can give to God,²⁷ and personal sanctification being an indispensable means toward the salvation of others.

In the constitutions submitted to Rome for approval in 1870, we find somewhat more specifically: "L'Institut des Religieuses du Sacré-Coeur de Marie a pour but de s'appliquer à toutes les Oeuvres de zèle qui peuvent contribuer à la gloire de Dieu et le salut des âmes."²⁸ In response to an objection by the Sacred Congregation of Bishops and Regulars that the statement of objective was too broad and ought to be more specific²⁹, Gailhac revised the statement as follows: "L'Institut des Religieuses du Sacré Coeur de Marie Vierge Immaculée, a pour but l'Education et l'Instruction des jeunes filles de toutes les classes de la société."³⁰

26. Ecrits, vol. 14, p. 222.

27. See VR, p. 301.

28. Proc. Ap., vol. XVI, pp. 4532-4575.

29. "Expungendum periter, finem Instituti extendi ad omnia opera quae in Dei gloriam et animarum salutem influunt; finis enim Instituti debet esse determinatus." "Animadversiones", Proc. Ap., vol. XVI, p. 4651, n^o. 4.

30. Arch. Hist., vol. 11-A, p. 8.

This unity of intention and of vision was crystallized in the constitution of 1850, in a look at the statement of objectives in the original constitution and at its evolution with regard to the first constitution, written in Gallican form, we read: "L'Institut des Bénédictins du Sacré-Coeur de Jésus-Christ a pour but de s'appliquer à toutes les oeuvres qui pourront contribuer au salut des âmes." "Already from the glory of God and personal sanctification are implicit, the salvation of persons being the greater external glory that one can give to God,"²⁷ and personal sanctification being an indispensable means toward the salvation of others.

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26. *Leite*, vol. 14, p. 222.

27. *Ibid.*, p. 201.

28. *Ibid.*, vol. XVI, pp. 422-423.

29. "Congregationis gratia, Item Institutum extendit ad omnia opera que in Dei gloria et animarum salutem infundunt, nisi enim Institutum debet esse determinatum." "Aloisius," *Proc. Av.*, vol. XVI, p. 468f, p. 8.

30. *Arch. Hist.*, vol. 11-A, p. 8.

Again at the request of Rome, the personal sanctification of the members was stated as the primary aim of the congregation and several other modifications regarding the "secondary aim" were made, so that the constitutions definitively approved in 1899, nine years after Gailhac's death, read: "La fin de la Congrégation des Soeurs du Sacré-Coeur de Marie, Vierge Immaculée, est de procurer la gloire de Dieu, non seulement par la sanctification personnelle de ses membres, mais encore par le salut du prochain."³¹ These changes must be seen in the context of the Church at the turn of the century. This was a period when a strong movement toward centralization prompted the Sacred Congregation to stress uniformity of religious rules so that all constitutions were to conform to certain "model constitutions", the same for all congregations. What is evident in all the revisions of the statement of the objective is that the congregation is founded to participate in the Work of Redemption. This it is which reflects the unity of Gailhac's theological vision. Gailhac had expressed this unity of aim in the very first years of the congregation's existence:

Il faut bien avouer, ce me semble, que les Ordres qui procurent le plus de gloire à Dieu sont plus agréables.

31. Arch. Hist., 11-B², p. 32. These changes were prompted by a second set of "animadversiones" in 1880 (see Proc. Ap., vol. XVI, pp. 4656-4663) and especially by a third set in 1892. The relevant article of the 1892 document reads: "Finis primarius Instituti i.e. propria santificatio per trium votorum simplicium observantiam assequenda, et finis secundarius per media idonea ab Instituto sibi proposita operandus tum per institutionem catholicam, civilem et liberarium honestarum puellarum, tum per scholas et orphanotrophia pauperum ejusdem sexus, distincte praefiniantur; circa quae improbandum videtur pernimas distinctiones, quae ad minus sunt inexacta, spiritum proprii Instituti describere." Arch. Hist., vol. 11-B², p. 29.

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Il faut bien avouer, ce me semble, que les Ordres qui procurent le plus de gloire à Dieu sont plus agiles.

31. Arch. Hist., 11-8², p. 32. These changes were prompted by a second set of "amendations" in 1880 (see Proc. Ag., vol. XVI, pp. 462-463) and especially by a third set in 1892. The relevant article of the 1892 document reads: "Fini primatus Institutii, a propria sanctificatio per tunc votum simplicium observantiam asequenda, et finis secundaria per media idonea ad Institutio sibi propria operanda tum per Institutionem catholicam, civilem et liberalem, tum per scholas et catecheticae programmatum, distincte praestituta; et a quo impendendum videtur primarius distinctio, quae ad minus sum tractat, spiritum proprii Institutii describere." Arch. Hist., vol. 11-8², p. 29.

Mais les Ordres qui unissent si fort à Jésus-Christ que l'Oeuvre de Jésus-Christ devient leur Oeuvre, ne sont-ce pas ceux qui procurent le plus de gloire à Dieu?... Or, l'Ordre dans lequel vous entrez est de ce nombre.³²

C. PARTICIPATION IN WORK OF REDEMPTION

1. FOURTH VOW OF ZEAL

The desire and promise to participate in the Work of Redemption was incorporated into the formal public commitment made by the sisters. They were to make a fourth vow of zeal. It was common among congregations at this time to underscore certain aspects of their life, or to render more precise their specific character by means of a fourth vow. This vow expressed a characteristic trait of the congregation and translated its own proper identity. That Father Gailhac gave zeal -- solemnized by vow -- as a characteristic note to the Religious of the Sacred Heart of Mary is significant. The vow formula in the original ceremonial reads: "...je voue et promets à Dieu Pauvreté, Chasteté, Obéissance et je consacrerai tous les jours de ma vie aux oeuvres de zèle que me prescrira la Sainte Obéissance."³³ The relationship between zeal and obedience is evident in this formula but is even more explicit in the statement of the obligations of the vow of zeal found in the first constitutions:

Par ce voeu les religieuses s'engagent à faire tout ce que les Supérieures leur prescriront comme devant contribuer au salut des âmes. Elles ne refuseront jamais aucun emploi ou parce qu'il ne paraîtrait pas en rapport avec les talents

32. "Gloires et Devoirs de la Vocation Religieuse," September 18, 1853. VR., p. 300-301.

33. Arch. Hist., 11-B¹, p. 16. Formula found in handwritten, unpaginated copy of ceremonial.

Mais les Ordres qui unissent si fort à Jésus-Christ par
l'œuvre de Jésus-Christ devant leur Dieu, ne sont-ils
pas ceux qui procurent le plus de gloire à Dieu? ... Or,
l'Ordre dont le plus saint est de ce nombre.

C. PARTICIPATION IN WORK OF REDEMPTION

I. FOURTH VOW OF ZEAL

The desire and promise to participate in the Work of Redemption was incorporated into the formal public commitment made by the sisters. They were to make a fourth vow of zeal. It was common among congregations at this time to underscore certain aspects of their life, or to render more practice their specific character by means of a fourth vow. This vow expressed a characteristic trait of the congregation and translated its own proper identity. That Father Galliac gave zeal — solemnized by vow — as a characteristic note to the Religions of the Sacred Heart of Mary is significant. The vow formula in the original ceremonial reads: "... je voue et promets à Dieu Pauvreté, Chasteté, Obedissance et je consacrerai tous les jours de ma vie aux œuvres de zèle que me prescrit la Sainte Obedissance." The relationship between zeal and obedience is evident in the formula but is even more explicit in the statement of the obligations of the vow of zeal found in the first constitutions:

Par ce vœu les religieuses s'engagent à faire tout ce que les Supérieures leur prescrivent comme devant contribuer au salut des âmes. Elles ne refuseront jamais aucun emploi ou parce qu'il ne paraît pas en rapport avec les talents

32. "Clois et Devoirs de la Vocation Religieuse," September 18, 1853. VR, p. 300-301.
33. Arch. Hist., 11-81, p. 16. Formula found in handwritten, unpaginated copy of ceremonial.

qu'elles croiraient avoir, ou parce qu'il ne serait pas de leur goût et selon leurs inclinations.

Elles désireront au contraire ce qu'il y aura de plus humble, de plus caché, de moins éclatant aux yeux du monde.

Elles seront toujours disposées à toute espèce de sacrifice et de renoncement pour contribuer au salut des âmes.³⁴

Both zeal and obedience are expressions of participation in the mission of Redemption.

When the Holy See asked in 1873 that the fourth vow of zeal be suppressed because "in modern pious institutes only the three customary simple vows of poverty, obedience and chastity are allowed,"³⁵ Gailhac made the relationship between obedience and zeal explicit in the vow formula: "... je voue et promets à Dieu Pauvreté, Chasteté et Obéissance par laquelle je m'engage à embrasser toutes les oeuvres de zèle qu'elle me prescrira et dans toute nation."³⁶

After the suppression of the fourth vow, Gailhac continues to consider zeal the specific mark of the congregation. He writes: "Quoique la vertu de zèle soit inhérente à la vie religieuse, cependant je ne connais pas d'Institut qui la fasse entrer dans le voeu d'obéissance, ainsi que vous le faites pour imiter plus particulièrement Jésus-Christ."³⁷ And again he writes: "Vos voeux sont ceux de Pauvreté, Chasteté et d'Obéissance, renfermant comme caractère distinctif de votre Institut, le zèle et le dévouement pour les oeuvres auxquelles vous êtes appliquées."³⁸

34. Ecrits, vol. 14, p. 235.

35. "Expungendum quartum votum incumbendi operibus zeli christiani, quum id contineatur in voto obedientiae et in modernis piis Institutis non admittuntur nisi tria consueta simplicia vota paupertatis, obedientiae et castitatis." "Animadversiones," 1873, n^o 14. Proc. Ap., vol. XVI, p. 4653.

36. Arch. Hist., 11-A, p. 8.

37. VR, p. 140

quelles croient avoir, au point qu'il ne sentit pas
de leur goût et selon leur inclination...
Elles étaient au contraire ce qu'il y avait de plus
humble, de plus caché, de moins éclatant aux yeux
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Elles seront toujours disposées à toute espèce de
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Both zeal and obedience are expressions of participation in the mission or
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ont ceux de pauvreté, Chasteté et d'Obédissance, tellement comme caractère
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M. Échaz, vol. 14, p. 232.

35. "Expurgandum quartum votum incumbendi operibus zeli christiani, quum
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castitatis." "Animadversiones," 1873, no. 14. Proc. Ap., vol. XVI, p. 4653.

36. Arch. Hist., 11-A, p. 8.

He even continues to consider zeal as a vow. In a letter of 1880, he questions the sisters on their observance of their vows and then strongly underlines zeal:

Vous avez fait voeu de pauvreté. Etes-vous réellement pauvre d'esprit, de coeur?.... Vous avez voué la chasteté. L'estimez-vous comme votre plus précieux trésor?.... Vous avez fait voeu d'obéissance. Comment la pratiquez-vous?.... Vous avez fait voeu de zèle. Comment l'exercez-vous?³⁹

Still in the context of zeal, he goes on:

Que faites-vous pour imiter Jésus-Christ, à devenir un autre lui-même, à vivre de sa vie? Devenez-vous tous les jours plus généreuse pour marcher dans cette voie? N'oubliez pas que sans cela vous ne pouvez accomplir ce voeu qui est la fin principale de votre vocation. Non, une religieuse qui ne sera pas parfaite ne pourra être propre aux oeuvres de zèle.... Il faut être un autre Jésus-Christ pour faire naître, grandir Jésus-Christ dans les âmes.⁴⁰

The totality and the centrality of the vow of zeal in the lives of the sisters is underlined in the following passage: "Dans la Règle sont contenus les voeux, ces liens divins qui embrassent tout votre être.... Le quatrième... renferme tous les autres, car celui-ci est tout amour."⁴¹

Well after the suppression of the vow of zeal, Gailhac writes to a superior regarding one of the sisters who apparently has not manifested enthusiasm about her work: "Je sais que si elle comprenait bien son voeu de zèle, elle serait heureuse de se consumer, s'user."⁴² As late as 1883 he

39. Letter of June 26, 1880. Unclassified in archives.

40. Ibid.

41. Ecrits, vol. 10, p. 3401.

42. Ecrits, vol. 13, p. 4755.

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39. Letter of June 20, 1880. Unclassified in archives.

40. Ibid.

41. Ecrits, vol. 10, p. 3401.

42. Ecrits, vol. 13, p. 4252.

mentions zeal as a means of fully responding to the obligations of one's commitment: "Vous appliquer à pratiquer la pauvreté, la chasteté, l'obéissance et avoir un zèle ardent pour travailler à toutes les oeuvres auxquelles est consacré l'Institut du Sacré-Coeur de Marie."⁴³

2. THE WORKS

The fact that Gailhac saw all the works of the congregation as an expression of the one Work of Redemption resulted in a certain quality given to these works. We might enumerate these qualities as solidity, flexibility and universality.

By solidity, we mean that Gailhac saw the seriousness of the works which the congregation undertook. It was not just any group of people, of workers, who were needed for the work of Redemption through certain works, but it was important that those persons be holy, be other Christ's. He tried to assure solid foundations of holiness in each of his works. "Pour affermir un institut, il ne suffit pas de multiplier les fondations; il faut un fondement solide. Il n'est pas d'autre fondement que la vraie sainteté."⁴⁴

He also sees the unity of the community as necessary for the solidity of the works. If there is no true charity among the sisters, if they are not truly united through their common conformity to Jesus Christ, the works of the congregation cannot subsist. Gailhac writes: "J'insiste sur ce point, car il est si essentiel que, de lui, dépend la réussite de l'Oeuvre dont la communauté est chargée par la Providence."⁴⁵

43. Ecrits, vol. 13, p. 4755.

44. Ecrits, vol. 11, p. 3721.

45. Ecrits, vol. 12, p. 4486.

mentions each as a means of fully responding to the obligation of one's
 commitment: "Vous apprenez à produire la pauvreté, la chasteté, l'obéissance
 et avoir un zèle ardent pour travailler à toutes les œuvres auxquelles est
 consacré l'Institut du Sacré-Coeur de Marie."⁴³

2. THE WORKS

The fact that Gailhoc saw all the works of the congregation as an
 expression of the one Work of Redemption resulted in a certain quality given
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 and universality.

By solidity, we mean that Gailhoc saw the endurance of the works
 which the congregation undertook. It was not just any group of people, or
 workers, who were needed for the work of redemption through certain works,
 but it was important that those persons be holy, be other Christ's. He tried
 to assure solid foundations of holiness in each of his works. "Pour affermir un
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 solide. Il n'est pas d'autre fondement que la vocation sainte."⁴⁴

He also sees the unity of the community as necessary for the solidity
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 communauté est chargée par la Providence."⁴⁵

43. *Œuvres*, vol. 12, p. 4725.

44. *Œuvres*, vol. 11, p. 3721.

45. *Œuvres*, vol. 12, p. 4486.

He also saw a minimum of human resources as necessary to assure the solidity of the congregation's works. Only seven years after the establishment of the first branch house, the congregation had five communities outside France -- these in three different countries. Gailhac fears that the rapid expansion might jeopardize the solidity of the works undertaken. He writes to a superior: "Nous avons trop entrepris à la fois; nous ne pouvons qu'être très gênés; la maison mère est la plus gênée de toutes."⁴⁶ A realistic evaluation of the resources at hand in terms of the needs to be met characterized all Gailhac's undertakings.

Because Gailhac saw all works as an expression of the one Work, there is a certain flexibility in the works of the congregation. In spite of his conviction of the value of the works he had established, he did not hold to them blindly but was always sensitive to the events of his time, to the needs around him and to the inspirations of the Spirit. We have seen the transformation of the refuge, a work which was very dear to him. In 1849 when the congregation was founded, possibilities for the education of young girls of the middle and upper classes were sadly lacking and this was a need which he realized that the primitive community of the Religious of the Sacred Heart of Mary was qualified to meet. And so the boarding school was begun, having as its purpose not only to meet the needs of Christian education for young girls in a France still suffering the after-effects of the revolution, but to provide as well financial resources for the maintenance of the works for the poor. Having a clear vision of the objective of all his works -- participation in the redemptive mission of Christ -- he was able to adapt himself to the needs of society in terms of the resources of the congregation.

46. Ecrits, vol. 12, p. 4486.

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 the ability of the congregation's work. Only seven years after the
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 outside Bremen — there in three different countries. Götting had the first
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 writer to a question. "Thus were the church to fall into the hands
 of the state to be used as a tool for the state's interests." A man
 did not evaluate the resources of the church in terms of the need to be met
 characterized all Götting's understanding.

Because Götting was an expression of the new spirit,
 there is a certain flexibility in the work of the congregation. In spite of his
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 in the redemptive mission of Christ — he was able to adapt himself to the
 needs of society in terms of the resources of the congregation.

Finally, his works are characterized by what we might call "universality". By this we mean that he was sensitive to the needs of the populations where the congregation was implanted. The sisters were sent to all classes of society and were to meet the needs of all as far as this was possible to a particular community. We find, therefore, a variety of works in each place where the sisters are located: boarding schools, orphanages, day schools, free schools. In 1877, he writes to the sisters who have just arrived in America: "que toutes les enfants viennent à l'école.... Je tiendrais beaucoup à ce que vous eussiez un catéchisme auquel assisteraient toutes les grandes filles et même les mères de famille....Profitez de toutes les occasions pour gagner l'estime des habitants et vous les attacher."⁴⁷ He sees new opportunities to meet specific needs as a call to participate in the work of making God known and loved. He writes to a sister: "Vous serez chargée de visiter les malades; c'est une nouvelle bénédiction pour la communauté, un nouveau moyen de faire connaître et aimer Notre Seigneur Jésus Christ."⁴⁸

D. REDEMPTION: QUALITY OF RELATIONSHIPS

Gailhac envisaged the work of redemption as the establishment of relationships: a relationship of filial love toward the Father, of fraternal love for all men.

His faith-vision is reflected, therefore, in the quality of relationships which he tried to promote within the congregation. Again and again he urges great simplicity among the sisters -- a simplicity which is based on truth. There was to be no pretension, no sophistication, no ruse, no deceit in their relationships with one another -- and indeed in their relationship

47. Ecrits, vol. 10, p. 3369.

48. Ecrits, vol. 11, p. 4065.

Finally, his words are characterized by what we might call "mission-
 reality." By this we mean that he was sensitive to the needs of the congregation
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 "que toutes les enfants viennent à l'école... La situation beaucoup à ce
 que vous auriez un certain nombre d'assistants toutes les grandes filles
 et même les mères de famille... Profitez de toutes les occasions pour donner
 l'école des habitants et vous les attirer."⁴⁷ The next year confounding
 to meet specific needs as a call to participate in the work of making God
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 villages; c'est une nouvelle bénédiction pour la communauté, un moyen
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D. REDEMPTION: QUALITY OF RELATIONSHIPS

Galileo emphasizes the work of redemption in the establishment of
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47. Letters, vol. 10, p. 3369.

48. Letters, vol. 11, p. 4665.

with God Himself. The authenticity and openness which he desired among the sisters reflected his own personal intransigence as far as anything deceitful was concerned. He writes a strong letter to the sisters in Lisburn after his first visit there:

C'est bien malheureux que je ne puisse être compris de mes filles. Je croyais parler un langage assez intelligible, même pour des enfants. Jamais encore personne ne m'avait accusé de cacher mes pensées dans des énigmes ou dans des termes barbares. Jamais encore on ne m'avait dit que mon esprit, mon intention fussent des mystères. On m'a toujours dit que, soit dans l'intimité, soit en public, j'étais clair comme le jour. Et maintenant mes filles disent qu'elles ne comprennent plus ni mes pensées, ni mes paroles; il est cependant vrai que je parle et j'écris très clair, quoique je peigne très mal.⁴⁹

In the sister's correspondance with him, he exacts the same honesty and candor. He praises such candor when he meets it:

Je vous félicite de la simplicité et naïveté avec lesquelles vous parlez à votre père. Dieu vous bénira si toute votre vie vous vivez dans cet esprit, qui est spécialement l'esprit de votre vocation.⁵⁰

49. *Ecrits*, vol. 12, p. 4168. Apparently some of the sisters claimed not to understand Gailhac when he spoke, referring surely to his message rather than the French language since the sisters in Lisburn had just come from France themselves the year before. Gailhac, having "quitté l'Irlande le coeur bien gros" because of this lack of understanding, tries to seek its cause: "serait-ce parce qu'elles auraient horreur de tout ce qui les contrarie? Je le crains. Serait-ce encore parce que pour suivre la ligne tracée et les avis donnés, il faudrait faire le sacrifice de ses pensées, de ses inclinations, de son caractère? Je le crois."

What Gailhac has presented to the sisters, however, is none other than the gospel message. And so he asks with a note of anguish: "Alors, comment établir une communauté dans l'esprit du Bon Dieu? Comment vivre d'une vie de communauté?... Comment faire quelque chose qui ait une existence sérieuse et que Dieu bénisse pour les siècles? Il n'y a qu'un seul fondement qui dure toujours: Jésus-Christ et sa Parole...." pp. 4168-4169. This passage reminds us of Jesus' own question: "Do you also wish to go away?" (Jn. 6:67)

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The reason he demands such openness is given in another letter:

"Il faut que vous me montriez votre âme comme la mienne se révèle à votre âme. Nous ne devons faire qu'un en Dieu, puisque nous ne faisons qu'un dans son oeuvre."⁵¹ Without sincerity and honesty among the sisters, true community is not possible. An atmosphere of confidence and trust, essential to community, cannot be established without these qualities. Gailhac sees openness as the sign of a good conscience and as an indication that one is "turned toward God."⁵²

The honesty and simplicity which he wished to see among the sisters was to spring from a sincere respect and love. He writes to one of the superiors whose assistant has apparently taken on airs:

L'esprit de notre Institut n'est nullement que les dames regardent les soeurs comme des servantes, mais comme leurs soeurs et qu'on les traite avec honnêteté, douceur et charité. Les supérieures ou celles qui participent à la supériorité ne doivent pas agir comme des dames du monde, mais bien comme les servantes de Dieu. Jésus-Christ, Fils de Dieu, Dieu avec son Père, a dit: Je ne suis pas venu pour être servi mais pour servir moi-même.⁵³

This simplicity, respect and love was to rule the sisters' relationships among themselves and with their superiors. Gailhac characterizes it as "l'esprit de famille" which, he says, "fait le bonheur de la communauté et ...édifie et enchante toutes les personnes qui en sont témoins."⁵⁴ He describes the spirit which is contrary to the "esprit de famille": "L'esprit contraire établit des partialités, fausse l'esprit et le coeur des religieuses,

51. Ecrits, vol. 10, p. 3461.

52. "Considérations pratiques ajoutées...en l'année 1864," Arch. Hist., 11 - B, p. 10.

53. Ecrits, vol. 10, p. 3590.

54. Ecrits, vol. 12, p.4174.

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51. Ecrits, vol. 10, p. 346f.

52. "Considérations pratiques ajoutées...en l'année 1864," Arch. Hist., 11 - B, p. 10.

53. Ecrits, vol. 10, p. 3590.

les rend rusées, fourbes, hypocrites, jette parmi elles un malaise qui nuit beaucoup à leur piété et mène à leur désunion."⁵⁵

All that is rigid, harsh, cold or violent should be unknown within the community. The rule he gives to superiors is "aimez vos filles; qu'elles le sachent, qu'elles le voient, qu'elles le sentent,"⁵⁶ and again and again he insists on gentleness in relationships. This he does from his own experience:

Je puis vous parler avec expérience. Le peu de bien que j'ai fait dans 60 ans de ministère, si j'ai fait un peu de bien, si j'ai gagné des coeurs à Dieu, ça a été par la douceur, la bonté, la patience et une continuelle persévérance sans jamais me décourager malgré les obstacles et les difficultés. Rien n'est puissant comme la douceur lorsqu'elle a son principe dans l'amour de Dieu.⁵⁷

All of the qualities we have mentioned as important in the sisters' relationship with one another are seen in the light of unity -- unity which is the great objective of Jesus' mission. In 1864 Gailhac adds to the constitutions eleven practical considerations having to do with the union of the religious. After stating that "toutes les soeurs du Sacré-Coeur de Marie, Vierge Immaculée, ne doivent faire qu'un coeur et qu'une âme,"⁵⁸ Gailhac goes on to show how "l'union des coeurs est le grand but que Jésus s'est proposé dans sa mission." He refers to the Eucharist as a means to this end and sees the final reward of the disciples of Jesus as follows: "Tous ensemble au ciel, en Lui, avec Lui et par Lui, ils ne feront qu'un dans la gloire de sa divinité."

We see then that in the institution itself, in the documents which expressed and regulated the life of the congregation, Gailhac's faith-vision

55. Ibid.

56. Ecrits, vol. 11, p. 4068.

57. Ecrits, vol. 11, p. 3983.

58. Arch. Hist., 11-B¹, p. 10.

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28. Arch. Hist., 11-B¹, p. 10.
 27. Écrits, vol. 11, p. 3983.
 26. Écrits, vol. 11, p. 4068.
 25. ibid.

was well embodied. All was to be centered on Jesus Christ. Christ's spirit was to be that of the congregation and like Him the religious were to give themselves unceasingly and untiringly for the salvation of all men. Rooted in Jesus Christ and one with Him, the religious could give themselves totally to the works of the congregation with the compassion and the zeal of Christ Himself. Their work was to make the Father known and loved.

This participation in the mission of Christ -- in His own love for the Father and for mankind -- was so central to the life of the congregation that it was to be rendered solemn and public by a vow of zeal. There was no doubt or hesitation in Gailhac's mind that the congregation was to be fully apostolic. The various works of service to the Church were to be determined according to the needs of others and the resources of the community, and the sisters were to be totally dedicated to them.

Finally, if Gailhac insisted on a certain quality of relationships among the sisters, it is because he understood unity as the great goal of the Work of Jesus Christ, and therefore of all his own works as well. The Work of God is to be done by a group who are united in the same spirit -- the Spirit of Jesus Christ Himself. Such unity demanded relationships based on simplicity, sincerity, respect, care and love. These qualities were to be evident in the sisters' dealings with one another; they were to be the solid foundations on which the community rested. In giving to the community the "spirit of Jesus Christ," in explicitly stressing zeal, in urging unity among the sisters, Gailhac was merely drawing out the implications of his own fundamental vision -- that the essence and goal of the Christian-religious life is identification with Jesus Christ, that only a group identified with Jesus Christ can continue His mission, and that it is through union with Jesus Christ that all creation is eventually led to the consummation of unity.

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CHAPTER VI

EVALUATION: IN THE LIGHT OF GOSPEL JOHN—1921

A. SUMMARY

We have proceeded in the preceding chapters with an attempt to be the essential lines of Christ's relationship. For the purpose of critical evaluation, we must review the main lines of that relationship briefly. It is the category of relationship which best expresses the essence of that vision of relationship we have seen from the words of John: the relationship within the Trinity, namely the relationship of the Christ to the Father and the Spirit.

EVALUATION

Central to our study is the Person of the Immanent Word, Jesus Christ. The Father communicates Himself to His Word and the Word is really united to the Father, their actual relationship being the Spirit who is the love between Father and Son. While Christ's claim of God is historically, christologically, it never ceased to be historically, from Gethsemane Christ always as the divine Son, that is, in His relationship as the Father in the Spirit.

The Father sends His only-begotten Son to reveal Himself and to reveal His love for man. By His death He has made a final atonement for the sake of our salvation, Christ gives Himself freely, as man in a relationship of love and self-gift of self-surrender. The unity of the relationship of Christ to the Father and to man is in the very nature of His incarnation and of every activity of the Word incarnate. Because of this unity, Christ is at the same time God in the deepest possible sense and man. His mission is

PART TWO

EVALUATION

CHAPTER VI

EVALUATION: IN THE LIGHT OF GAILHAC'S OWN TIMES

A. SUMMARY

We have expressed in the preceding chapters what we consider to be the essential lines of Gailhac's theological vision. For the purposes of critical evaluation, we might resume the main lines of this vision more succinctly. It is the category of relationship which best captures the main axes of that vision, a vision which we have seen from two points of view: the relationship within the Trinity itself; the relationship of the Christian to the Trinitarian life.

Central to both optics is the Person of the Incarnate Word, Jesus Christ. The Father communicates Himself to His divine Son and the Son is totally turned toward the Father, their mutual relationship being the Spirit who is the love between Father and Son. While Gailhac's vision of God is essentially christological, it never ceases to be trinitarian, since Gailhac sees Christ always as the divine Son, that is, in His relationship to the Father in the Spirit.

The Father sends His only-begotten Son to redeem mankind and to reveal His love for men. By hypostatically assuming a human nature for the sake of our salvation, Christ gives Himself totally to men in a relationship of love and zeal (gift of self; self-emptying). The unity of the relationship of Christ to the Father and to men is at the very root of our salvation and of every activity of the Word Incarnate. Because of this unity, Christ is at the same time and in the deepest possible sense our Model. His mission as

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Savior is fulfilled and continued in His loving adoration of the Father and in His loving zeal for men, which are inseparable and indeed in perfect compenetration two aspects of the one reality which is the life of God made man.

The unity of these two aspects, exemplified in the Person of Jesus Christ, is characteristic of Gailhac's faith-vision. No doubt it is because of his own interior knowledge of Christ that he grasps the fundamental unity of the love of Jesus for the Father and for mankind. The apostolic élan of Gailhac's own life has its source in this unified vision which gives unity to his life and doctrine.

The response of the Christian to the life of the Trinity bestowed in baptism is one of imitation of Christ, of incorporation into Him. The fundamental attitudes of the Savior -- being "turned toward" the Father and totally given to others -- are to be the deepest attitudes of the Christian as well. Living in docility to the Spirit, the Christian-religious becomes more and more like Jesus Christ, contemplation of the Lord playing an essential role in this identification. Likeness to the Lord equally implies a renunciation, a de-centering from oneself, and so we find that prayer and renunciation hold prominent places in Gailhac's faith-vision.

We recognize in this résumé of Gailhac's theological vision the most solid doctrine of the Church. As a verification of our conclusions regarding his vision, we will refer to three studies of Gailhac's spirit or spirituality previously made. We will then try to place this vision as we have extracted it here in the context of the spiritual theology of his own time, attempting to discern influences he may have undergone and affinities with the trends of the nineteenth century which may be evident in Gailhac's faith-vision.

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B. OTHER STUDIES OF GAILHAC'S SPIRITUALITY.

The earliest study of Gailhac's "spirit" is that of Father V. Maynard, a contemporary of Gailhac.¹ As sources for his study, Maynard has limited himself to those we also have used in this present work, that is, to Gailhac's treatises and letters to the Religious of the Sacred Heart of Mary. Maynard certainly had available to him other sermons and writings of his colleague, and yet he understood that it was primarily to the congregation of religious that Gailhac had communicated his own spirit; he claims that in these writings "il s'est révélé tout entier."² It is therefore to these letters and treatises addressed to the congregation that Maynard turns. To these writings, Maynard adds biographical details and personal reflexions from his own experience.

In his chapter on "L'Esprit du Révérend Père,"³ he especially puts forward Gailhac's ideas and embodiment of certain virtues, virtues which Maynard no doubt felt were characteristic of Gailhac's spirit. In the first place, Maynard speaks of the theological virtues: faith and the life of faith; hope and confidence; love of God and neighbor. We find the elucidation of the topics alone enlightening. Immediately after "faith", Maynard sees a need to speak of the "life of faith", thus accentuating the fact that Gailhac's faith was not abstract but was eminently "practical", lived. Gailhac's faith in the goodness and mercy of God threw light on all events and persons who were part of his life. "Rien n'arrive sans la volonté expresse

1. See Introduction, p. 5.

2. Proc. Hist., p. 275.

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de Dieu. Que cette vérité répand de lumière sur tous les événements, grands et petits qui arrivent, et sur la manière dont on doit les accueillir."⁴ To this reference to Gailhac's writings, Maynard adds his own testimony that the phrase "Seigneur, vous le voulez, moi aussi" was often on Gailhac's lips.⁵

Maynard qualifies Gailhac's hope as confidence -- a confidence manifested especially in the life of the founder, although found in his letters to the sisters as well. The confidence Maynard speaks of is deeply rooted in Gailhac's conviction of God's goodness. God is not to be feared as a judge but loved and trusted as a Father. In referring to the founder's love, Maynard stresses the unity of that love which he contemplated in Jesus Christ -- love for God and love for neighbor.

In speaking of Gailhac's faith and love, Maynard underlines the relationship of these realities to imitation of Jesus Christ. He writes that it is especially in welcoming events which were difficult and humiliating that Gailhac was impelled by a desire to imitate Jesus Christ.⁶ Maynard likewise cites Gailhac freely saying: "Vivre de la foi, selon S. Paul, c'est vivre de Jésus-Christ, c'est Jésus-Christ vivant, pensant, parlant, agissant dans la créature qui devient un autre Jésus-Christ."⁷ Referring to Gailhac's love of God, Maynard writes: "Cet amour de Dieu, le R. P. Gailhac le fait consister dans l'amour de Jésus-Christ et son imitation."⁸

4. VR, p. 160 as cited in Proc. Hist., p. 235.

5. Proc. Hist., pp. 237-8.

6. Ibid., p. 238.

7. Ibid., p. 239.

8. Ibid., p. 249.

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 8. ibid., p. 240.

Maynard underlines several characteristics of Gailhac's love for man: his completely unselfish and zealous devotion to others; unity as the objective and result of love of neighbor. In speaking of the unity which was begun by Jesus Christ on earth and which will be consummated in heaven, Maynard says that all Christians are called to enter into this unity -- unity which is synonymous with love, with identification with Jesus Christ.

Having spoken of the three theological virtues as axes of Gailhac's spirit, Maynard then mentions the founder's piety -- especially his humility and his zeal. Several traits are underlined in this exposé: the importance of prayer in the spirituality Gailhac communicated to the congregation -- not only of a contemplative prayer but of a "prayer in action", that is, of a life lived in conformity with the gospel.⁹ In speaking of his devotion to the Sacred Hearts, it is especially on the life of Gailhac that Maynard draws, referring to the fact that during the period when the religious risked being expelled from France, Gailhac placed an image on all the doors of the Good Shepherd to ask for the protection of the Sacred Heart. It is especially Gailhac's placing the Institute under the protection of Mary which, in Maynard's opinion, demonstrates Gailhac's devotion to the Heart of Mary.¹⁰ He claims that Gailhac's devotion to the Heart of Jesus was inseparable from that to the Heart of Mary. How can one think of the mother without remembering her Son? How love the Son without loving His mother?¹¹

9. Cf. Proc. Hist., p. 257 and VR, p. 42.

10. If, as we have conjectured in another chapter, Gailhac originally intended to give the name Religious of the Sacred Hearts of Jesus and Mary to the congregation, this title which was never made official would underline rather the intimate relationship between the Hearts of Jesus and Mary which is so evident in Gailhac's writings. Maynard himself underlines this relationship.

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11. Proc. Hist., p. 265.

The humility and zeal characteristic of Gailhac are both situated by Maynard in the context of imitation of Jesus Christ. He begins his section on humility with the following paragraph:

Le P. Gailhac voulant faire reposer sa communauté sur un fondement solide... l'établit sur Jésus Christ et sa parole. Afin de porter ses filles à l'imitation de Jésus-Christ, il avait pris Jésus-Christ pour modèle et s'efforçait de l'imiter en tout. Etant leur supérieur, il voulait pouvoir dire à ses enfants, comme S. Paul à ses disciples; "Soyez mes imitateurs, comme je le suis de Jésus-Christ."¹²

The section on zeal also places that virtue in the perspective of imitation of Christ who offered Himself for the redemption of the world. Maynard calls zeal the dominant virtue of Father Gailhac.¹³

We see then, that while Maynard does not mention imitation of Jesus as an axis of Gailhac's faith-vision, he implies it throughout what he says. Maynard's approach to Gailhac's spirit through the three theological virtues is a classic one, especially in the nineteenth century.¹⁴ It is also one which the Church herself has followed in the investigation of Gailhac's virtue in view of the apostolic process of beatification.

Instead of approaching through the virtues Gailhac practised, we have chosen to order his vision around the axis of imitation of Christ which seems to summarize not only Gailhac's vision of the trinitarian life, but the Christian response to that life as well. While our manner of ordering Gailhac's theological vision differs from Maynard's, our hypothesis is in basic agreement with Maynard's since the latter not only implies but renders

12. Ibid., p. 268.

13. Ibid., p. 273.

14. In his chapter "Portrait du Père Gailhac" (cf. pp. 205-231), F. Leray follows Maynard's approach. Except that he treats Gailhac's zeal in conjunction with his love of neighbor, even the order of the virtues discussed is identical.

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If we were to approach through the virtues Gailhac practised, we would concur with Maynard's summary and would add to it directness, honesty. This honesty, this "droiture" springs from the oneness of vision and purpose so evident in Gailhac, as well as from his devotion to the Holy Spirit, the Spirit of Truth.

In 1948, for the centenary of the founding of the congregation, a study on Father Gailhac was done by G. Guizard, S.J.¹⁵ In addition to Gailhac's own writings, Guizard had at his disposal the various biographies of Gailhac (Maynard, Couderc, Leray) as well as the Positio super introductionem causae which includes the testimony of twelve eye-witnesses and nine witnesses "de auditu". He referred as well to the Processus rogatoriali romanis from which he cites an additional four testimonies. Guizard has not limited his sources to those letters and treatises addressed to the congregation, and this fact is reflected in his study as we shall see.

Guizard divides his study of Gailhac's spirituality into three main parts: a) sources¹⁶; b) guiding principles; c) main insights flowing from these principles. He admits that sections b) and c) easily overlap and are difficult to distinguish from one another because of the unity of Gailhac's vision. As guiding principles, Guizard mentions 1) the glory of God; 2) the glory of God through love; 3) the mystical body; and as insights flowing from these principles: 1) renunciation; 2) prayer; 3) devotions (to the Holy Spirit, the Sacred Heart, Mary, and the Angels).

15. Cf. Proc. Ap., vols. xx and xxi, pp. 5967-6131.

16. We shall return to Gailhac's "sources" later in this chapter.

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Guizard divides his study of Gailhac's spirituality into three main sections: a) the guiding principles; b) insights flowing from these principles; c) the mystical body. He admits that sections b) and c) easily overlap and are difficult to distinguish from one another because of the unity of Gailhac's vision.

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and purpose so evident in Gailhac, as well as from his devotion to the Holy honesty. This honesty, this "droiture" springs from the oneness of vision would concur with Maynard's summary and would add to it directly, if we were to approach through the virtues Gailhac practised, we explicit the relationship of the vision he presents with imitation of Christ.

15. Cf. Proc. Ap., vols. xx and xxi, pp. 5967-6131.
 16. We shall return to Gailhac's "sources" later in this chapter.

While we find Guizard's treatment of the sources both scientific and exact, we feel that his statement of guiding principles is somewhat inexact. It is true that the glory of God was the constant concern of Gailhac -- from his seminary days until his death, as Guizard well points out. And yet such a formulation seems too general to us to capture the very marked christological thrust of Gailhac's spirituality, as we shall see shortly. Guizard recognizes that for Gailhac the glory of God is none other than imitation of Jesus Christ. He writes that the glory of God is "tout homme s'appliquant à être un autre Jésus-Christ."¹⁷ The glory of God is that man be identified with the Son and live with the Son's own life. Even in his second main principle, which in reality is a commentary on the first, Guizard writes: "Par amour pour Dieu, façonner Jésus-Christ en soi; par amour pour Dieu, travailler à le façonner dans les autres, telles sont bien les pensées maîtresses qui animent la spiritualité de notre personnage."¹⁸

In his treatment of the "glory of God through love", Guizard heavily stresses unity -- cosmic unity -- as a theme in Gailhac's spirituality. The theme of unity is undoubtedly present in Gailhac's writing and he very definitely sees unity -- or recapitulation of all things in Christ -- as the "point of arrival" of the Christian life.¹⁹ Gailhac's familiarity with the Pauline epistles and the Fathers of the Church would indicate that the idea of "cosmic unity" was not foreign to him. We have seen that consummation in unity is the fullness of the "work of God." And yet it seems to us that Gailhac's vision of the universe, of creation, is static rather than dynamic.

17. Proc. Ap., vol. xxi, p. 6001

18. Ibid., p. 6002.

19. We have mentioned this theme in chapter IV, p. 151.

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¹⁷ *Proc. Ag.*, vol. xxi, p. 600f.

¹⁸ *Ibid.*, p. 602.

¹⁹ We have mentioned this theme in chapter IV, p. 121.

While he sees the life of the individual Christian as dynamic, as moving gradually toward total union with Christ, and while he sees unity as the final goal of all creation, it would be difficult to find an evolutionary notion of creation in Gailhac's work. He sees the Work of God within the world as dynamic rather than the world itself. If by "cosmic unity" Guizard means that unity of all creation which will be achieved when "all things are subjected to Christ" (cf. 1 Cor. 15:28), we would agree that this is a theme in Gailhac's theological vision, keeping in mind however that a view of the cosmos in evolution is absent from Gailhac's vision.

We would note as well that the most striking statements on the unity of all mankind to be achieved in the eschatological era are found outside the writings which Gailhac has addressed to the congregation.²⁰ When speaking of unity to the congregation, he envisages especially union among the sisters, existing in the here and now. Certainly this unity will be consummated in the world to come -- just as identification with Christ which is the basis of this unity, existing now, will be completed when the final "day of the Lord" has dawned. The characteristic of unity pointed out by Guizard and implied by Maynard stems from Gailhac's deep understanding that union with God is the goal of the Christian life. In the measure that the Christian becomes one with Christ, he becomes one with his brothers, in Christ. The Body of Christ is built up by the Christian's personal identification with Jesus, so that at the end of time all will be one in Him. For Gailhac, very influenced by Pauline theology in this domain, unity in this life and the consummation of unity at the end of time are corollaries of his understanding of the Christian's call to union with Christ.

20. see, for example, Ecrits, vol. 8, p. 2293 ff.

As a final "general principle", Guizard mentions the mystical body of Christ. It is true that references to the mystical body are not lacking in Gailhac's writings and that this was perhaps his most fundamental image of the Church. It is likewise undeniable that Gailhac's love of the Church and his sensus ecclesiae are evident in both his life and writings, to such an extent that this aspect was specially singled out by the bishop of Montpellier during the apostolic process of beatification.²¹

We would understand the term "general principle", however, as indicating a central perception of revelation from which other perceptions are derived and around which other elements of one's theological vision are organized. We have seen that identification of the Christian with Jesus Christ is a fundamental axis of Gailhac's vision, and it would seem to us that his manner of viewing the Church was in terms of this axis. The unity of the Body of Christ was for Gailhac a corollary of his understanding of the identification of each Christian with Christ and of the union among Christians consequent on this identification. He writes: "Jésus-Christ se forme lui-même son corps et ce ne sera que lorsqu'il se sera uni toutes choses en s'unissant les élus qu'il se présentera tout entier devant son Père."²² Because of the central place that identification with Christ holds in Gailhac's thought, we would hesitate to term the concept of the mystical body as a "general principle" of his spirituality.

Our hesitation is re-inforced by the recognition that to develop the theme of the mystical body in Gailhac's theology, it is necessary to consult especially those sermons and conferences not addressed to the congregation. Guizard himself demonstrates his hypothesis almost solely

21. Pos. S.V., vol. 11, p. 576.

22. Ecrits, vol. 5, p. 1344.

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21. Pos. 2.V., vol. II, p. 276.

22. Ecclis., vol. 2, p. 134.

by referring to a sermon "Jésus-Christ notre chef." There is no doubt that the doctrine in this sermon is strikingly similar to that presented in the encyclical Mystici Corporis. Guizard elaborates on this similarity, recognizing a convergence especially in a common insistence on resemblance to Christ and union of all the faithful with Him and in Him. But the passage from this recognition to a conclusion that the Mystical body is a "general principle" seems to us unfounded.

When it comes to the "main insights" flowing from these principles, we would tend to agree with Guizard on most points -- certainly when he stresses the importance of renunciation and prayer in Gailhac's synthesis. Guizard very correctly points out the perspective in which Gailhac saw renunciation: "C'est en effet que le renoncement n'est pas pour lui une fin en soi: c'est le moyen nécessaire pour s'unir à Jésus, le chemin qui conduit à Lui."²³ Guizard has also indicated that for Gailhac, prayer was both a means and an end -- a means to union with God and that union already begun. He stresses as well the founder's sensitivity to the Spirit in his direction of the religious.

In regard to the devotions Guizard enumerates as central to Gailhac's spirituality, he places that to the Holy Spirit first. We have seen in chapter III the place the Spirit held in Gailhac's theological vision. Guizard then mentions devotion to the Sacred Heart and to Our Lady, and fourthly devotion to the angels. This latter devotion is marked, it is true, in Gailhac's seminary days and his exhortations to the sisters do occasionally urge them to be conscious of their guardian angels. Such references, though, are infrequent and we do not find that this devotion

23. Proc. Ap., vol. xxi, p. 6018.

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to the angels is intimately incorporated into Gailhac's theological synthesis in the same way as devotion to the Spirit or to the Hearts of Jesus and Mary. These latter flow from Gailhac's basic theological convictions about the nature of God and the nature of the Christian life of union with Him, whereas devotion to the angels seems to be secondary in his theological synthesis.

Finally and most recently, M. de Lattre has synthesized Gailhac's spirit in a series of conferences given in Rome in January 1967. Like Guizard, de Lattre has called the glory and the love of God Gailhac's motivating idea. He sums up Gailhac's fundamental motivation in the founder's own words: "Aimer Dieu et le faire aimer."

Because, as we have seen, both Guizard and de Lattre have selected the glory and love of God as Gailhac's central and motivating idea, it might be well to examine this idea in relation to our own synthesis of Gailhac's theological vision. We have seen that the most basic category underlying Gailhac's spirituality is that of relationship, of union. As Jesus is one with the Father, so are His disciples to be one with Him. It is through their union with Him that they are united to the Father. In the measure that they become one with Jesus Christ, they become one with one another, so that eventually the Pauline vision of eschatological unity -- all things in Christ and Christ in God -- will be realized. Gailhac might have used grace or love as his basic categories of expression -- and indeed he does frequently use that of love, no doubt because it is essentially relational. For him, the glory of God, union with Jesus Christ and love are different aspects of the same reality, and in his writings are often used synonymously. The fundamental category in which Gailhac expresses himself most naturally, most easily and most frequently, however, is that of union with Jesus Christ.

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himself most naturally, most easily and most frequently, however, is that

of union with Jesus Christ.

Certainly, the glory of God is the ultimate reason for imitation of Christ, for union with Him. Gailhac states this specifically several times, and yet he sees union as much more than a means to the glory of God. For him, union is the end, union with Christ already is the glory of God. Christ is the reflection of the Father's glory (cf. Hb. 1:3) and to be united to Him is to glorify the Father. Union with Jesus, imitation of Him is for Gailhac, therefore, the end as well as the means; and insofar as it is the end, it is synonymous with the glory of God.

Finally, in this light, we might ask whether God's glory does not play such a capital role in Gailhac's vision because the Father's glory was Jesus' own preoccupation. Come to seek the Father's glory, not His own, Jesus acted, spoke and lived always in reference to that glory. Gailhac's total concern for the glory of the Father might be the result of his having made Jesus Christ the center of his life, rather than the contrary. In other words, we would see that in his theological vision, the concern for union with Christ might have led to preoccupation with the glory of God rather than his concern for the glory of God bringing as a consequence imitation of Christ. Whatever the case may be, imitation of Christ in itself seems to us so central to Gailhac's vision -- in terms of what it expresses about one's relationship to the Father and to all men -- that it not only merits mention but the focal place in any analysis of Gailhac's spirituality.

As means to the glory of God, de Lattre enumerates renunciation, imitation of the virtues of Jesus Christ and zeal. Our opinion regarding this classification is evident from what has already been said. We would consider imitation of Jesus Christ to be the central axis of Gailhac's vision rather than solely a means. We also feel that the expression

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"imitation of the virtues of Jesus Christ" does not give adequate expression to the richness of this concept as we have outlined it, especially in chapter IV. For Gailhac, the focus of imitation is not Christ's "virtues" as such but His Person in His most fundamental relationships. Certainly these relationships express themselves as "virtues" -- obedience, humility, zeal -- but it is the total Person of Jesus Christ who is central to Gailhac's vision. De Lattre makes mention of two points which we consider important: the unity Gailhac perceived between the sanctification of souls and personal sanctification; his extraordinary rectitude of character. It is his understanding of the relationship between the sanctification of souls and personal sanctification which gives such an extraordinary unity to Gailhac's vision and life. For him, it was not a question of one or the other. Indeed personal sanctification and the salvation of souls were inseparable for him so that one could not be achieved without the other.

The rectitude of character which de Lattre underlines is a quality evident throughout Gailhac's life. Duplicity and lack of honesty were unknown to him, and we find in his letters a forthrightness which left no doubt in the sisters' minds what his opinion on certain matters was. This rectitude of character throws further light on his constant insistence on authenticity.

When treating of the spirit of the congregation, de Lattre bases his remarks on the definition of that spirit found in the constitutions. Instead of seeing faith and zeal as central to that spirit, and humility, simplicity and detachment as expressing it however, de Lattre sees the spirit as three-fold: faith; humility, simplicity and detachment; zeal.

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twentieth century analysis of his spirituality. It is now a question of trying to place Gailhac within the theological and spiritual framework of his own time -- not with the intention of determining Gailhac's dependence on certain authors but to show how the Spirit worked in him through the great spiritual movements which He likewise guided in the nineteenth century.

C. SOURCES

In general, theologians and theological historians have been harsh in their judgment of the nineteenth century. We read of the "decadence of theology"²⁴ at the beginning of the nineteenth century and of the paucity of theological and spiritual works.²⁵ In their remarks, most critics would clearly distinguish between the first and the second half of the century. That the France of the early nineteenth century was not productive in the domains of theology and spirituality is not surprising. She was called upon to restore the Church and her institutions after the débâcle of the Revolution, to meet various pastoral needs created by the Revolution and to face the question of the relationship of the Church in France to the universal Church, especially to its supreme representative the Pope. The Gallican controversy sapped many of the intellectual energies which might have gone into more theologically productive fields.

But to speak of the decadence of theological studies is not to speak of a diminution of charity -- and of a charity expressed institutionally. Indeed it seems as if a great charismatic wind preceded a theological renaissance. Perhaps Pourrat's summary of the beginning of the nineteenth century is most classical and closest to the truth: "Spirituality is much more

24. J. Bellamy, La Théologie catholique au xix^e siècle, Paris, 1904. Bellamy entitles his first section treating the years 1800-1830 "La décadence théologique au début du xix^e siècle."

25. Cf. P. Broutin, "Pastorale Episcopale au xix^e siècle," RAM, vol. 35, 1959, pp. 60-77; J. J. Laumonier, "Contemplation: au xix^e siècle," DS, col. 2057.

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in the works which were being created on all sides than in books that no one had time to write."²⁶ The theology of the century was written in the lives of the men and women it produced: a Jean Baptiste Vianney, a Pauline Jaricot, a Madeline Sophie Barat. No one of these is either a spiritual author or theologian, strictly speaking. And yet the effects of their charity had an extraordinary influence not only on their own times but on ours as well. It is to parish priests, martyred missionaries, religious founders and educators that we look to write the history of sanctity in the beginning of the century.²⁷ The breath of the Spirit is most evident in the works of charity -- works which do not arise as a logical conclusion of a theological hypothesis, but which are responses to the needs of the times, prompted by the charis of the Spirit and supported by a particular faith-vision.

The extraordinary blossoming of charity which continued through the century is, however, not unrelated to the great currents of theological renewal which are in embryonic form as the nineteenth century progresses and which blossom in the twentieth. Not only did these movements influence the great charis-matic figures of the nineteenth century but reflection on their own experience helped to nourish these currents. In His great freedom, the Spirit both liberated them from dependence on a theology which was far from vigorous and breathed within them His dynamism through the theological and social context in which they lived.

The nineteenth century has been called a century of transition -- and truly it is. The role of the charismatic figures in the Church at that time is

26. "Aussi dans la première moitié du dix-neuvième siècle, la spiritualité est-elle beaucoup plus dans les oeuvres, que l'on créait partout, que dans des livres qu'on n'avait pas le temps de composer." La Spiritualité Chrétienne, vol. IV, Paris, 1928, p. 582.

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extremely important in bringing about that transition. Into an age of excessive rationalism, of reliance on the intellect, they inject a charitable activity which serves to underline another aspect of the total Christian mystery. It is not that they waged an anti-intellectual or anti-rationalistic campaign. Indeed, their own activity was most often based on the soundest theological perception of the Christian mystery -- as the canonization by the Church of several among them has evidenced. Rather they were, because of their particular perception of the Christian message, sensitive to the needs -- social and humanitarian -- of their times.

Situating Gailhac within this context, we will first examine the schools of spirituality from which he might have drawn nourishment. Only then will we situate him within the strong spiritual currents of his times.

It is almost impossible to attach Gailhac to a particular school of spirituality. De Lattre recognizes especially an Ignatian influence and the influence of the French School. Guizard also speaks of these two schools.²⁸ In his testimony during the apostolic process, Leray mentions the French School "of Jean Eudes" as that to which Gailhac is most closely attached,²⁹ and in his biography of Gailhac, he draws a parallel between the founder's doctrine on religious life and the work of Monsignor Charles Gay: De la vie et des vertus chrétiennes considérées dans l'état religieux which appeared in 1874.³⁰ Such a work would not have escaped Gailhac, Leray

28. Proc. Ap., vol. xx, pp. 5991-5997.

29. Pos. s. v., vol. 11, p. 334.

30. P. 193.

extremely important in bringing about a transition from an age of excessive rationalism, of reliance on the intellect, they inject a charitable activity which serves to underline another aspect of the total Christian mystery. It is not that they waged an anti-intellectual or anti-rationalistic campaign. Indeed, their own activity was most often based on the soundest theological perception of the Christian mystery -- as the canonization by the Church of several among them has evidenced. Rather they were, because of their particular perception of the Christian message, sensitive to the needs -- social and humanitarian -- of their times.

Situating Gailhac within this context, we will first examine the schools of spirituality from which he might have drawn nourishment. Only then will we situate him within the strong spiritual currents of his times. It is almost impossible to attach Gailhac to a particular school of spirituality. De Latte recognizes especially an Ignatian influence and the influence of the French School. Guizard also speaks of these two schools. In his testimony during the apostolic process, Leray mentions the French School of Jean Eudes, in that to which Gailhac is most closely attached, and in his biography of Gailhac, he draws a parallel between the founder's doctrine on religious life and the work of Monsignor Charles Gay: De la vie et des vertus chrétiennes considérées dans l'état religieux which appeared in 1874. Such a work would not have escaped Gailhac, Leray

28. Proc. Ap., vol. xx, pp. 2991-2997.

29. Pos. s. v., vol. 11, p. 334.

30. p. 193.

claims, and yet he sees no dependence of Gailhac on Monsignor Gay. One might also detect a relationship with the Salesian school; and indeed Francis de Sales is one of the authors quoted most frequently by Gailhac.³¹ All three of these schools experienced a renewal in the nineteenth century.³² Gailhac's contact with them stems, no doubt, from his seminary days. Unfortunately, we know little about the life of the seminary in Montpellier at the time Gailhac was there. This lacuna stems from the fact that the diocesan archives were destroyed in the first years of the twentieth century. We do, however, have the biography of several of Gailhac's colleagues or of priests who were in the same seminary shortly after him. These biographies throw some light on the level and type of theological studies which Gailhac might have pursued there.

In the life of Père d'Alzon, founder of the Assumptionist Fathers, who entered the seminary just after Gailhac had left it, we find a very harsh evaluation of the theological and philosophical level at the seminary of Montpellier.³³ On the other hand, in the biography of Monsignor Paulinier (who also entered the seminary after Gailhac had left it), we read that that same seminary was one of the best in the south of France.³⁴ We

31. Cf. Ecrits, vol. 10, pp. 3569, 3601; vol. 11, pp. 3742, 3936; vol. 12, pp. 4508-9; VR, pp. 94, 197, 202, 206, 246.

32. Cf. E. Hocedez, Histoire de la Théologie au XIX^e siècle, vol. 111, Paris, 1947, pp. 344-345.

33. G. Bernoville, Un promoteur de la renaissance catholique au XIX^e siècle, Paris, 1957, pp. 41-47.

34. We were unable to consult this biography written by Monsignor Besson, bishop of Nîmes. Guizard refers to it in Proc. ap., vol. xx, pp. 5991-2.

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know that the theological manuals used in the seminaries during the first thirty years of the nineteenth century were "skeletal résumés" of works that had been used previously.³⁵ From his own historical perspective and research, de Lattre substantiates this remark in regard to the seminary of Montpellier. There as elsewhere theology was taught from the volumes of Bailly, and the history of the Church was absorbed through the reading of Fleury in the refectory. Scripture courses were of secondary importance.³⁶

Although the Montpellier seminary was directed by diocesan priests rather than by Sulpicians, it was surely there that Gailhac was exposed to the French school of spirituality. We know little about the directors of the seminary, but there was a decidedly Ignatian influence, manifest in Gailhac's resolutions, his retreat notes and in the fact that "AMDG" often appears at the top of his notes. The only author that Gailhac specifically mentions reading during his seminary days is Bourdaloue, that Jesuit of the seventeenth century whose doctrine is penetrated with the conviction of man's sinfulness. While he seems to have learned from Bourdaloue the art of preaching to religious communities, Gailhac does not have that orator's pessimistic tone. Through Bourdaloue, he came into contact not only with the Ignatian school of spirituality but with the Salesian as well.³⁷

35. M. J. Congar, "Théologie," DTC, col. 439.

36. Hocedez, op. cit., vol. 1, p. 69.

37. Cf. R. Daeschler, "Bourdaloue," DS, col. 1904.

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It is Guizard who states that it is useless to wish to attach Gailhac to any one school³⁸ -- an opinion with which we are in agreement. It would be easy to find texts or orientations in Gailhac's writings to show his reliance on any one or all of the three schools mentioned -- French, Ignatian and Salesian. We see two main reasons for the difficulty one has in classifying Gailhac according to a school. First of all, Gailhac most often went directly to the sources -- Scripture and the Fathers of the Church; secondly, he was well-read and reflective and made his own personal synthesis of all that he read. From his earliest days in the seminary, he spent at least two hours a day studying the Scriptures themselves and the works of the Fathers of the Church. This concern to go directly to the sources is no doubt motivated by his search for truth and authenticity.

His study did not remain theoretical. We find him often referring to the Fathers of the Church in presenting his spiritual doctrine to the congregation -- doctrine which serves as a basis for the practical application in the lives of the sisters. We find references, for example, to Augustine and Bernard as well as to the Fathers in general.³⁹

The second reason why it is difficult to classify Gailhac according to a school of spirituality is that he made his own very personal synthesis of the many sources upon which he drew. He was not a man to repeat the ideas

38. Proc. ap., vol. xx, p. 5996.

39. For Augustine, see Ecrits, vol. 11, pp. 3665, 3668, 3872, 3927; vol. 13, p. 4680; VR, pp. 53, 87, 113, 116, 141, 161, 178, 199, 242. For Bernard, Ecrits, vol. 11, pp. 3662, 3801; vol. 12, pp. 4180, 4189; VR, pp. 114, 119, 165. For the Fathers of the Church, VR, pp. 113-300.

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38. Proc. op., vol. xx, p. 599d.

39. For Augustine, see *Ecclis*, vol. 11, pp. 366d, 366e, 387d, 387e, 392d, 392e, vol. 13, p. 448d; *VR*, pp. 53, 87, 113, 116, 141, 161, 178, 199, 242. For Bernard, *Ecclis*, vol. 11, pp. 366d, 380f; vol. 12, pp. 418d, 418e; *VR*, pp. 114, 119, 165. For the Fathers of the Church, *VR*, pp. 113

of others unless he had made them his own through reflection and prayer. It is contact with the Johannine and Pauline writings which especially influenced him -- to such an extent that he expresses himself quite naturally in Johannine and Pauline terms. Grosso modo we might say that his vision of the Trinity is Johannine (the Father sent His only-begotten Son into the world in view of a salvific revelation of His own love: the Spirit continues the mission of the Son which is always in reference to the Father) and that his vision of Christian life is Pauline (we are called to incorporation into Christ, to imitation of Him, to a life hidden with Christ in God). Even here, though, we could find statements of a Pauline nature referring to the life of the Trinity (the Son standing as mediator before the Father, for example) or comments on the nature of the Christian life which are obviously Johannine (true life is to know and love the One whom the Father has sent).

We have seen that Gailhac's seminary training put him in contact with various schools of spirituality. Any other contacts he may have had -- besides his own reading -- are unknown to us. Did his travel to Rome put him in touch with the renewal of theology there? Did the Oxford movement influence him during his various trips to England? We are unable to answer these questions with any degree of certitude. Gailhac's letters to the congregation for the most part seem a-temporal. That is, we find in them very few references to the political, social and theological events of his time. Unfortunately his biographers have likewise manifested this a-temporal quality in their works. Gailhac was certainly attentive to the events of his times but his response was in action rather than words.

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D. MAIN TRENDS OF THE CENTURY

We will now outline some of the trends of the nineteenth century to determine Gailhac's sensitivity to them. We divide these trends into three categories: devotional, dogmatic, and apostolic.

Among the devotional currents evident in the nineteenth century, we mention the christological orientation, devotion to the Eucharist, to the Sacred Heart, and to the mother of God. The main dogmatic trend, certainly related to devotional and apostolic currents is the renewal in ecclesiology, with, as its consequence, the liturgical movement. Both of these reach their apotheosis in the twentieth century. Finally, as apostolic trends we shall delineate the great efforts to remedy the physical and social evils created by the revolution, and the evident missionary thrust of the nineteenth century.

The central devotional current of the nineteenth century is its christological orientation.⁴⁰ Personal love of Jesus Christ is the center of piety. In this christological orientation, no doubt the renewal of the French school of spirituality played an important role. Seeing all things in terms of Jesus Christ, especially as Incarnate Word, this school was apt to give an élan and a motivation to the work of restoration so necessary to the first half of the century. The bond between contemplation of the Word Incarnate and charity blossomed into a variety of apostolic endeavors.

Aspects of this christological piety which are particularly marked are devotion to the Sacred Heart and devotion to the Eucharist. During the nineteenth century, these two devotions became active elements in the Christian life. The establishment of the Apostolate of Prayer in 1861 alone

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is sufficient to underline the vigor of these devotions. Another revealing evidence of the devotion to the Sacred Heart -- and to the Sacred Heart of Mary which is its corollary -- is the number of religious congregations founded in the nineteenth century which gave themselves the name of one or both of these hearts. We likewise see the origins of the eucharistic congress in the nineteenth century and the decree of Pius X urging frequent communion as the culmination of this devotion to the Eucharist.

In his decidedly christological emphasis, Gailhac was certainly a man of his times. Everything in his theological synthesis revolves around the axis of Jesus Christ, as we have seen. When it is a question of devotions to the Sacred Heart or the Eucharist, however, we find in Gailhac's writings an emphasis which is markedly different from that common to his times. As we remarked previously, the note of reparation -- intimately connected with both devotions in the nineteenth century -- is almost absent from Gailhac's spirituality. He does not insist upon long hours of adoration of the Blessed Sacrament, although many other congregations founded at this time joined adoration of the Blessed Sacrament with an apostolic life. Gailhac seems to have been very Ignatian in this regard, that is, the sisters were to "find God in all things." It is also no doubt because Gailhac realized that to "save mankind" through apostolic activity is already to glorify God. The unity of his vision of apostolic life was determinant here.

This is not to say that Gailhac had no devotion to the Eucharist. On the contrary, he urges the sisters to receive communion frequently. When he speaks of the Eucharist, he seems to refer to the liturgical celebration rather than to the abiding presence of Jesus in the Sacrament. He does not often refer to Jesus in the tabernacle.⁴¹ He sees that it is in the celebration

41. Ecrits, vol. 12, p. 4140: VR, p. 144.

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⁴¹ *Œuvres*, vol. 12, p. 4140: VR, p. 144.

of the memorial of the death, resurrection and ascension of the Lord that Jesus Christ communicates His own life,⁴² that the Kingdom is formed,⁴³ that we participate in the great sacrifice of Christ,⁴⁴ that we are united with Him.⁴⁵ Most often the Eucharist is seen by Gailhac as the sacrament of the love of Jesus Christ among men.⁴⁶

Nineteenth century France was the scene of various apparitions of Our Lady which gave to the Church a particular devotion to the Mother of God. The first thirty years of the century once again are characterized by the poverty of Marian theology and the scarcity of works on Mary. But as of the first apparition of the century -- in Paris in 1830 -- the visage of Marian devotion was radically altered. The apparition at La Salette took place in 1846 to be followed twelve years later by Lourdes. The definition of the dogma of the Immaculate Conception in 1854 likewise marked the Marian character of the century. Gailhac was sensitive to this stream of devotion as the title of the congregation indicates. We also find in his earliest letters that he encouraged Mother Saint John's very strong devotion to Our Lady of La Salette. We have no way of knowing if he himself ever visited either La Salette or Lourdes, neither one of which is a great distance from Béziers.

Perhaps the most far-reaching and important dogmatic current of the nineteenth century is a renewed theological and spiritual sense of

42. Ecrits, vol. 11, p. 3665; vol. 13, p. 4746.

43. Ecrits, vol. 10, p. 3581.

44. Ecrits, vol. 10, pp. 3534, 3582.

45. VR, p. 215.

46. Cf. for example, Ecrits, vol. 11, pp. 3859, 3862; vol. 13, pp. 4701, 4710; VR, p. 122.

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42. Ecclis, vol. 11, p. 3665; vol. 13, p. 4746.
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 45. VR, p. 215.
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the Church. Although Germany played the principal role in this ecclesiological renewal, France was certainly touched by it. The notion of the Church as a mysterious and living union of Christians is at the heart of the various apostolic movements so characteristic of French spirituality at this time. A sense of the Church as the Mystical Body of Jesus Christ gradually supplanted the tendency to present the Church in its hierarchical and sociological aspects, so common to France at the beginning of the century.⁴⁷ The great events affecting the life of the Church also had strong reverberations in France -- the loss of the Church's temporal power, the first Vatican Council and its definition of papal infallibility. In none of his letters does Gailhac refer to these events. It is rather in his very strong sense of the Church that he espouses the ecclesiological movement. Loyalty to the Church was evident throughout his life: he refused to profess the Gallican articles when still in the seminary; he was consistently obedient to diocesan authority; he sought diocesan approval of each of his works and Rome's approval of his two congregations.

As far as his theological concept of the structure of the Church is concerned, we can be fairly certain that he held a pyramidal image of the structure of the Church, one in which the Holy Father was situated at the apex and "simple" Christians at the base, since the Gallican controversy led French theologians to concentrate almost exclusively on the hierarchical structure of the Church.⁴⁸ This is not to say that Gailhac's ecclesiology was lacking in richness. On the contrary, his concepts of the nature of the Church are extraordinarily contemporary, perhaps because of his reliance on the sources of Christian doctrine. He speaks of Christians as pilgrims,

47. R. Aubert, "Géographie ecclésiologique au xix^e siècle," in M. Nédoncelle, L'Ecclésiologie au xix^e siècle, Paris, 1960, p. 25.

48. Ibid.

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sees the intrinsic relationship between Christ and His Church, and not infrequently, as we have seen, speaks of the Church as the mystical body of Christ.

Dom Guéranger was certainly the apostle of the liturgical movement which was born in the mid-nineteenth century. The solid liturgical piety which has blossomed in our own century has its roots in his efforts. Although Gailhac never speaks of the liturgy as such, we have in his letters an element which reveals his awareness of the liturgical movement, especially as regards its emphasis on the liturgical year. The opening paragraph of his letters often comments on the liturgical feast of the day and we find that the great feasts of the Church year are the occasion for his most profound reflections.

By far the strongest and most characteristic trend of the nineteenth century is its extraordinary variety of apostolic activity. A great charismatic surge of charity preceded the theological renewal which would come only at the end of the century, if not, at the beginning of the following century. No doubt as a response to the very real and crying needs created by the French revolution, the Holy Spirit inspired various persons to put themselves totally at the disposition of Christ in their brothers - the poor, the ignorant, the weak. And so we see not only a great number of "works of assistance" created but a multitude of religious congregations founded - in some sense, as groups to assure continuity in meeting certain needs within the Church.

One of the needs which was the most evident at the beginning of the century was the protection of young girls. Catholic dedication was especially sensitive to this need. A variety of establishments "of the Good Shepherd" were founded to rehabilitate those who were given to a

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of the century was the protection of young girls. Catholic dedication was
especially sensitive to this need. A variety of establishments "of the
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life of prostitution.⁴⁹ It is within this current that we situate Gailhac's own establishment of the refuge and eventually the founding of the Religious of the Sacred Heart of Mary. As his work progresses, he understands that while rehabilitation of the fallen is a very valid work, prevention and protection from evil is even more effective. And so we have the opening of educational establishments and the transformation of the refuge into a "preservation" or "providence."

A particular aspect of the apostolic movement of the nineteenth century is its missionary thrust. For various reasons – for example, an understanding of the catholicity of the Church or of the Church as a community of brothers – christians became more conscious of the need to evangelize those outside their own country and we have an extraordinary flourishing of missionary activity and the establishment of various missionary congregations.⁵⁰ Precarious political conditions in France favoured this exodus to other countries as did an awareness of woeful social conditions, especially in those countries affected by the industrial revolution. The expansion of Gailhac's congregation from France to other countries is certainly to be situated in this context.⁵¹

In summary, we can characterize the nineteenth century principally as an age of great charitable activity. The number of religious congregations founded in this century gives evidence of the action of the Spirit within individuals for the good of the whole Church. At a time when the level of theological and philosophical studies was very low, the Spirit

49. Nédoncelle, Leçons, p. 101.

50. Cf. Hocedez, vol. 111, p. 345 and Kerkvoorde, A. "Eglise: Au 19^e siècle – Renouveau du sens théologique et spirituel de l'Eglise," DS, col. 427.

51. Another factor in this expansion was concern for the health of those Irish sisters who found the rigorous Mediterranean winters a great hardship and who often contracted tuberculosis.

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raised up individuals filled with His own charity to continue Christ's mission of compassion, of salvation.

In nineteenth century France, despite the dearth of solid theological works, we find then a great surge of christological devotion which serves as the basis for all sorts of charitable works and for the foundation of many apostolic religious congregations. Gailhac stands within this current very much as a man of his time, very sensitive to the various movements about him.

E. GAILHAC'S ORIGINALITY

As we have already seen, we cannot look to Gailhac for new or creative doctrinal or ascetical elements. His theology was not a creative one but was solidly traditional in the best sense of that word. We see his originality rather in the unity of the various elements of his faith-vision, unity centered around the fundamental axis of identification with Jesus Christ. It is this unity -- in his theological vision and in his life -- which is most characteristic of him and which is perhaps his greatest contribution to the Church. He was a man who was "all of a piece". Nourished at the sources of Christian tradition and deeply convinced that union with Jesus Christ was the only reality which mattered in life, he lived, acted and spoke in accordance with that conviction.

Gailhac's theological studies, his doctrinal and biblical nourishment, did not remain an intellectual acquisition unrelated to his life. Rather his intellectual pursuits and study of Scripture formed deep convictions in him and these convictions informed his life and action. We find in him a great unity of doctrine, conviction and life.

The spirit he wished to communicate to his congregation was also an intensely integral one -- one unified by the fundamental axis of union with

God. Never did Gailhac perceive a conflict between personal sanctification and total dedication to others. On the contrary, personal holiness was a necessary quality of the life of the apostle; the total gift of oneself to God determined the very quality of the gift of oneself to others. No genuine "apostolate" was possible unless the "apostle" was another Jesus Christ; no apostolate was valid unless it had knowledge and love of Jesus Christ as its source and as its ultimate objective. On the other hand, dedication to the salvific mission of Christ through "apostolic activities" was a privileged means of union with the Lord. "Imitation of Jesus Christ", identification with Him -- by the sisters themselves and by all they contacted -- was to be the unique preoccupation of the congregation. In this integral vision of holiness and apostolate, Gailhac never had to harmonize "being and doing". Both in his faith-vision and in his life, these were one. Both flowed from the same source: union with Jesus Christ, who is one with the Father and sent by Him to redeem all men.

Because of his integral faith-vision, Gailhac could create a fully apostolic congregation -- within the historical limits of the nineteenth century -- without fear of activism, without danger that his congregation would become a "merely humanitarian" organization. To do the Work of Jesus Christ as Gailhac envisaged it, it was necessary for him to found a religious congregation. Only total and unconditional consecration to Jesus Christ and His mission could foster the "work of God" as he saw it. The gift of oneself to God through religious consecration was the basis of the gift of oneself to others through the "works of zeal" which he had founded. He understood that the greatest

CHAPTER 11

means of evangelization is a life lived in total fidelity to God, in union with Christ. And so we see that his faith-vision, centered on the Person of Christ as Savior and Model, is not a theological accessory. Rather it is that central and all-embracing preoccupation which is the motivating force in his own life and which he meant to be the motivating force in the life of the Religious of the Sacred Heart of Mary.

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CHAPTER VII

EVALUATION: IN THE LIGHT OF VATICAN II

We propose in this chapter to reflect theologically on the faith-vision which we have examined in the previous chapters in the light of today's deeper understanding of apostolic religious life. We do this in order to clarify certain questions which touch the life and existence of the congregation of the Religious of the Sacred Heart of Mary today and, by extension, touch other congregations as well. In this last quarter of the twentieth century, can Gailhac's theological vision still be a source of dynamism to religious within the congregation sharing in his particular charism? Is this vision in harmony with the teaching of Vatican II and the new understanding of apostolic religious life within congregations of women promoted by the Council? Is fidelity to a faith-vision elaborated more than a century ago compatible with a response to the Church's appeal to religious today?

Before attempting to examine the relationship between Gailhac's theological vision and a contemporary understanding of apostolic religious life, several preliminary remarks are in order. First of all, there is the historical reality that Gailhac's faith-vision has in fact served to motivate the consecration for mission of many dedicated women in various ages, cultures and circumstances for the past century and a quarter. If we answer negatively to the questions posed above, we must account for the at least apparently vigorous existence of the congregation until this point in time. If it exists today as an apostolic group within the Church, that fact is related to the original dynamism of the founder's charism, to the clarity of his vision. If one is able to ask such questions today, it is because previous generations have in some way

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preserved, responded to and renewed the gift of the Spirit to the Church through the man Jean Gailhac. This is not to say that there has always been an unqualified fidelity to the spirit of Father Gailhac, a conscious and reflective embracing and living out of his faith-vision. On the contrary, Gailhac's congregation -- like many others and like the Church herself -- has known its times of light and dark, of fidelity and lesser fidelity. It has at times mistakenly identified unity and uniformity, loyalty and conformity. But whatever its degree of fidelity in the past, we must reckon with the fact of its existence today.

Secondly, the author admits to being formed within a tradition based on Gailhac's own theological vision. For that reason, she looks at the contemporary scene and at the origins of the congregation from a certain perspective, considering this perspective neither as a limitation nor as an advantage, but rather as a reality. Complete and total objectivity is an impossibility for anyone reflecting on revelation or on historical realities past or present. What does seem important is to be conscious of the stance one takes regarding the reality to be studied.

A. METHODOLOGY

The methodology we will follow here presupposes both the continuity and the discontinuity of tradition. Because the deposit of faith is one, because the ultimate and complete revelation of God has been made in Jesus Christ, all faith-visions, all spiritualities are fundamentally one. They find their unity in the One who came to reveal the Father. For this reason, we can "test" a spirituality against that of the ages which preceded it, and can often recognize both direct and indirect influences of previous ages on a spirituality. On the other hand, the uniqueness of each person's assimilation of the body of revelation implies a certain novelty in the tradition. New insights, new emphases inspired by the Spirit sometimes uncover great richness already present in the original

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deposit but on which previous generations had not thrown light.

We have seen Gailhac's faith-vision in the context of the spirituality of his own century; we will now measure it against the theology of Vatican II. As we have mentioned in the course of this work, Gailhac himself recognized that there was nothing new in his doctrine; he was aware of standing within the rich tradition of previous centuries. The way he assembled the elements of Christian revelation, however, is unique and personal. If his spirituality is sound and profoundly Christian, it must stand the test of the insights of succeeding generations of Christians as well as those preceding. If the theological vision which is the substructure of his charism within the Church is shown to be lacking some essential element in the light of the teaching of Vatican II, or if the central element in his vision is now seen to be secondary, then we might well ask how that vision can continue to motivate persons consecrated for mission within the congregation today.

We propose to evaluate Gailhac's understanding of the imitation of Christ, or union with Christ (holiness), as the essence of the Christian and religious life. As norm of our evaluation, we will use the documents of Vatican II, Lumen Gentium and Perfectae Caritatis. We do this considering these documents to be a statement of the Church's own understanding of the Christian mystery in the second half of the twentieth century. We are aware that in the decade since the close of the Council, much theological reflection has taken place, so that in choosing to refer to Vatican II we are in fact prescinding from theological positions developed since Vatican II, even though many of these positions have their roots in the conciliar doctrine. This is especially true of the apostolic religious life. A considerable evolution in the understanding of that life has taken place and continues to take place as a result of the Vatican Council.

Especially within certain congregations of women, the apostolic nature of their vocation is becoming clearer. What a study of the sources of most congrega-

tions reveals is that the apostolic intuition, the desire to live a fully apostolic life was present in the founders. However, various cultural, sociological and ecclesiastical factors made it impossible in the past for that life to express itself fully. The understanding of religious life itself as necessarily implying enclosure was no doubt a major element in the slowness of development of this kind of life. Whatever the case may be, today many conditions seem to be merging and making it possible to see the potentialities and richness of apostolic religious life within the Church. In the documents of Vatican II, we find the core of the evolution which is presently taking place.

In our comparison, it will be well to remember the purposes for which Gailhac and the Vatican Fathers wrote, as this necessarily influenced the "genre" and the methodology which each employed. The Vatican Council documents have as their objective "to present to the men of this age God's truth in its integrity and purity so that they may understand it and gladly assent to it."¹ We have from the Council, therefore, a series of texts presenting the teaching of the Church regarding certain areas of Christian life and doctrine -- religious life being one of these areas. The deliberations of the Council were to be a "step forward toward a doctrinal penetration and formation of consciousness in faithful and perfect conformity to authentic doctrine,"² while the predominant character of the documents was to be pastoral.

The conciliar teaching on religious life was elaborated in two documents which must be considered complementary and inseparable: the dogmatic constitution Lumen Gentium (chapters 5 and 6), and the decree Perfectae Caritatis. The first of these, a doctrinal elaboration situating religious life

The parts between the first and second sections of the text are taken from the original text.

1. "Message to Humanity: Issued at the Beginning of the Second Vatican Council by its Fathers, with the Endorsement of the Supreme Pontiff," The Documents of Vatican II. Ed. by W. M. Abbott, p. 4.
2. "Pope John's opening speech to the Council," Ibid., p. 715.

within the total mystery of the Church, treats especially of the ecclesial nature and function of religious life and gives the basis for the disciplinary decree Perfectae Caritatis. This latter presupposes the doctrine of chapters 5 and 6 of Lumen Gentium and specifically calls for the renewal and adaptation of religious institutes. In doing so, it outlines fundamental criteria flowing from the nature of religious life which should guide that renewal. Intending to give direction to renewal and adaptation of religious life, the decree focuses especially on the "life and rules of those institutes whose members profess chastity, poverty and obedience" (PC, 1). Describing both personal and collective elements of this life, the thrust of the decree is on what constitutes the nature of religious institutes and on the spiritual force uniting their members.

Gailhac, while certainly basing his reflections on sound doctrine, intends rather to exhort the religious to deeper commitment, to greater love and fidelity in their vocation. Addressing himself to women committed to religious life, he writes as a "spiritual father", as one who animates the sisters to a more total response. He does this at times by a doctrinal exposé, but this exposé is not the prime reason for his writing. In this, we find a difference between the approach of Lumen Gentium and of Gailhac's letters. While the conciliar constitution intended to exhort secondarily, its primary purpose was to expose clearly and precisely Catholic doctrine. In Gailhac's writings, the doctrinal exposition is secondary while the exhortation is primary. On the other hand, Perfectae Caritatis, offering guidelines for renewal and adaptation of religious life, corresponds more closely with Gailhac's intention in the many letters of a practical nature where he explains how the sisters can live as "true religious".

Both Vatican II and Gailhac express the religious apostolic vocation as a life essentially centered on the Person of Jesus Christ and having meaning

within the total mystery of the Church, treats especially of the ecclesial nature and function of religious life and gives the basis for the disciplinary decree Perfectae Caritatis. This latter presupposes the doctrine of chapters 2 and 3 of Lumen Gentium and specifically calls for the renewal and adaptation of religious institutes. In doing so, it outlines fundamental criteria flowing from the nature of religious life which should guide that renewal. Intending to give direction to renewal and adaptation of religious life, the decree focuses especially on the "life and rules of those institutes whose members profess chastity, poverty and obedience" (PC, 1). Describing both personal and collective elements of this life, the thrust of the decree is on what constitutes the nature of religious institutes and on the spiritual force uniting their members.

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Both Vatican II and Gailhac express the religious apostolic vocation as a life essentially centered on the Person of Jesus Christ and having meaning

only in terms of a deep, loving, personal relationship to Him. It is union with the Son of God which is the raison d'être of that life. Not only is the form of life lived in religious congregations destined to foster and express that union, but one is led to choose religious life in response to an already existent relationship of love. Outside the perspective of a personal relationship with Jesus Christ, of "perfect charity" as the title of the conciliar decree indicates, religious life loses its sense, its meaning.

We believe it is primarily in their christological emphasis, in the importance both place on "imitation" (identification, conformity, adherence, union) of Jesus Christ that Gailhac's faith-vision corresponds to the teaching of the Vatican Council on religious life. In order to verify this assumption, we will examine the doctrine of Vatican II on religious life, attempting to show that according to conciliar doctrine: 1) union with Christ (perfect charity) is constitutive of the holiness to which all Christians are called; 2) the essence and goal of Christian life is union with Christ; 3) religious life is rooted in the Christian life and is a unique expression of it, a gift of special consecration given to certain persons for the good of all.

Before passing to a comparative study of the evangelical counsels in Gailhac and Vatican II, we hope to show that in their relationship with Jesus Christ, religious identify with Him specifically as He gives Himself to the Father and to all men. We shall then ask the questions: "Why is there such fundamental agreement (or disagreement) between Gailhac and Vatican II?" "What are the implications of such (dis-) agreement?"

B. VATICAN II

1. HOLINESS CONSISTS IN UNION WITH CHRIST

There is no doubt that according to the conciliar documents, holiness consists in union with Jesus Christ. Again and again they proclaim this

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1. HOLIEST CHRIST IN UNION WITH CHRIST

There is no doubt that according to the conciliar documents, holiness consists in union with Jesus Christ. Again and again they proclaim this

equivalence. -- at times explicitly, at others implicitly. In doing this, Vatican II is expressing and developing what Christian theologians have always held.³ The preamble to chapter 5 of Lumen Gentium, "The Call of the Whole Church to Holiness," states clearly that God alone is holy and that the holiness of the Church and of Christians is founded on His own holiness. A reference to the Pauline statement in Eph. 5:25-26 explicitly affirms that the Church's holiness is rooted in Christ's love for her and His gift of Himself to her: ". . . Christ loved the Church and gave himself up for her, that he might sanctify her." Holiness is not a human achievement but is a totally gratuitous sharing in the life of God Himself.

While never giving a definition of holiness, Lumen Gentium uses a vocabulary which underlines holiness as a relationship. Christians are to follow Christ, to become sons of God, to share in the divine nature; they are to be molded into the image of Christ, to seek the will of the Father in all things (cf. LG, 40). Holiness consists in "perfect union with Christ" (LG, 50) and in Him with the Father through the Spirit; it consists in that "perfect charity" which religious seek in a particular way.

Holiness, that is, union with Christ, is both ontological and ethical.⁴ Through baptism, the Christian is established "in Christ", is made a son in the Son, is given the gift of the Spirit. And yet his whole life is a striving to become what he is, to conform his life and conduct to his baptismal vocation. The ontological sharing in the life of God effected in baptism is actuated, experienced, and made effective through the Christian's increasing incorpora-

3. Cf. P. Molinari, "La santità dei cristiani: Riflessioni teologiche sulla dottrina del Concilio Vaticano II," Ecclesia a Spiritu Sancto Edocta: Mélanges théologiques, Hommage à Mgr Gérard Philips, Belgium, 1970, p. 526. See entire article for treatment of Christian holiness in Vatican documents.

4. Cf. I. Iparraguirre, "Nature de la sainteté et moyens pour l'obtenir," Eg VII, vol. 51c, pp. 1120-1135.

avoidance — at times explicitly, at times implicitly. In doing this, Vatican II is repeating and deepening what Christian theologians have always held. The preamble to chapter 2 of Lumen Gentium, "The Call of the Whole Church to Holiness," states clearly that God alone is holy and that the holiness of the Church and of Christians is founded on His own holiness. A reference to the Preamble statement in LG 32-33 explicitly affirms that the Church's holiness is rooted in God's love for us and that it is a gift of His love. Christ loved the Church and gave Himself up for her, that he might sanctify her. Holiness is not a human achievement but is a totally gratuitous blessing in the life of God Himself.

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tion into Jesus Christ, his ever greater conformity to Him. It is principally the sacraments which, by their anticipation of the definitive encounter with Christ in glory, make possible imitation and identification with Him in this life; but the rich ascetical and mystical tradition of the Church is equally directed to this conformity with Christ.

The grace of holiness is a filial grace. As one becomes more united with Christ through the Spirit, he shares in Jesus' own relationship of sonship with the Father. It is in the measure that he becomes holy, that is, that he is one with Christ, that the Christian can say "Abba, Father." The Spirit who transforms the Christian into the Son gives him power to address God as Father.

Because holiness is at one and the same time ontological and ethical, it is also both total and progressive, both "already possessed" and "not yet realized". Insofar as it is progressive, it knows of degrees and diversification. As a relationship of a human person in time and space with the Person of Jesus Christ who is beyond both time and space, the one holiness exists in different and diverse modalities. The transcendent, infinite, eternal life of God is lived by a finite, temporal human person. The Christian with all his limitations is united to the only Jesus Christ who exists -- that is, to the Christ who has risen from the dead and who "is able for all time to save those who draw near to God through him, since he always lives to make intercession for them" (Heb. 7:25). Christ unites Himself to human persons who are vastly different not only by temperament, natural endowments and spiritual gifts, but also who find themselves in different conditions and forms of life, living at different historical eras. Each person has his own particular and unique way of seeing Jesus Christ, and so the rich personality of the God-man will be grasped and reflected by each in a different way. In each has been created a certain capacity to relate and respond to the Person of Christ. Each uses

the mysterious gift of freedom in a way that he alone can determine.

And so, although holiness is essentially one in that it is a relationship through identification with Jesus Christ to the one Father, initiated through one baptism, it is also diverse, because one of the subjects of the relationship is a limited human person created unique. Lumen Gentium speaks of the diversification of holiness: The one holiness is differentiated "according to one's own personal gifts and duties" (LG, 41). The followers of Christ -- all Christians -- are called by God "according to His own purpose and grace" (LG, 40). When Lumen Gentium says that all are "called to the fulness of the Christian life and to the perfection of charity" (LG, 40), this is to be understood in a relative sense, that is, "that each one is called to that fulness of the Christian life and that perfection of charity which corresponds to the measure of the gift he has received from the Lord, which obviously can vary and does in fact vary according to the many factors which diversify and differentiate the life of individual Christians."⁵

Perfectae Caritatis speaks of holiness in terms of perfect charity, a charity to which all Christians are called and which religious seek "by way of the evangelical counsels" (#1). Again, this expression underlines the loving relationship which holiness is.

2. UNION WITH CHRIST AS GOAL OF THE CHURCH

In its seventh chapter on the eschatological nature of the Church, Lumen Gentium specifically states that holiness or perfect union with Christ is

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In its seventh chapter on the eschatological nature of the Church, Lumen Gentium specifically states that holiness or perfect union with Christ is

2. " . . . ciascuno è chiamato a quella pienezza di vita esistenziale e a quella perfezione della carità che corrisponde alla misura del dono che egli ha ricevuto dal Signore, che ovviamente può variare e variare da fatto secondo i molteplici fattori che diversificano e differenziano la vita dei singoli cristiani." Molinari, *op. cit.*, p. 337

the goal of Christian life (#50). This chapter consistently implies that the saints are those who are "more closely united with Christ" in His glory, who can therefore "establish the whole Church more firmly in holiness" (LG, 49). In describing the saints as "especially successful images of Christ" (LG, 50) and presenting them as inspiration to all Christians, the Council implies the same thing: the Church is ordered to holiness. Early in the same document, the council fathers write that through the Church "all men are called to this union with Christ" (#3) and in a later paragraph they found this teaching on the sure Word of God: "In the Church, everyone is called to holiness, according to the saying of the Apostle: 'For this is the will of God, your sanctification' (1 Th. 4:3; cf. Eph. 1:4)" (LG, 39). The Church, "by her relationship with Christ, is a kind of sacrament or sign of intimate union with God, and of the unity of all mankind" (LG, 1). As sacrament of Christ, her task is to "bring all men to full union with Christ" (LG, 1).

The sanctifying power of the Church is, once again, a gift which the Church receives from her Lord. If she is able to unite men to the Father through herself, it is because of her own union with Christ and because "Christ indeed always associates the Church with Himself in the truly great work of giving perfect praise to God and making men holy" (SC, 7). Jesus Christ, who alone gives man access to the Father, has willed that His Church should participate in His own mission. It is in Christ and through Christ and with Christ that men come to the Father. By her union with Jesus Christ in His mission, the Church signifies and effects union with God.

Everything within the Church is ordered to union with the Lord. First and foremost, the sacramental system has union with Christ as its ultimate goal (SC, 59), as we have mentioned above. "By baptism, men are plunged into the paschal mystery of Christ: they die with Him, are buried with Him, and rise with Him; they receive the spirit of adoption as sons. . . ." (SC, 6).

the goal of Christian life (20). The church community realizes that the saints are those who are "more closely united with Christ" in His glory, who can therefore "establish the whole Church more firmly in holiness" (21, 22) in following the saints as "especially excellent images of Christ" (23). And granting that as [evidence to all] Christians, the Church realizes the same thing: the Church is ordered to holiness. Only in the same document, the council fathers write that through the Church "all men are called to this union with Christ" (23) and in a later paragraph they found this teaching on the sum of God. "In the Church, everyone is called to holiness, according to the saying of the Apostle: For this is the will of God, your sanctification" (1 Th 4:1; cf. Eph 1:1-2; 1 Cor 3:1). The Church, by her relationship with Christ, is a kind of sacrament in which holiness flows from God, and it is this unity of holiness" (24). As a sacrament of Christ, the Church is a thing which is not only with Christ (25).

The sanctifying power of the Church is based upon a gift which the Church receives from her Lord. It is this gift which enables the Father through her. It is because of her own union with Christ and because "Christ indeed always associates the Church with Himself in the great work of giving perfect peace to God and making His holy" (26, 27). Just as Christ and His own peace to the Father, but rather than the Church itself, she gives peace to her own members. It is in Christ and through Christ and with Christ that she comes to the Father. By her union with Jesus Christ the Father, the Church lights and shares with God.

Everything within the Church is ordered to union with the Lord. This union, however, the sacramental system has union with Christ as its ultimate goal (28, 29) as we have mentioned above. "By baptism, we are joined to the sacred mystery of Christ; they die with Him, are buried with Him, and rise with Him; they receive the Spirit of adoption as sons" (30, 31).

The Eucharist is the sacrament of unity par excellence -- of unity among men because they share the same bread which makes of them the one Body of Christ. United with Jesus Christ in the memorial of His death and resurrection, they are united with one another.

Through her priesthood as well, the Church leads men to holiness. Through her, the faithful share in the "holy and royal priesthood" given to the whole Body. The opening paragraph of the decree on the pastoral office of bishops likewise situates that office in the context of holiness, of union with Christ. The teaching office of the Church has Jesus Christ and His gospel as its rule; indeed, its mission is to "keep the gospel forever whole and alive within the Church" (DV, 7). The revelation entrusted to the Church has fellowship with Jesus Christ as its ultimate goal (cf. DV, 2).

Just as Jesus exists for His Father, so the Church exists for Jesus Christ. "Wholly and entirely she has as her goal to show us Christ, to lead us to Him, to communicate His grace to us; indeed, her only reason for being is to put us in contact with Him."⁶

3. CHRISTIAN LIFE - RELIGIOUS LIFE

a. Religious life rooted in the Christian life

The very evolution of chapter V and VI of the constitution Lumen Gentium is significant in the question of the relationship of the religious life to the Christian life. The draft of the constitution presented to the second session of the Council contained one chapter "On the call to holiness within the

6. "Tout entière elle a pour fin de nous montrer le Christ, de nous mener à Lui, de nous communiquer sa grâce; bref, elle n'existe que pour nous mettre en rapport avec Lui." H. de Lubac, Méditation sur l'Eglise, Paris, 1953, p. 176.

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Church," five of whose nine paragraphs spoke of religious. When it became a question of dividing the chapter into two, it was fully agreed that this division should be made, thus underlining more clearly than in the first draft that all Christians are called to holiness. The division emphasized as well the particular importance of religious in the life of the Church.⁷ In placing the chapter on religious after that on the universal call to holiness, the council fathers separated it from the chapters on the hierarchical structure of the Church and on the laity. This separation was meant to underline the fact that religious do not form an "intermediate group" in the hierarchical structure of the Church (clerics - laity). On the other hand, called by God from both clerical and lay states (LG, 43), they are within the Church of another order -- of the charismatic rather than the hierarchical order -- "belonging inseparably to her life and holiness" (LG, 44). Lumen Gentium emphasizes, therefore, that the religious calling is not parallel to the Christian vocation but is deeply rooted in it.

In the text of Lumen Gentium as well, there is no doubt that the religious vocation is a special expression of the Christian vocation. The gift of "more intimate consecration" is rooted in the initial consecration of baptism; it is "to derive more abundant fruit from this baptismal grace" that one professes the evangelical counsels constitutive of religious life (cf. LG, 44; also AG, 18). This "more intense consecration" is a gift given according to the Lord's own purpose and generosity. By this gift, certain persons are called to live their loving relationship with the Lord with an intensity which entails a total offering of themselves through virginity. This gift, witnessing to the time when the "sons of the resurrection" will neither marry nor be

7. Cf. U. Betti, "Histoire chronologique de la Constitution," and C. Moeller, "Le ferment des idées dans l'élaboration de la constitution," EgVII, vol. 51c, pp. 57-83 and 85-120 respectively.

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given in marriage (cf. Lk. 20:35 and parallels), is a primary element of religious life. Through its total and all-embracing character, this gift witnesses in a particular way to the search for perfect charity which the Christian life represents. The conciliar documents reflect this fact by applying certain terms at times to all Christians or to the Christian life, at other times specifically to religious or the religious life. We shall look at three of these terms here: following of Christ, imitation of Christ, spouses of Christ.

When Lumen Gentium describes all Christians as followers of Christ (#37, 40, 41, 50), a title which the document likewise attributes to religious (#44), it continues a long tradition in the Church.⁸ That the term "following of Christ" is attributed to Christian life as a whole and religious life in particular indicates the relationship between the two. Religious life is a special modality of the following of Christ, an intimate participation in His total self-giving to the Father for the salvation of all men.

Perfectae Caritatis likewise speaks of religious as those who strive to "follow Christ more freely and imitate Him more nearly by the practice of the evangelical counsels" (#1), thus implying the call of all Christians to follow Christ and specifying that form of following practised in religious congregations. Because it is an expression of the Christian life and deeply rooted in that life, the "sources of all Christian life" are to animate renewal of religious communities and the gospel is to be its ultimate rule (cf. PC, 2).

"Imitation" is another term used by Vatican II for both religious and Christians (see LG 40-41 where the term is not used but the reality is described;

8. J. M. R. Tillard gives an excellent historical summary of the use of the term "following of Christ" in the apostolic group who lived at the time of Jesus and in the post-pentecostal Church, clarifying the application of the term to religious throughout the ages. See Devant Dieu et pour le monde, Paris, 1974, pp. 163-171.

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42, 44, 46, 50; PC, 1, 8, 25). While quasi-synonymous with "following", the word "imitation" frequently refers to the form of life which religious lead in imitation of Jesus. All Christians are called to imitate the Lord in His charity and humility (LG, 42; AA, 4); some among them imitate "more closely" His virginity, His poverty, His obedience (cf. LG, 44, 50). It is primarily in the context of the evangelical counsels that the term "imitation" is used in Perfectae Caritatis: "From the very infancy of the Church, there have existed men and women who strove to follow Christ more freely and imitate Him more nearly by the practice of the evangelical counsels" (PC, 1). Religious "imitate Christ the virgin and the poor man" (PC, 1). The imitation envisaged here is an interior identification with the dispositions of Jesus Christ, adherence to Him, union with Him which expresses itself in a form of life incarnating Christ's own virginity, poverty and obedience.

Another term which Vatican II, basing itself on sound scriptural foundations, applies to the whole Church and which tradition has applied to religious is that of "spouse of Christ". Eleven times Lumen Gentium refers to the Church as the spouse or bride of Christ (#4, 6, 7, 9, 11, 39, 41, 44, 46, 64, and 65). Only two of these references (#44 and 46) fall within the chapter on religious, and even then it is clear that religious consecration is a symbol of the "unbreakable link between Christ and His Spouse the Church" (#44). The particular form of life which religious lead is meant to "adorn" the Church as the Bride of Christ. On closer examination, the fact that the term "spouse of Christ" has been consistently applied throughout the history of the Church to religious reveals the profoundly ecclesial nature of their vocation. The earliest fathers and doctors of the Church saw consecrated virginity⁹ in terms of assimilation to the Lord -- an assimilation which is the goal of the whole Church -- and there-

9. We refer to "consecrated virgins" here as the first post-apostolic antecedents of "religious" in the Church.

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fore apt to be described in bridal imagery. In the virgin, who experiences the mystery of Christ's love for the Church, "the Church is perfectly what she is called to be."¹⁰ The renewed ceremonial of the consecration of Virgins stresses this ecclesial aspect.

Having seen that religious life is a particular expression of the Christian life,¹¹ we now propose to examine that particular modality of the Christian life.

b. The specific modality: Religious life

A deeply Christian phenomenon, then, religious life is ordered to perfect charity, to holiness, to union with the Lord. The point of insertion of the religious vocation into the Christian vocation is precisely in this area of charity, of relationship, of incorporation into Christ. The relationship which founds the mystery of the whole Church is at the root of the call to religious life. That life has its raison d'être in the following of Christ, in imitation of Him specifically on that deep level where His love for the Father and for men is one.

The deepest level of Christ's existence on this earth was constituted by His unconditional gift of Himself to His Father -- a gift that was a response to God's gift to Him as Father. It is this gift of self to the Father which sustained and founded His life given totally for others. Because Jesus was totally given to the Father, He was likewise unreservedly given to men. One love was at the

10. S. Schneiders, "Non-marriage for the Kingdom," Widening the Dialogue: Reflection on Evangelica Testificatio, Ottawa, 1974, p. 168.

11. If we seem here to belabor the point that religious life is rooted in the Christian life, it is not because that truth has been questioned theologically but because the relationship has not always been evident in the way of life led within religious congregations. It must be said that in some cases the practice of certain observances has seemed to take precedence over the living of the gospel.

source of His self-donation. When Christ prayed to the Father, it was not as a respite from His activities among men; nor was He in those moments "storing up energies" to be dispensed in His encounters with persons. Rather, these were moments of solitude with His Father which were prompted and inspired by the same love which urged Him to walk among men doing all things well and to love them even unto death.

Some there are in the Church who are called to imitate the Lord, to "follow Him" precisely in this area of self-giving to the Father which is at the same time redemptive of mankind. Through a public profession of virginity, they commit themselves to follow the Lord "with an undivided heart", to seek nothing but Him, to choose Him above all else in such a way that this choice is evident in their form of life. Through this gift of grace received for the sake of the kingdom, religious express -- to the Lord and to His Church -- their offering of themselves totally to God. The counsels of poverty and obedience flow from this fundamental gift of oneself. The existence of virginity within the Church serves as a constant reminder of the world to come, and, indeed, enables those who live it to experience a quality of love whose fulness will only be known in the world to come.¹²

Virginity both expresses and fosters a quality of relationship with Jesus Christ which could not be lived in another form of life. Religious are those who, through the creative and gratuitous initiative of God, are called to a relationship with Jesus Christ which can only be expressed and fostered by a commitment to virginity, a virginity lived in imitation of and in union with Jesus' own gift of Himself to the Father.

Identification with Christ in His gift of Himself to His Father necessarily

12. P. Molinari, "Perfectae Caritatis," Introduction and Commentary, "Supp Way, May 1966, p. 42.

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implies love for the neighbor. One cannot love the God who loves all men without sharing in that same love and concern for their salvation. "In the very act of loving God, man loves all men who are loved by God."¹³ Perfectae Caritatis, addressing itself to all religious within the Church, speaks of this apostolic love which necessarily flows from identification with Jesus Christ. As one becomes more and more a son/daughter of the Father, in the Son, one becomes more genuinely, more consciously and more lovingly brother/sister of all men. The filial relationship brings the Christian-religious necessarily into a fraternal relationship.

c. Apostolic religious life

If apostolic love is proper to all forms of religious life in the Church, some are called to engage specifically in "apostolic activity", in the works of service, mercy and compassion destined to restore or foster human-Christian dignity. Within those congregations where "the very nature of religious life requires action and service" (PC, 8), it is the same identification with Jesus Christ in the gift of Himself to the Father for all men that serves as the integrating factor in the lives of the religious. During His public life, Jesus ministered unceasingly to those in need, and this compassion and active love for others had its source in the one love of the Father who Himself loved men to such an extent that He sent His only Son to redeem them. Jesus' activity among men was an expression of His love for the Father.

Imitation of Christ, assimilation to Him in His most fundamental attitude of gift to the Father, which in the economy of the Incarnation is at the same time gift to man, is the basis of apostolic religious life within the Church.

13. "Dans l'acte même d'aimer Dieu, l'homme aime les hommes aimés de Dieu." J. Alfaro, "Attitudes fondamentales de l'existence chrétienne," NRT, vol. 95, July-August 1973, p. 713.

implies love for the neighbor. One cannot love the God who loves all men without sharing in that same love and concern for their salvation. "In the very act of loving God, man loves all men who are loved by God."¹¹ Therefore, Christianity, addressing itself to all religions within the Church, speaks of this apostolic love which necessarily flows from identification with Jesus Christ. It does however, state and more a son/daughter of the Father, in the Son, one becomes more genuinely, more conscious, and more lovingly brother/sister to all men. The filial relationship being the Christian-religious necessarily into a universal relationship.

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 J. Allier, "Attitudes fondamentales de l'existence chrétienne", MRT, vol. 92, July-August 1973, p. 713.

Perfectae Caritatis indicates this: "In order that members [of these institutes] may above all respond to their vocation of following Christ and may serve Christ Himself in His members, their apostolic activity should result from an intimate union with Him. In this way, it will happen that love for God and neighbor will itself be nurtured" (#8). An understanding of the unity of apostolic religious life -- a unity flowing from identification with Christ -- is especially important in religious congregations of women where the action-contemplation dichotomy has been particularly felt in these past years, no doubt because of the historical development of these same congregations. For apostolic religious, to love the Father is to love and serve actively the brothers; reciprocally, to love and serve the brothers is to love the Father.

C. GAILHAC AND VATICAN II

At this point, it would be well to confront Father Gailhac's fundamental vision of religious life with the doctrine of Vatican II as outlined here. We have seen that "imitation of Jesus Christ" is the central axis of Gailhac's vision of Christian-religious life. All other elements in his faith-vision are ordered to imitation or flow from it. For Gailhac, imitation is union with Christ which he clearly sees as the only goal and purpose of religious life.

If his most fundamental and frequently repeated message to the sisters is to be "turned toward God", it is because this was the stance of Jesus Christ. Gailhac might have expressed his "Soyez à Dieu" as "Live for God alone" (PC, 5) or "Seek God before all things and only Him" (PC, 5) or "Love and seek before all else that God who took the initiative in loving us" (PC, 6). It is Jesus' own attitude of seeking the Father's will in all things which is at issue both in Gailhac's exhortation and in Perfectae Caritatis' expressions.

The nuances between "imitation" of Christ and "following" of Christ

Perfecto Carlotto indicates this: "In order that members of these institutes may come all together in their vocation of following Christ and moving Christ Himself in his members, their apostolic activity should result from an intimate union with Him... In this way, it will happen that love for God and neighbor will itself be nurtured" (18). An understanding of the unity of apostolic religious life — a unity flowing from identification with Christ — is especially important in religious congregations of women where the action-compassion dichotomy has been particularly felt in these past years, no doubt because of the historical development of these same congregations. For apostolic religious to love the Father is to love and give actively the Father; respectively, to love and give the Father is to love the Father.

C. GAILLARD AND VATICAN II

At this point, it would be well to quote Father Gaillard's famous total vision of religious life with the doctrine of Vatican II as outlined here. We have seen that "imitation of Jesus Christ" is the center axis of Gaillard's vision of Christian-religious life. All other elements in his following are centered in imitation or flow from it. For Gaillard, imitation is union with Christ which he already sees as the only goal and purpose of religious life. In his most fundamental and frequently repeated message to the sisters it is to be "turned toward God"; it is because this was the stance of Jesus Christ Gaillard might have expressed his "Joyful & Daily" as "Live for God alone" (PC, 1) or "Jesus God before all things and only Him" (PC, 2) or "Love and was before all else that God who took the initiative in loving us" (PC, 6). It is Jesus' own attitude of seeking the Father's will in all things which is at issue both in Gaillard's exhortation and in Perfecto Carlotto's explanation. The nuances between "imitation" of Christ and "following" of Christ

do not exist for Gailhac. Both express for him the fundamental movement of the Christian-religious life. They indicate for him closeness, union, assimilation, conformity, identification. When using both terms, he implies Jesus as Model, that is, he sees Jesus as the exemplar whom the religious are to imitate.

Their following is not to be an exterior conformity. Instead of imitating the poverty of Christ, they are to imitate Christ the poor man. This accent on imitation of the Person of Christ in His deepest attitudes is common to Gailhac and to Vatican II (cf. PC, 1). Religious are to be so identified with Jesus Christ that His choice of a poor life will be their own. Poverty takes its inspiration and dynamism from imitation of Christ who was poor. The same can be said for other attitudes of Christ.

But interior conformity necessarily expresses itself in external bearing and conduct. Hence Gailhac's great stress on authenticity, on life as the verification of one's interior attitudes. While the movement in the sisters' contemplation is from Jesus' external words and actions to His interior attitudes, the movement within the sisters is from interior identification to external expression of that identification in words and actions. Both movements presuppose the correspondence of gestures and external expression to one's most basic attitudes. It is this correspondence which Gailhac indicates when he speaks of the "true religious" or the "true Christian".

We have already seen that for Gailhac union with Christ and holiness are synonymous. At times he sees that union as a goal to be achieved, at others as a reality already existing. The distinction between ontological holiness and ethical holiness is implicit in Gailhac's double use of "imitation of Christ". He sees the organic relationship between the Christian's existence "in Christ" through baptism and the ascetical efforts necessary to respond as fully as possible to one's baptismal grace. He likewise envisages the apotheosis of imitation of Christ, that is, what we might call "eschatological holiness" --

do not exist for Gailhac. Both express for him the fundamental movement of the Christian-religious life. They indicate for him closeness, union, assimilation, conformity, identification. When using both terms, he implies Jesus as Model, that is, he sees Jesus as the exemplar whom the religious are to imitate.

Their following is not to be an exterior conformity. Instead of imitating the poverty of Christ, they are to imitate Christ the poor man. This accent on imitation of the Person of Christ in His deepest attitudes is common to Gailhac and to Vatican II (cf. PC, I). Religious are to be so identified with Jesus Christ that His choice of a poor life will be their own. Poverty takes its inspiration and dynamism from imitation of Christ who was poor. The same can be said for other attitudes of Christ.

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that fulness of union with Christ which will be the Christian's after death. This "eschatological holiness" is rooted in ontological holiness and related to ethical holiness.

We see then that holiness is far from being a static or quantitative reality for Gailhac. Rather, it is a life -- life which is given in baptism, which is developed and nourished by one's moral and ascetical choices, which reaches its fulness in the Christian's passage through physical death to the life of glory. Holiness is a dynamic concept for Gailhac because it is essentially relational. Like all relationships, it grows and deepens and is never achieved once and for all in this life.

Certainly Gailhac saw religious consecration as deeply rooted in the baptismal consecration. His attribution of the title "perfect Christians" to religious is alone sufficient to underline this point. When making comparisons between the Christian vocation and the religious vocation, however, Gailhac does not have the benefit of the theological concept of diverse modalities of holiness within the Church. He therefore tends to imply that the difference between lay Christians and religious is in the degree of holiness rather than in the quality of that holiness. He is obviously not at home in such a comparison, since he most often qualifies it by a phrase such as "en quelque sorte" or "en quelque manière".

In speaking of the hierarchical structure of the Church, Gailhac writes a paragraph which would have gained in precision had the distinctions made by Vatican II between the hierarchical and the charismatic elements in the Church been clear to him. While these distinctions were theologically developed and elaborated by Vatican II, Gailhac certainly sensed them, and in the following passage, we note that he speaks of a "second hierarchy" which has to do with the order of perfection:

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. . . Dans l'Eglise catholique. . . il y a divers degrés, il y a hiérarchie: il y a les grands et les petits; les enseignants et les enseignés. Les Evêques sous le Souverain Pontife; les prêtres sous les Evêques; les corps enseignants sous les Evêques et les prêtres. Il y a plus dans l'Eglise catholique; il y a deux hiérarchies qui sont toutes d'action; et si je puis m'exprimer ma pensée, il y a les modèles et les copistes. Les modèles sont les Evêques, les prêtres et les religieux. Les Evêques doivent être parfaits; les prêtres doivent marcher sur leurs traces, les religieux sont les marcheurs vers la perfection.¹⁴

We have seen that "spouse of Christ" was a term which Gailhac frequently applied to religious. He did not, however, restrict the title to them, and his use of it reflects the fact that he saw religious life as profoundly rooted in the Christian life and the mystery of the Church. In a conference entitled "Jésus-Christ Epoux de l'Ame Chrétienne",¹⁵ Gailhac speaks of Jesus as the Spouse of all humanity through the Incarnation, as Spouse of the Church through the piercing of His side on Calvary, as Spouse of the soul of each Christian through baptism. He then describes the dignity of the Christian who shares in the life of the Lord -- in His riches, His joys, His sorrows. It is this common sharing of life as well as the loving union between spouses which make the bridal image an apt one to describe the life of union with Jesus Christ initiated in baptism and deepened through religious consecration. Because the spousal relationship is exclusive, total and all-embracing, Gailhac, following the long tradition of the Church, found it particularly suitable to describe religious life.

We remark, then, that there is a fundamental correspondence between Gailhac's and Vatican II's teaching on union with Jesus Christ (perfect charity,

14. Ecrits, vol. 10, p. 3636.

15. Ecrits, vol. 5, pp. 1356-1362.

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14. Écrits, vol. 10, p. 363d.
 15. Écrits, vol. 11, pp. 135d-136d.

holiness) as the goal of the Christian-religious life. Before passing on to the question of the evangelical counsels in Gailhac and Vatican II, it remains to explain how Gailhac saw the unity of the apostolic religious life.

In this regard, it is Gailhac's christology which provides a unifying axis to the congregation he established. Jesus Christ is for Gailhac both Model and Savior because of His stance in relationship to the Father and to all men. United to the Father and the Object of the Father's love, Jesus saved all mankind by His obedience to the Father who sent Him to reveal His love. It is in His one and only gift of Himself to the Father and to man that Jesus is both Savior and Model, and, according to Gailhac, identification with Him in this gift is the sole motivation for the sisters' own obedient love of the Father and zealous love for men.

Gailhac's grasp of the unity between the love of God and the love of man is remarkable, and it is no accident that his spirituality centered on identification with the Person of Jesus Christ puts as well a great accent on zeal. In founding a fully apostolic congregation and stressing at the same time a life totally centered on oneness with Jesus Christ, Gailhac was giving expression to his intuition of the unity of the love of God and the love of neighbor. Convinced that "imitation of Christ" means identification with Him in His mission of redemption of all men through His own self-giving, Gailhac stressed both terms of this truth -- identification with Jesus and zeal for the salvation of man. The two aspects form one reality for him so that when he speaks of union with or imitation of Christ, he always implies zeal, and when he speaks of zeal, he presupposes union with Christ. It is this basic understanding which gives such unity to his faith-vision and which provides another fundamental point of similarity with Vatican II.

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Götting's grasp of the unity between the love of God and the love of

man is inseparable, and it is no accident that his christology centered on

identification with the Person of Jesus Christ but as well a great accent on zeal, in founding a fully apostolic congregation and stirring in the sinner

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D. EVANGELICAL COUNSELS

1. VATICAN II

There is no one of the five paragraphs of the chapter on religious in Lumen Gentium which does not speak of the evangelical counsels,¹⁶ as the first words of the chapter alone would indicate. It is evident in the document that the profession of the counsels constitutes the religious state (cf. LG, 44). Religious are described in Perfectae Caritatis as well as "those who profess the evangelical counsels" (#6), so that the constitutive role of the counsels is repeatedly underlined. The counsels are presented under several different aspects.

First of all, and this aspect is found especially in Lumen Gentium, the counsels are seen as means to perfect charity. Perfect charity is the objective of the religious life which exists only in function of this charity. The practice of the counsels is seen as particularly able to achieve that goal. They lead to charity both directly and indirectly. They foster the "perfection of love for God and neighbor" (LG, 45) at the same time as they free the religious from "those obstacles which might draw him away from the fervor of charity" (LG, 44). They both "kindle the fervor of charity" and purify the heart (LG, 46). This purification of heart is in view of a deeper and freer love of the Lord.

Not only are the counsels means to charity, but they are expressions of charity as well. Although the Vatican documents mention this aspect only once, it is implied throughout those same documents. Perfectae Caritatis 6

16. We are using the term "evangelical counsels" here in the sense in which Vatican II uses it, that is, as referring to the three realities traditionally associated with religious life: chastity, poverty and obedience. The brief paragraph 47 of Lumen Gentium mentions "profession of the vows", implying the three counsels.

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16. We are using the term "evangelical counsels" here in the sense in which Vatican II uses it, that is, as referring to the three realities traditionally associated with religious life: chastity, poverty and obedience. The first paragraph 43 of Lumen Gentium mentions "evangelical counsels" in the plural.

states: "From this love of God before all else and of one's neighbor the very practice of the evangelical counsels takes life and direction." The total gift of oneself to the Lord expresses itself in virginity, poverty and obedience. It is not by chance that the Council placed consecrated virginity first in the list of the counsels. It sees virginity as the fundamental expression of the gift of oneself, as the primary element in religious consecration. This vow entails a union with Christ whose totality necessarily brings with it poverty and obedience in imitation of Him. We see, then, that the counsels are both means to and an expression of perfect charity, according to the conciliar teaching.

The evangelical counsels are also seen by the Council specifically in the light of imitation of Christ. Chapter VI of Lumen Gentium begins: "The evangelical counsels of chastity dedicated to God, poverty and obedience are based upon the words and example of the Lord" (#43). Through their practice, the life of Christ is imitated "with particular accuracy" (LG, 44). It is Perfectae Caritatis which underlines more specially this aspect of the practice of the counsels. Not only are the three counsels together as a way of life ordered to a more free following of Christ and a more exact imitation of Him (#1), but each counsel individually patterns the religious after the example of Jesus Christ (#12-14). The role of the counsels in a life of imitation of Christ is stated specifically: ". . . the religious life is intended above all else to lead those who embrace it to an imitation of Christ and to union with God through the profession of the evangelical counsels" (#2).

It should be evident from what we have said that the aspects under which Vatican II presents the counsels are in reality one and the same. One imitates the manner of life of Jesus Christ through a desire to be more and more united with Him; that imitation itself leads to an ever greater union with Him, just as union leads to an ever greater desire to imitate Him. The perfect charity spoken

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as union leads to an ever greater desire to imitate Him. The perfect charity spoken

of by the Council is in fact that perfect imitation of Christ, that union with Him which is the goal of a life lived according to the evangelical counsels.

There are other aspects of the counsels which Lumen Gentium and Perfectae Caritatis emphasize to a lesser degree. They mention, for example, the sign-value of the life of the counsels, their role in the full human development of the person. Because these aspects are not central to the conciliar teaching, however, and because they are not at all found in Gailhac's writings, we will not elaborate on them here.

2. GAILHAC

Gailhac also sees the vows¹⁷ as an expression of love as well as as a means to love. In an instruction on the vows, he writes:

Mes chères Soeurs, ce n'est pas aujourd'hui que vous commencez à aimer Dieu, ce n'est pas aujourd'hui que vous commencez à vous donner à lui; depuis longtemps vous ne vivez que pour lui, vous n'avez de coeur que pour le chérir, mais vous savez que le véritable amour désire sans cesse d'aimer davantage, sans cesse il désire de s'unir de plus en plus à l'objet qu'il aime. . . . Ce serait trop peu pour un coeur embrasé d'amour que de dire à Jésus qu'il l'aime, il faut qu'il le lui prouve par les effets, il faut qu'il contracte avec lui une union indissoluble. . . . Or, mes chères Soeurs, c'est ce que vous allez faire actuellement vous-mêmes par les quatre liens dont vous allez vous lier en face de l'Eglise. . . .

17. Gailhac uses the term "vows" rather than "profession of the evangelical counsels". We will in most cases continue to use the latter, however.

18. Ecrits, vol. 7, p. 2227. This instruction was not addressed to the Religious of the Sacred Heart of Mary since Gailhac speaks to "Mes chères Soeurs" rather than to "Mes chères filles" as was customary for him when addressing his own congregation. Also, the instruction mentions a fourth vow of service to the poor.

In a sermon for the closing of a retreat, Gailhac refers to the profession of the counsels both as an expression of love and as a means of union.¹⁹

It is remarkable that the evangelical counsels as such do not play a central role in Gailhac's vision. He speaks, for example, much more frequently of humility and zeal than he does of poverty or chastity.

There seem to be three basic reasons for this lack of emphasis: first of all, because Gailhac presumed the doctrine common to his time that the profession of the vows constituted the religious state; secondly, because Gailhac, reflecting his own faith-vision, concentrates on conformity to Christ in His most fundamental attitudes; thirdly, because Gailhac sees the evangelical counsels primarily as expressing a radical act of self-giving and speaks more frequently of that act itself.

We have already seen that among those fundamental attitudes of Jesus which Gailhac underlines most frequently are His conformity to the Father's will in all things, His self-emptying, His zeal. These are the most basic expressions of Jesus' one love for the Father and for mankind. When Gailhac urges the sisters to seek the will of the Father in all things, he is surely urging them to obedience, but his optic is not primarily of a "counsel" or a vow. Rather he envisages the obedience which is Jesus' most radical stance before His Father. It is this stance -- Gailhac calls it obedience, zeal or self-emptying -- which is the focal point of Gailhac's synthesis.

The self-giving which is at the heart of his faith-vision gives rise to his way of envisaging the evangelical counsels. Before all else, he sees them as expressions of a total gift of oneself in love, of a self-emptying which is at the same time adoration. The word he uses to express this is "sacrifice". Indeed, the word "sacrifice" is the one which best expresses for him the reality

19. *Ecrits*, vol. 8, pp. 2618-2623. Again, this instruction was not addressed to Gailhac's congregation but was no doubt meant for hospital sisters.

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Certainly Gailhac is influenced in this by the theology of his day which explained the act of profession primarily in terms of a holocaust and an act of the virtue of religion. He himself explicitly explains: "Les voeux sont le plus grand acte personnel de Religion qu'une âme puisse faire, le plus grand sacrifice qu'elle puisse offrir. Ce n'est même pas un sacrifice ordinaire, c'est un holocauste."²⁰

But we must see the richness which Gailhac gives to the term "sacrifice". He sees the "sacrifice" of profession as eminently positive, as an act in which one offers one's entire life to the Father in union with Jesus Christ. The one act includes past, present and future. The religious "fait comme un seul faisceau de toute son existence, et l'offre à Dieu sans partage et sans réserve; c'est le plus grand acte d'adoration, d'amour, de confiance, d'abandon à Dieu."²¹ That union with Christ is both the object and the moving force of this act is evidenced in the following sentence:

De plus, comme elle ne fait ce sacrifice que pour imiter Jésus-Christ, que pour s'unir plus étroitement à ce divin Sauveur; qu'elle ne le fait qu'en Jésus-Christ, avec Jésus-Christ, pour Jésus-Christ, elle rend à Dieu toute la gloire qu'une créature peut lui rendre.²²

In a very brief note entitled "Sacrificium Solemne Est," Gailhac situates the sacrifice of profession in the choice of God and again underlines its totality: "Dieu vous ayant choisis et vous choisissant Dieu pour votre Dieu,

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vous voulez le reconnaître pour tel. . . . vous embrassez le temps, l'éternité, votre être tout entier."²³

Although Gailhac speaks of the counsels as an expression of love and union, he does also refer to them as means to imitation. "Les trois voeux sont les moyens qui conduisent le religieux à la perfection."²⁴ Gailhac recapitulates his own doctrine on the counsels in the same passage where he mentions the two aspects we have already underlined here and adds to them the freedom which the counsels obtain for the religious:

L'état religieux peut être considéré ou comme un exercice qui conduit à la perfection ou comme un état tranquille qui nous laisse libre de ne nous occuper que de Dieu, ou comme un sacrifice que l'on fait à Dieu de soi-même et de tout ce qu'on possède.²⁵

It is surely to the third aspect that Gailhac gives prime emphasis in his writings.

To summarize what we have said thus far, we see that there is a real convergence between the doctrine of Gailhac and that of Vatican II on the essential points regarding religious life. Both see that life as radically centered on the Person of Christ and ordered to union with Him. To both the council fathers and Gailhac, religious life is a particularly apt and complete expression of the Christian life. While Vatican II underlines and explains the evangelical counsels as constitutive of religious life, Gailhac merely states in passing that the counsels are of the very nature of that life.

We find different emphases placed by Gailhac and Vatican II -- the

23. Ecrits, vol. 8, p. 2593-2594.

24. Ecrits, vol. 8, p. 2547.

25. Ibid.

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 votre être tout entier.²³

Although Gailhac speaks of the counsels as an expression of love and union, he does also refer to them as means to imitation. "Les trois vœux sont les moyens qui conduisent le religieux à la perfection."²⁴ Gailhac recapitulates his own doctrine on the counsels in the same passage where he mentions the two aspects we have already underlined here and adds to them the freedom which the counsels obtain for the religious:

L'état religieux peut être considéré ou comme un exercice qui conduit à la perfection ou comme un état tranquille qui nous laisse libre de ne nous occuper que de Dieu, ou comme un sacrifice que l'on fait à Dieu de soi-même et de tout ce qu'on possède.²⁵

It is surely to the third aspect that Gailhac gives prime emphasis in his writings.

To summarize what we have said thus far, we see that there is a total convergence between the doctrine of Gailhac and that of Vatican II on the essential points regarding religious life. Both see that life as radically centered on the Person of Christ and ordered to union with Him. To both the council fathers and Gailhac, religious life is a particularly apt and complete expression of the Christian life. While Vatican II underlines and explains the evangelical counsels as constitutive of religious life, Gailhac merely states in passing that the counsels are of the very nature of that life. We find different emphases placed by Gailhac and Vatican II — the

23. Écrits, vol. 8, p. 2593-2594.

24. Œuvres, vol. 8, p. 2547.

25. Ibid.

latter stressing the ecclesial nature of religious life much more strongly, for example; the former accenting the evangelical counsels as such to a much lesser degree. The differences in emphasis, however, do not detract from the basic correspondence of the two views on religious life in what is most central and most essential to that life.

We now ask the question: "How might we explain such fundamental agreement?" and attempt to draw implications from our answer to that question. No doubt the first and principal reason for such agreement is that both Gailhac and Vatican II have truly grasped and faithfully expressed what is the essence of religious life throughout the ages. Both have seized its fundamental relationship to the Person of Christ and have perceived as well the continuity in the essence of that life as it has been lived within the Church. For both, religious life is a gift that calls one to center one's life totally on the Lord, through consecrated virginity, poverty and obedience lived as signs of charity and as a stimulus to charity. The source of this life, its dynamism, is identification with Jesus Christ in His offering of Himself to the Father for all men. That Gailhac's faith-vision stands up against the norm of Vatican II is certainly an evidence of the authenticity of his inspiration and of his fidelity in communicating that inspiration.

E. RELIGIOUS LIFE AND THE ACTION OF THE SPIRIT

Perhaps the most fundamental reason for the agreement we have noted, however, is the unity of the action of the Holy Spirit throughout the ages. The same Spirit who guides the hierarchical Church in her care for the life of the evangelical counsels (LG, 45) has also raised up founders for "a more vigorous flowering of the Church's holiness" through the life of the counsels. We have seen this very marked action of the Spirit in the nineteenth century. At a time when the concrete needs of the ecclesial community were numerous, the Spirit

raised up as a gift to the Church founders and foundresses who would, because of their fundamental perception of the gospel and their openness to the Spirit of Love, express the charity and compassion of Christ in a diversity of ways. This action of the Spirit within religious congregations -- in their birth and continuance -- is a theme of the conciliar documents.

Underlying all conciliar teaching on religious life is the Church's faith in the action of the sanctifying Spirit. At the beginning of chapter V on the universal call to holiness, Lumen Gentium mentions the action of the Spirit. Christ the Son of God united the Church to Himself and crowned her with the gift of the Holy Spirit (LG, 39). Through the "fruits of grace" given by the Spirit, the holiness of the Church is made manifest. It is "from within" that the Spirit works and the objective of His work is charity, that men might "love God with their whole heart and their whole soul, with all their mind and all their strength (cf. Mk. 12:30) and that they might love one another as Christ loved them (cf. Jn. 13:34; 15:12)" (LG, 40). Christians are by their baptism and the continued action of the Spirit within them, transformed into sons in the Son, that is, in the image of Christ and in response to the gift of God, they become lovers of the Father and lovers of men. They are constituted in a relationship of sonship with the Father which in the same act constitutes them as brothers to one another.

In specifying the various modalities of the one holiness, Lumen Gentium again refers to the action of the Spirit: "In the various types and duties of life, one holiness is cultivated by all who are moved by the Spirit of God. . ." (41). In the birth and evolution of religious congregations the Council likewise recognizes the action of the Spirit (cf. PC, 1) and sees fidelity to the Spirit motivating the Church's approval of these same congregations.

The unifying action and presence of the Spirit, therefore, is well

raised up as a gift to the Church founders and founders who would, be- cause of their fundamental perception of the gospel and their openness to the spirit of Love, express the charity and compassion of Christ in a diversity of ways. This action of the spirit within religious congregations -- in their birth and continuance -- is a theme of the conciliar documents.

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The unifying action and presence of the spirit, therefore, is well

attested to by the Vatican documents. It is the Spirit who prompts charity in all Christians, who transforms them into the likeness of the Son. It is the Spirit who raises up the charismatic founders of religious congregations and who inspires certain members of the Church to an intimate following of the Lord through a concretization of those basic options, those fundamental dispositions evident in the earthly life of Jesus: virginity, obedience to the Father, poverty, a total dedication to the mission of the Father in communion with others.

We see then the Spirit at work in persons, creating in them certain sensitivities, giving them certain gifts not only for their own personal holiness but for the good of the Church as well. The "charism of foundation" which is given to some is certainly a "fruit of grace" destined to manifest the holiness of the Church, the ultimate purpose of all congregations being the perfection of charity. Religious life, then, as all Christian life, is a spiritual project. We use the word "spiritual" in the strictest sense, that is, religious life is a work of the Spirit. It is a life in the Spirit and is to be defined primarily in terms of its spiritual qualities rather than its form of life. A certain form of life is resultant from the quality of the relationship with Jesus Christ, but it is that relationship which is primary.

The work of the Spirit is one of diversity in unity. Each founder perceived the gospel in his own personal way and responded to needs which were unique. Various congregations came into existence because founders saw in particular situations needs related to the salvation of persons which were not being met. They took concrete means to respond to those needs, means which most often were creative and courageous in their original historical context. Although all responded to the same Spirit and saw their work as a participation in the one Mission of Jesus Christ, there was a rich diversity in the initial gospel perception which prompted and sustained the caritative

response of the founders. The accepted canonical form of life known to the nineteenth century, however, often uniformized congregations in their structures and observances, so that in the course of time the diversity among congregations was obscured. Through Vatican II, the Spirit speaking through the Church has called congregations to develop once again the diversity of their origins.

The call to diversity in Perfectae Caritatis is quite clearly a consequence of the Church's faith in the action of the Spirit. The first paragraph of the conciliar decree speaks of the "wonderful variety of religious communities" which grew up under the influence of the Holy Spirit and refers as well to the great gift this variety has been for the Church.

This diversity springs from different "spiritual endowments". We have seen in the first chapter of this work what we consider those "spiritual endowments" to be -- a grace given to a particular man or woman, informing that person's faith-vision with charity in such a way that it becomes attractive to others and normative for a new Christian experience of holiness and service within the Church. Since no two faith-visions are identical, neither will the concretization and institutionalization of those faith-visions be the same; and yet since all authentically Christian faith-visions are related to the one Lord, one baptism, one body of revelation confided to the Church, all will have the same essential characteristics. As the accents of the vision vary, so will the living out of that vision vary, providing what Perfectae Caritatis has called the "wonderful variety of religious communities".

To assure this diversity, the Council has urged that communities base their renewal not only on the sources of all Christian life but on the original inspiration behind their community as well. Because "it serves the best interests of the Church for communities to have their own special character and purpose" (PC, 2), the spirit of the founders should be loyally recog-

nized and lived. It is therefore both desirable and necessary to clarify the theological vision underlying that spirit.

Phrases such as "each community according to its individual character" (PC, 2) and "to the extent required by the nature of each community" (PC, 3) merely underline the particular grace which each congregation has to contribute to the life of the Church. Indeed "they have contributions to make which are as various as the graces given to them" (PC, 8). Because the original grace of each congregation is different and the life lived in fidelity to that grace is diversified from one congregation to another, so "a necessary diversity will have to distinguish each congregation's path to a suitable renewal" (PC, 8).

Religious congregations are called by the Council to witness to the fundamental unity of the Spirit in a rich diversity of forms of life. In the past years, apostolic congregations of women religious have shown a great enthusiasm for such renewal and many have found that a return to the original evangelical preoccupations of their founders, to the original dynamism prompting the founding of the congregation has released apostolic energies which were sometimes held captive by a mistaken identification of fidelity and immutability, of unity and uniformity of custom or style of life.

The present work has had as its purpose the clarification of the theological vision which underpinned the charism of foundation given to Jean Gailhac. It is to be hoped that in some small way it can contribute to a greater fidelity of the Religious of the Sacred Heart of Mary to the gift given to the Church in Father Gailhac -- a gift destined for a "more vigorous flowering of the Church's holiness and the greater glory of the one and undivided Trinity, which in Christ and through Christ is the foundation and wellspring of all holiness" (LG, 47).

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CONCLUSION

The congregation founded by Jean Gailhac finds itself in 1975 in a situation which it has never before experienced. Many factors have converged to make the present moment unique in the history of the congregation. We would like in these concluding pages to underline three "signs of the times" which have recently affected the congregation and will continue to influence it in the future. All three of these factors present privileged situations for reflection on Gailhac's faith-vision and the living out of his charism. The three "signs" which we refer to are: 1) a new understanding of apostolic religious life in the Church; 2) the evolution of the understanding of woman's role in society and specifically within the Church; 3) the search for a new sense of community.

Founded at a time when the only canonical form of life known to religious congregations of women was largely based on the monastic tradition, the Religious of the Sacred Heart of Mary find themselves in the wake of Vatican II realizing in a new way what Gailhac meant when he told the sisters: "You are to continue the work of the apostles." In their search for an apostolic spirituality adequate to sustain them as they try to respond to needs and to situations of injustice and human misery which the world has never known on such a scale, the faith-vision of Gailhac shows its extraordinary contemporaneity and aptness to serve as a dynamism in their lives. Gailhac's vision was broad and centered on what was essential and perennial in the apostolic life. Identification with Jesus Christ was presented by him as both goal and means; there was no task worth undertaking if it did not have union with Christ as its objective. We see from his own life that he understood that the alleviation of human misery was intimately related to this mission; indeed, the two tasks

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could not be separated.

In the achievement of this mission, the most effective instrument was the sister's own holiness, her own relationship to the Lord. Gailhac would have rejoiced to see the day when the sisters would be very conscious of their mission as apostolic religious and he surely would have encouraged reflection on that mission and the appropriate means to accomplish it.

When one considers the action of the Spirit in the foundation of religious congregations of women in the nineteenth century, one sees that a seed was planted at that time which was not able to come to full flowering until an age which would properly distinguish between the monastic tradition and what has come to be called "apostolic religious life." Nor do we claim that the seed has yet reached its maturity. What we find in Gailhac -- and in other founders and foundresses -- is an intuition, no doubt the work of the Spirit, of what is the essence of apostolic religious life. The structures to express that life in its fulness did not exist at the time the Religious of the Sacred Heart of Mary were founded. And yet Gailhac was clear in his intuition that the congregation was to be truly apostolic, that the sisters were to participate in an active way in the work of salvation, which was at the same time the work of fostering human dignity. When he gave a vow of zeal to the congregation, he saw the sisters as an apostolic group fully at the service of those in need. Sensitive to the fact that in his times education was an effective means of promoting the human and Christian dignity of all classes of society, and recognizing in those whom God had called to be his collaborators special capacities and talents for the educational field, he responded to this indication of the Lord by opening educational establishments, most often accompanied by a variety of other apostolic activities. He never saw these schools as ends in themselves. All his "works" were concrete expressions of the one Mission in which the congregation was called to participate. His own faith-vision, the needs around

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gregation was called to participate. His own faith-vision, the needs around

him and the capacities and spiritual desires of the sisters were always the determining factors in his concrete response. In its response to the Lord's call today, Gailhac's congregation has the same factors to guide it.

A sign of today's times which Gailhac certainly never knew is the changed position of women in society. In his age, social custom ruled quite strictly woman's participation in society, woman's relationships with others. This social custom whose objective was the protection of women, coupled with the quasi-monastic form of religious life known at the time, accounts for many of the rules of enclosure and "semi-cloister" which the congregation knew in its early and not-so-early days. Gailhac, however, sensed -- and stated specifically -- that women were called to play an essential role in the work of redemption, and this conviction is reflected in the very fact that he founded an apostolic congregation, one which was to be governed by the sisters themselves. He urges the superior general to exercise her leadership within the congregation, and local superiors to animate spiritually their own communities. He worked closely with the primitive community and, in collaboration with them, sent the sisters to foreign lands to be pioneers in often unforeseen and difficult circumstances. Again, Gailhac would surely have rejoiced to see the day when women would be able to contribute more effectively to the life of the Church, when they would collaborate in new and creative ways in the great Work of Redemption in which they are in fact called to participate.

The sense of community which the congregation is searching for today, reflecting that same search within contemporary society, takes great élan in Gailhac's faith-vision. Community as constituted by authentic and open relationships among persons; community as a sharing in the same faith and in the same faith-vision, articulated and reflected upon by the local, provincial and general communities; community as participation in a common tradition, a common Mission and a common destiny: all these find their roots in Gailhac's

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own orientation of the primitive community.

The charism given through Gailhac to the Church is not a static gift. Given by the Spirit who continues to "make all things new", it is embodied in a congregation which refers itself constantly to the normative gift in the lived faith-vision of the man Gailhac, and which reflects on the way preceding generations have responded to that gift in their own historical settings. The gift has been confided to the congregation not as a treasure to be locked away and preserved, but as a plant to be watered, pruned, cared for -- always drawing its life and strength from the same roots, adapting itself to various weather conditions and to changing seasons. Each generation must live the gift in its own situation, must, through the prism of Gailhac's faith-vision -- which is itself a particular perception of the gospel message --, discern the call of the Lord to the congregation in the here and now. Fidelity to the gift can be lived in no other way.

Finally, Gailhac's most basic message is addressed to the Religious of the Sacred Heart of Mary in all ages: "Be totally turned toward God," "Imitate Jesus Christ." The call to be completely "for others" is rooted in this fundamental message. Certainly the response of the congregation will require the same docility to the action of the Spirit, the same renunciation, the same spirit of faith and prayer that Gailhac stressed. And it is no less true in our day that "All good comes from Calvary." The paschal mystery continues to stand at the heart of the mystery of redemption.

Jesus Christ, totally turned toward His Father and totally given to man, is the same yesterday, today and forever. He it is who was the center of Gailhac's life and faith-vision and who must continue to be the source and center of the congregation's fidelity to the gift of the Spirit to the Church in Jean Gailhac.

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