



The Spirituality
of **SAINT**
MARY EUPHRASIA

The Spirituality of Saint Mary Euphrasia

by
A Study Commission of Good Shepherd Sisters

New York
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FOREWORD

At the expressed desire of many of our Sisters, Sister Marie Bernadette Fox, our Superior General, decided to form a Commission for a Study on the Spirituality of Saint Mary Euphrasia. The Members of the Commission were chosen in consultation with the respective Provincial Superiors:

Sister Madeleine Hardman, Province of Great Britain
Sister Mary O'Driscoll, Vice-Province of South Africa
Sister M. Pauline Fera, Province of The Philippines
Sister M. Sharon O'Grady, Province of Saint Louis
Sister M. Rose-Virginie Warnig, General Councillor
Reverend Daniel FX Meenan, S.J., was asked to be a consultor to the Commission.

The members arrived in Rome before Easter, in mid-April 1979, and worked together for a full month, Father Meenan arrived April 19th for a week's stay. A meeting with Sister Marie Bernadette opened our work and Sister clarified for the members what the specific task was to be. We began our work by reading and reflecting on the material we were able to gather for our study: the various Lives of St. Mary Euphrasia in English and French, the Conferences and Instructions, Letters, all the available documents related to the Ordinary and Apostolic Process for beatification and canonization, etc.

Each day the members met for prayer and shared what we had reflected upon, Father Meenan offering clarification of cultural and historical terms, while he was with us. After ten days we began sharing the points we felt were peculiarly characteristic of our Saint's spirituality and as such should be expressed in the Paper. Each one took her own notes. We then proceeded to work on separate themes and to develop them, working alone or together as we wished. We shared this and together decided what to keep as essentially personal to our Saint.

During this whole period we were quietly reflecting on what each one understood by "spirituality"; we also continually reminded ourselves and each other of the task before us: "Find the essentials of St. Mary Euphrasia's spirituality and discover its source." For we were tempted many times to go beyond, enriching our paper with examples from life, biblical parallels, quotations from the Documents of Vatican II, etc.

The next step was to coordinate into a harmonious text what had already been written. We worked at this separately and together while two members strove to coordinate and sharpen the text which was taking shape.

At prayer one morning we found we were agreeing quite spontaneously on the "source" and the same happened for our meaning of "spirituality" a few days later. We found that many lights came to us while at prayer before the Blessed Sacrament, or praying together. We were feeling we were meeting a person, St. Mary Euphrasia, and enjoying a real personal encounter with her! Each one experienced this very forcibly.

Another question which arose was what sequence we should give the points elaborated on. As we wondered, and shared together, we found it good to leave them as they were for they seemed to flow one into the other quite naturally!

Father Meenan, who had gone to Spain to direct a retreat, came back for another week. Because of urgent commitments, two members had left Rome by this time, but the Paper was in its first draft by then. Father helped clarify our thinking on some points and aided in sharpening the text. He also suggested a longer conclusion in keeping with our paper—a conclusion which would have a bearing and a thrust for today. Since we felt that this was beyond our task, we consulted with Sister Marie Bernadette who encouraged us to elaborate our conclusion.

The paper was presented to Sister Marie Bernadette June 5, 1979.

Since the paper lacked "quotations" bearing on the various themes, we decided to provide a "supplement", a second part. Sister Mary Sharon, who remained in Rome during the General Chapter, culled from some of the sources and the material the members of the commission had used, and drew up a short "supplement of quotations." »

Part Two was enlarged upon by Sister M. Rose-Virginie and some biblical references were added. This second part was completed December 21, 1979.

All for the glory of God and the salvation of souls!

Rome, December 21, 1979
Sister M. Rose-Virginie Warnig

The Spirituality of St. Mary Euphrasia

PREFACE

These pages are a loving attempt to describe the spirituality of St. Mary Euphrasia and to discover its source. We of the commission are well aware that the great Christian realities are ultimately the same for all because they have their source in the one Gospel. What is proper to the "spirituality" of a saint is a special emphasis, a certain enlightenment, pointing to a unique way of touching these realities and expressing them in daily life. Our task was to seek out this emphasis and enlightenment in the life of Mary Euphrasia. We feel that her spirit is transmitted to us in community-a spirit which continues to be operative today.

We have limited ourselves to what is very personal to St. Mary Euphrasia, to what we judged to be most characteristic of her. We sought to meet her as a person, and tried to put this experience of encounter into words. For this purpose, we looked at her, listened to her, observed her actions, the values she cherished, the meanings she gave to things, the decisions of her heart. All of these bear witness to her inner life. In this way, we felt that we began to fathom our saint's experience of God's love, how she let God's Spirit possess and move her through the whole of her life. There emerged a marvelous woman, who is so in touch with all we are today. We were filled with a renewed admiration and love for her, with a conviction that even today she is personally concerned about each one of us. Her attractiveness challenges us to have the courage to emulate her in entering fully into the mystery of our call to Good Shepherd, to see things as our Foundress saw them, to capture her vision which seems to have no horizons, but is ever looking beyond horizons.

Where does one find words to describe adequately the mystery of an interior experience? We can only attempt to express the ineffable mystery of this one soul's relationship with her God. Yet it is important to make the attempt for the sake of all of us her daughters who are called to follow after her in the way of the Good Shepherd.

Members of the Commission

The Spirituality of St. Mary Euphrasia

"The glory of God and the salvation of souls--this is my life!" These words sum up Mary Euphrasia's special gift of grace. Perhaps they may puzzle us. In any case, they invite us to seek an explanation, for we long to grasp their full meaning. We may need to "ponder them" in our hearts, for the intensity of holy zeal which these words imply is a dynamic experience rather than some rationally understood formula. Mary Euphrasia herself never tries to explain this. We simply see her living it to such an extent that she is continually consumed by her hunger for God's glory and the salvation of souls. Throughout her whole life, this double beacon leads her to an ever deeper fullness of being. Especially through the Eucharist is she carried into contemplation of the Trinity, and this contemplation brings her finally to the Cross of Christ and her own share in that cross.

BLESSED TRINITY AND MISSION

Zeal carries Mary Euphrasia to its source. It is within the Holy Trinity that zeal is most perfectly and intensely active. In the Trinity is found God's love for his creatures whom he chooses to be, and to be his. Mary Euphrasia's habitual and total absorption with the Trinity develops out of her intimate relationship with each of the three divine Persons. For her, the Father is always Provider, the one who is always at work, the source of life. That life he communicates to us in giving what is dearest to him, his Son. It is through the Son that Mary Euphrasia is especially drawn to the Father. The Son, become one of us, the Shepherd-God with the human heart, reveals to us in terms we can understand, the depths of the Father's love. St. Mary Euphrasia is continuously filled with a tremendous sense of wonder that He-Who-Is-God should be so utterly mindful of her, and of all sinful humanity.

For Mary Euphrasia, then, life can have only one meaning: to be in the likeness of Jesus, the Good Shepherd, to share in his redeeming mission, and thus to glorify the Father more perfectly. It is the Spirit, she knows, who continuously transforms her, producing within her "that most ardent charity to save Souls. » (2)

KENOSIS

In her growing insight into the mystery of God's love for her, Mary Euphrasia contemplates Christ's self-emptying and becomes constantly more keenly aware of her own nothingness. Taught of her poverty at its most radical level by the Spirit, she throws herself entirely on God's mercy. She comes to accept the fact that in herself there is nothing of which she can boast. She rejoices that she is utterly gift, and that her value is not to be found in herself. Her true worth is rooted in the Father's redeeming love. Through such experiences Mary Euphrasia comes to understand that humility must be at the core of her spiritual life. For her, humility, the recognition of her own nothingness, is in direct relationship to her knowledge that she is loved by God. It is only in humility that she can experience God's supreme affirmation of her. During the whole of her life, prayer and self-knowledge lead her to ever more profound levels of this awareness.

LORDSHIP

St. Mary Euphrasia has a deep sense of the Father's providential care. He is Lord of all of history-and so Lord of her own personal history. She has a tremendous awareness that the Father lavishes his attentiveness upon her. She is, as she says, "the apple of his eye!" He it is who is working in her life, leading her where he will. She wants and needs to be open, to be totally available to him. As she enters into the interior attitude of Jesus in his response to his Father, obedience becomes for her the way. So serious is this conviction that even as a novice she longs to make this concrete, and so she requests and obtains the extraordinary permission to make a vow of obedience. Later she receives a yet deeper understanding and further lights with regard to this virtue.

In silence and prayer, she opens herself to the gentle, interior movements of Providence. She seeks every available means, in events and in broad consultation, to obtain further light and guidance, so that her obedience may be more perfect. She labors in an attitude of expectation, firm in her belief that his will shall be made manifest to her. Once she has discerned that Will, she moves with a courage born of her hope that is rooted in his lordship. He is faithful. And all that happens is his Gift to her. This she embraces with all her heart.

And so, through her ready response to the workings of his Spirit, she moves radically away from herself, gaining an increased sensitivity to God and to her neighbour.

FAITH

The conviction, born of a lively faith, that God is Lord, working in her life. Frees Mary Euphrasia to do all that he calls her to do. She knows that she can never be defeated by defeat, though it crush her-as

indeed it does. Sensitive as she always is to God's glory and the good of the neighbour, she pursues each of these, despite the sufferings she encounters therefrom. Obstacles present themselves on every side. Her deep desire to submit to Christ through his Church is tested to the limit. Externally, all is confusion and ambiguity. Contradictions, misunderstandings, calumnies are heaped upon her.

And yet, she is able to say that she lives in an "ocean of peace.", Her peace, often, is that of Christ in the Garden. Her suffering is real and intense, but at the core of her being is the deep peace which comes from doing the will of the Father. Were she to become less sensitive to hurt, she would only be hardened by her pain. In fact, she becomes increasingly vulnerable. And this vulnerability leads her to deeper levels of trust. He, who is truly Lord, achieves his ultimate purpose for her by bringing her into union with his Son, specifically on the Cross. And she responds with reverence in the recognition of his presence within each moment of reality. For her, not to embrace the Cross is to fail to see God's hand in that moment.

CROSS

As Mary Euphrasia's union with Christ deepens, then, the Cross becomes a pre dominant reality in her life-but a positive reality. For her, the Cross is life. It is growth. It is hope. It is a visible sign of God's

blessing on her and on her Congregation. And since life for her means identification with Christ, her greatest joy is that she be permitted to identify with him, the Shepherd who lays down his life for his sheep.

CHURCH

"Oh! How I love our Holy Mother the Church" St. Mary Euphrasia cherishes the maternal love of the Church that received her into its arms at baptism. Her love and faith center primarily on the Church as

the visible presence of Christ on earth. All spiritual blessings come to her from him through his Church: his desire for her holiness, his love for souls, his solicitude for those that the world rejects, and his call to share in his redemptive mission. Through the sacraments, through Sacred Scripture, through the liturgical year, he continues to manifest himself to her. Through his visible authority, he validates her zeal by extending and protecting her mission. Through his Gospel she receives his light and wisdom. His word is so familiar to her that it becomes the daily language of her prayer, of her teaching, and of her letters, Through all of this, and especially through the Eucharist, she enters more and more into Christ and is totally consumed for the glory of God and the salvation of souls.

St. Mary Euphrasia, then, identifies closely with the visible Church as the Spouse of Christ. She knows from her earliest years that this is a "Spouse whose bosom is rent by her own children. » (4) and she feels this rending sharply. When the Church suffers, she and her Congregation suffer. When it is tossed and torn, so is she. She experiences a crucifixion that is caused by the human darkness and weakness of this divine reality that is the Church. Yet, her enthusiasm, love and obedience for it never "Liver. In the face of this paradox, her faith sharpens and clarifies for Mary Euphrasia the identification of her Congregation with the Church.

Our Foundress is convinced, indeed, that it is only in its continuing attachment to the Church that her Congregation will continue to exist and flourish. Its life can resonate more fully and vibrantly only when it is closely united and in touch with the ever-renewing Spirit that is in the Church. How she longs that her Congregation "act always in accordance with this Spirit, entering into the sentiments it inspires».(5) '

EUCHARIST AS SOURCE

It is through the Church that St. Mary Euphrasia receives the greatest gift of God's merciful goodness kind love, the Eucharist. It is the Eucharist that is the source and summit of her spirituality. In the Eucharist she encounters the living Christ in his incarnation, in his death, in his glory and in his gift of himself as the Living Bread.

It is here that she experiences and understands most deeply the mystery of God's love. As she penetrates this mystery, her apostolic zeal is enflamed and she finds the pattern for its expression. Daily, she contemplates and partakes of the Bread as it is taken, blessed, broken, transformed and given. She is blessed with interior light and strength. Through being broken unceasingly on the Cross in her own life, she finds herself transformed more and more into the likeness of Christ, the Shepherd who is given for all.

Thus the compassion and solicitude of the Heart of Jesus, expressed in the figure of the Good Shepherd, becomes progressively real and operative in her. In a sense she becomes this Shepherd—he lives his mystery in her. Progressively her love becomes unconditional, all-embracing and deeply personal. It is unremitting in the face of indifference, neglect or even betrayal. It makes her keenly aware of the evil of sin and its destructiveness. This love brings her to a clear understanding of the human person, to a great tenderness for human weakness and misery, and to an intuition and enlightened skill in dealing with each individual. With all, she is neither coercive nor weak, but with delicacy and solicitude she calls forth from each the dignity and uniqueness that is in his potential as a child of God. And so the same faith which finds God present in the hiddenness of the Bread also penetrates his presence in the mystery of the human person. None of this is realized without cost, but for her, cost is of no account. The nourishment and strength which she draws from the Eucharist is her support.

The presence of the glorified Christ in the Eucharist is a constant source of hope and joy for her. It is a pledge of the Kingdom that will come. And she eagerly seeks the "revelation of the children of God," rejoicing that she is able to labour with her Lord in realizing this revelation. The spiritual and corporal works of mercy are, for her, a means of reaching out to the whole person, within his total situation.

Mary Euphrasia sees the union of minds and hearts that the Eucharist celebrates as the delight and strength of her Congregation. Union is one of her most cherished values. The Eucharist is the one support, the one strength which binds her and her sisters together into one Body in praise, thanksgiving and oblation. She speaks of this unity as being from heaven, since it is an expression of the very life of God which is freely bestowed through the Eucharist. She knows that if we are not united among ourselves, we will not be united with God. She longs that this unity find expression in our obedience, in our loving openness to one another, in our real concern, holy friendship and hospitality. She herself is a living example of the tolerance and forgiveness which are so essential to unity.

St. Mary Euphrasia's intense love for the Eucharist demands that she give outward expression to it. She is always desirous that the liturgy be celebrated as fully and as beautifully as possible. She is always enthusiastic about each new foundation having Christ in the Eucharist as its centre.

The Eucharist is the compendium of all her devotions. It is in the Eucharistic Presence that she finds St. Joseph and the many saints, "her friends." In her universal zeal and global vision of faith, she contemplates all the world in the radius of the Eucharist.

St. Euphrasia's devotion to Mary, too, finds its source in the Eucharist. Though she uses many titles when speaking of Mary, she is devoted to her primarily as the "masterpiece of the Creator" in whom Jesus becomes incarnate and thus initiates his redemptive mission. To the Heart of Mary she attributes the special task of bringing about the birth of our Institute and of protecting it as a part of Christ's own Mystical Body.

In this sacrament, Mary Euphrasia offers to God her gratitude for what he is to her and what he continues to do through her. She is drawn to a constant and profound adoration of this Divine Love in the depths of her heart. "Our love for the Blessed Sacrament should be carried to the highest degree; the highest degree of love and adoration is the silence which prays and pours itself out in admiration before the grandeur of a hidden God.",

Thus it is clear that the Eucharist is indeed St. Mary Euphrasia's wellspring. Nowhere else is she better instructed, more inspired or consoled or animated than here where she is drawn most fully into the reality of the mystery of God's love.

INTERIOR LIFE

Through the Eucharist, St. Mary Euphrasia is drawn into a deep interior life, a life "hidden in God." This hiddenness is a basic attitude of heart, expressing her desire that God be the centre and core of her person. She speaks of "hiding herself in the secret of the Face of God," of being so centered on his love and approval that she sets no value on success or esteem before men or on any of those things that are part of this world's security. This generates her asceticism of assiduous prayer and unwavering detachment, bringing her into an interior life of faith and ceaseless communion with God.

At the same time, Mary Euphrasia's intense interiority is fully apostolic. Her love of God and her union with him demand union and love for all others whom he loves. Mary Euphrasia's holiness is for the sake of others, and her salvation must include the salvation of others. Thus her interiority and activity constantly enrich and reinforce each other.

One of the fruits of her interiority is the striving of our Foundress to live her vision at all times. In constant touch with a reality that is troublesome and often painful, she never wavers in her ideals and yet remains always practical and realistic. Mary Euphrasia's inability to keep pace with her vision is an anguish which constantly purifies, and incessantly calls her to conversion. She is always seeking more. Her "yes" never changes but becomes progressively deeper.

The more divine love takes root in the depths of Mary Euphrasia's heart, the more zeal devours her, urging her to spend herself, to reach out to more souls and give greater glory to God. A striking and seemingly paradoxical characteristic of her life is that, in the midst of its intensity and conflict, she radiates such happiness, joy, assurance and peace. Hers is the boundless joy of one who is nourished and sustained by the God of all consolation who has made his home in her. Only from a profound interiority can she live such a balanced life in harmony and unchanging serenity.

SENSE OF MISSION

St. Mary Euphrasia has a profound and lively sense of her mission to cooperate with Jesus in saving souls. Deeply conscious of her unworthiness, she often ponders the significance of her mission, and this reflection animates her courage and initiative. Her sense of mission convinces her that she is called to a life free from egoism and self-seeking. She knows that her respect for the dignity of the person must be so complete, and her love so total, that each person she touches feels utterly loved by her. She desires to awaken within each individual the realization of his own greatest need—the knowledge of a God who is love and who loves all. She knows that she must be open and generous in breaking any tie or dependency which would limit the exercise of her zeal. Her desire is to bring Christ to others in every instant of her life, regardless of what she is doing. With all of this, her insatiable hunger for souls urges her to pray that her zeal ever increase.

For Mary Euphrasia, the perfect observance of the vows of poverty, chastity and obedience is itself "a means of reaching our end: the fulfillment of the Fourth Vow by which we consecrate ourselves to the salvation of our neighbour. This Vow requires that we live in so great holiness that the souls we guide may be attracted by the brightness of our virtues." Zeal clearly characterizes her life and personality.

LOVE OF VOCATION

In deep humility and gratitude. St. Mary Euphrasia prizes the gift of her vocation. She rejoices that she has been chosen by Christ, and is irrevocably bound to the following of Jesus the Good Shepherd. Her vocation is her greatest blessing. She feels that she can never fully grasp its meaning, or love it enough. She has to seek to appreciate it and respond to it ever more generously. In her, this sense and conviction of vocation brings such tremendous happiness that she radiates an enthusiasm and a joy which attract multitudes of others to respond to the call of the Good Shepherd, in her lifetime and do in to our own day.

CONCLUSION: TODAY

Mary Euphrasia sums up in one sentence all we have tried to say- "I only loved . . . but I loved with all the strength of my soul." " This statement is typical of her simplicity and single-mindedness. Only through the loving study of her and an earnest endeavor to internalize her values can we Good Shepherd Sisters today begin to realize in our lives something of the height and breadth of her love. It is a love within the reach of all of us, since the same Spirit has been poured out on us in our call to her Congregation. We have within us the seed of that same inner dynamism that moved her, and this literally demands of each of us that we relive this experience as best we can, if we are to be true daughters of St. Mary Euphrasia.

We follow in Mary Euphrasia's footsteps, not by clinging to concrete particulars that may no longer be relevant but by moving forward with a confidence that flows from our deep interior awareness of the validity of our Good Shepherd vocation. In assimilating her experience we cannot help but be filled with an inner awareness and conviction of the magnificent giftedness and responsibility which is ours today,

Our confidence also rests on the fact that this mission is given to us by the Church. It is the Church that takes us most seriously, wanting us to be what we are, entrusting to us our mission and sending us to accomplish it.

And so the Church wants us to be a part of her mission-an utterly essential part, but one with clear boundaries that have an important role to play in shaping our identity and charism.

Today the Church renews its sending of us with a very explicit insistence that comes from Vatican II, that we be as effective as we possibly can in fulfilling our mission to the contemporary world. This means going to the Gospel and to Mary Euphrasia--the sources that will shed most light on how we can be authentic Good Shepherd Sisters today. For this, we must allow these sources to be real and operative in our lives.

It is most crucial, first of all, that we consider zeal and its place in our lives. Zeal is of the very essence of our vocation. It must of necessity become as important and alive for us as for Mary Euphrasia. For her, every movement of her life and being flowed from it and ended in it. Ideally, then, absolutely everything in our lives should assume value and significance in relationship to zeal.

As with Mary Euphrasia, it is particularly in contemplating the mystery of God's love, so fully and amazingly revealed in the Incarnation, the Redemption and in the gift of the Eucharist that we begin to enter into and to fathom the meaning of zeal. We begin to see what value this God of Love sets on each individual person. We begin to understand how precious we are to him, and how he desires that each person find happiness in returning love for love.

Zeal becomes real for us through our person-to-person intimacy with Christ. Through an intense prayer life and in a deep experience of the Eucharist, his zeal for souls becomes ours. "These souls are his own . . . they belong to him . . . and he desires that all should be saved." " If we are faithful to the inner stirrings of this zeal, it will become increasingly powerful and compelling. It will even become devouring, filling us with a burning desire to be active and effective in saving souls-those souls that he, in his providence, sends to us. - [The souls you touch] were yours before you knew them." "

To the degree that we become increasingly sensitive to the goodness of God, to that degree would our zeal also become a growing source of anguish to us because there are so many who do not know him. And we would grow more vulnerable to the often implicit cries stemming from a real need to know God.

It is for the sake of this lively zeal that we are called to that same dying to self that Mary Euphrasia experienced. Zeal exacts a radical self-transcendence if it is to bring others to know God.

Expressed in another way, zeal calls us to a particular single-mindedness of purpose, and this single-mindedness must be a dominant force in our lives. It must always be the determining factor in our daily efforts if we are to discern the leadings of the Spirit in our lives. If our zeal is as real as it is meant to be, all our life decisions will be based on it.

In this way, our single-minded zeal would become the source of our greatest freedom, that is, the freedom to dare, the freedom to change, or indeed not to change. It would enable us to accept the pain and risk

involved in departing from the familiar. It would likewise enable us to use any wisdom the world has, to help us in our mission without hampering or distorting our vision.

It is when zeal diminishes in our lives that our values become most distorted and blurred. Our zeal can be confused with a passion for social work. We can forget about salvation and remain on the easy level of humanism and concern for mere social good. Our zeal can become weak and superficial, a formalism, so that our work becomes a burden and obligation, so lacking in any life-giving and consuming desire to save souls.

It is a simple, evident fact that our zeal is absolutely singular in intent. It is only for souls-the salvation of souls. In the work we do and in the services we perform, we seek to achieve this goal by offering whatever a person needs to be free enough to know the merciful love of God. This intent justifies and integrates all that we do. Without this intent, all of our good works become a charade of our vocation.

Each of us, then, must often ask herself: Am I living a life of zeal? Am I constantly moved by it to deeper levels of conversion? Do I often pray, in all my poverty and weakness, that I may "burn with it" ? The freedom and courage to live this life of zeal is utterly based on our trust in the Lord of History, of each one's personal history. On this trust we base our religious obedience. In this trust we know that we are doing His work. By reason of this trust, there is no room for either self- sufficiency or discouragement, And since God's work always involves the cross, it involves our willingness to accept the cross of contradiction and of failure. knowing that "in these wounds I have found life. " (12)

Mary Euphrasia knew this all so well when she said to us:

I feel a great ardor for the salvation of souls, an interior flame, which penetrates and consumes me. It is not a passing moment of exaltation which dissipates and leaves nothing. No, it is a love filled with tenderness, dedication, sacrifice. . . . My soul is filled with delight and consolation at the thought of the good that is being done through our weak efforts sustained by the grace of God. But at the same time, my heart is torn by sorrow at the sight of so many souls who may perish. . . . My God, this is a real martyrdom for us! I say, "for us," my dear daughters, because I am sure that you share my pain and that you suffer just as deeply from it as I do. (13)

Generalate, Rome
June, 1979

NOTES

1. Process, p. 1164.
2. Original Constitutions, 1.
3. Letter, June 8. 1834,
4. Conferences. 1.
5. Ibid.. XI
6. Ibid.
7. Letter, Angers, 1833.
8. Conferences. XVI
9. Ibid., IV
10. Ibid.
11. Ibid.12. Saudreau. Secret of Sanctity (unpublished ins.). Ch. XVIII.
12. Process. p. 1209-1210.

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Part two

INTRODUCTION

As a supplement to "The Spirituality of St. Mary Euphrasia" the following pages attempt to show the links between Mary Euphrasia and the paper as it is written. The spirituality paper is as closely linked to her as possible without using many direct quotes. Here we try to show why we said what we said about some major aspects of her spirituality.

We had many sources to draw from and there are many quotations and evidences we could cite here to enhance our readers' meditation. Of these we have selected a few we considered the more relevant. In regard to the sources, first and foremost, we used the words of our saint.

As mentioned in the spirituality paper her words "bear witness to her inner life." We read in both the Ordinary and Apostolic Process of the Beatification and Canonization, that "Mother Euphrasia lived what she taught to others" (Apostolic Process XXXVIII fol. 469, besides eleven other similar statements in the Ordinary Process), Also, it is interesting to note that Mother M. Peter de Coudenbove stated, "I have often heard Mother Mary Euphrasia say that there was no difficulty or pain her daughters confided to her, through which she herself had not passed" (Letter July 3 1 - 1870). This, too, would seem to indicate that most of her instruction had some direct bearing on herself. Her letters, of course, are a privileged source from which we often quote.

A third main source was statements taken from the depositions of witnesses during the beatification and canonization process. And lastly, we used MIRROR OF VIRTUES. This little book contains many of Marv Euphrasia's own words. It is included in the Process as one of the "most important documents deposed by the witnesses under the force of oath". It was edited by two of our sisters, one of whom was Mother M. Augustine of Jesus Fernandez-Concha of whom the members of the Tribunal in their Report on the Ordinary Process, state:

"One (sister) had lived continuously only 110 days near the Foundress, during the last year of her life. But this religious.

Provincial in Chile, had a superior intelligence especially concerning spiritual things; she had received very exceptional confidences from the Foundress who had also foretold her future to her; she had consulted all the sisters, all the documents, especially the Annals of the Congregation; she had edited the MIRROR OF VIRTUES and also gathered the material for the Book of Instructions of the Servant of God. Finally, favoured herself with extraordinary divine communications, she had done all she could to obtain the opening of the process only under the impulse of an interior word which the Lord made her hear many times in Santiago and in Angers: 'I desire to glorify my faithful spouse who glorified me so much!' . . . This religious is an absolutely exceptional witness by the authority of her holiness, of her wisdom, of her lights and of her greatness of soul. . . . The Tribunal was deeply impressed during the examination of this great religious and does not hesitate to consider her the first witness in the Cause."

In reflecting on the spirituality of our saint and on the quotations which form this Supplement, we would like to refer our readers also to the brochure: *Saint Marv Euphrasia, Historical Background*, (part of our congregation study on Charism, translated from the French and printed by our province of New York in 1979). Awareness of the religious, political and social philosophies of her time, or those which were taking shape during her period of life, will, we feel, better our understanding and deepen our appreciation of the spiritual and social response of Saint Mary Euphrasia.

ABBREVIATIONS

In order to help the flow of reading and reflection, we have referred to most of our sources in an abbreviated form. The following is an explanation of these abbreviations.

Quotations from the *Process* were taken from one of the following:

Andegaven, Beatif. et Can. Servae Dei Savor M. a S. Euphrasia Pelletier:

Positio super introducnone causae (1897) Summarium pages 929

Positio super virtutibus, Pars 1 (1915) pages 1492

Positio super virtutibus, Pars altera (1916) pages 790

Nova positio super virtutibus. (1919) pages 627

Report to the First Postulator, Father M. Obrecht. Trappist, (1886)

Report of the Tribunal of the Ordinary Process of Beatification and Canonization (1890)

Quotations from these sources were translated from the original language: French or Italian.

AP: refers to the Apostolic Process.

Conf. refers to the Conferences and Instructions of St. Mary Euphrasia.

Letter: refers to Letter *of* or *to* St. Mary Euphrasia.

MV: refers to Mirror of Virtues

OP: refers to the Ordinary Process of Beatification and Canonization. The Roman numerals refer to the Witness, and fol. to the page in the original Process.

PR: refers to the Report to the Postulator.

Report on Process: refers to the Report of the Tribunal of the Ordinary Process.

Rule: refers to the Rule of the Sisters of St. Magdalen. (1857) compiled by St. Mary Euphrasia for the Sisters of Angers.

SEN: refers to Spiritual Exercises for the Novices of Our Lady of Charity of the Good Shepherd (1894 edition). Mother Peter de Coudenhove writes that this book was compiled from our constitutions. customs, and the teaching of our foundress.

SME: refers to St. Mary Euphrasia

Supplement to the Paper on "The Spirituality of Saint Mary Euphrasia"

Saint Mary Euphrasia's *'unique way of touching the realities of our Faith (and expressing them in her daily life)'* reveals a total harmony between her faith and her living and her relationships-to such a degree that her personal identity and her mission seem to become one.

At one and the same time, she is so human.-she is one with life, as was Christ Jesus: she is present to the life of her time with its needs, its frustrations. its surprises, joys, sorrows, possibilities. hopes and fears. And, she is so spiritual,- the distinction between her prayer and her activity becomes less and less significant until everything she does becomes a response to her prayer-life. Prayer seems to give her a kind of knowing beyond the ordinary,-with no light except the one that burns in her heart, we might say. Indeed, the two great commandments become one for her. For her, to live is to love and to love is to live.

BLESSED TRINITY AND MISSION

According to PR, Mary Euphrasia's primary devotions were: "The Blessed Trinity the Incarnation, the Blessed Sacrament, Our Lady and the Holy Family." (57) For Mary Euphrasia, there is a close relationship between the Trinity and the Incarnation, as can be seen in her statement:

"Heaven was filled with admiration when it witnessed the accomplishment of this mystery of love in which each person of the Blessed Trinity shared. The Father gave what was dearest to him. his own Son, and in order that this mission of love for his creatures might be accomplished, he sent a messenger on earth, the archangel Gabriel, to the Holy Virgin who, as the masterpiece of the creator, was already filled with grace and the most precious gifts of heaven. The celestial ambassador, descending to earth, announces to this privileged creature the designs and decrees of the infinite mercy of God towards mankind. The Holy Spirit waits but the consent of this pure virgin to overshadow her with the power of the most high." (Conf. IV)

It would seem that her mission is carried out in relationship with the three persons of the Blessed Trinity:

"The habitual object of her contemplation, adoration and praise was the Blessed Trinity. Her soul was filled with God. . . . God the Father blessed her memory, God the Son blessed her intelligence, and the Holy Spirit blessed her will and from her contemplation she showered upon her congregation the strength, light and love with which she was filled.(PR 90)

"Her faith always firm, seemed to intensify. . . . her constant devotion to the Holy Trinity, her loving admiration for the Incarnation and for the Blessed Eucharist, . . . 'Go, she would say, in the Name of the Father, of the Son, and of the Holy Spirit, to the conquest of souls!" (OP III fol. 508-5 13)

An important statement in this section on Mary Euphrasia's spirituality is: *"St. M. Euphrasia is continuously filled with a tremendous sense of wonder that He-Who-Is-God should be so utterly mindful of her, and of all sinful humanity. »* Some of her expressions related to this wonder are:

" There is nothing more magnificent or more beautiful to contemplate, whether here on earth or in heaven, than the mystery of the love of God for us." (Letter May, 1856)

"When we contemplate the infinite abasement of the Word, who on that day descended from heaven into the womb of his mother, what sentiments of admiration does not this feast incite in our hearts." (Conf. XXVI)

Mother Euphrasia was often wonder-struck by God's gifts of nature, too. Everything spoke to her of God's loving care. Here is what one witness has to say:

"Her only excess was in her love for God. From this came her enthusiasm when speaking to us of God, of his goodness. . . . From this came her sense of wonder and her exclamations at the sight of God's creation.

A Sister told me that she did not accept to accompany our Mother to Saumur because, said she, 'our Mother goes into ecstasies even over a head of cabbage!" (AP VI fol. 391)

This knowledge and wonder of the mystery of God's love move her to a response:

"Her love and profound reverence for the Blessed Trinity was always kindling within her fresh zeal for the salvation of souls. She frequently considered how each of the three Divine Persons had contributed to the mystery of the Incarnation, in order that souls might be redeemed, and from her heart, inflamed by these considerations, the cry would burst forth: 'See! See the love of God!' » (MV III Sect. IV)

"Then are effected marvels which our weak intelligence can never comprehend. And for whom has God worked these wonders'? Perhaps for elect souls, his friends. No. my dear daughters, all this was done for poor . . . creatures who have wandered from the right path. Behold the love of God! He loves us passionately, and shall we make him no return ? Oh, yes! we will draw to him some of these souls so dear to his heart (Conf. IV)

And she explains:

"Do you know the term I use for the love we bear for souls') I call it love of appreciation . . . because they have cost the precious blood of our Lord. They (saints) appreciated the soul of a poor child in rags and full of faults, the soul of a sinful man or woman, because God loves that soul and our Lord shed his blood for its ransom." (Conf. IV)

And so she would teach:

"Our poor sheep are not naturally attractive, but they are worth more than the whole world! » (Letter June 6. 1834)

"In going to the penitents, they (the sisters) will unite themselves with the love with which the Word became incarnate from the womb of the Father to save sinners." (SEN p. 149)

In her Conferences on the Good Shepherd she describes Him pursuing the disciples who are on their way to Emmaus. Not only does this passage describe our approach, but it also bears a resemblance to the Incarnation-God's approach to man:

"He joined the two disciples . . . he walked with them, accommodating his pace to theirs, taking part in their discourses, condescending to their weakness in order to instruct and enlighten the darkness of their minds." (VI)

"For Mary Euphrasia, then, life can have only one meaning: to be in the likeness of Jesus, the Good Shepherd.

"You know the mission which the Son of God came on earth to fulfil. Consider that you have in a measure the privilege of a similar vocation." (Conf. IV)

"Here, my dear daughters, is the example you should follow, for you are destined to be so many Good Shepherds, and you must imitate the abnegation, spirit of charity, the zeal of Jesus himself." (Conf. VI)

"What life can be more beautiful than that of a religious who daily offering herself a living holocaust to God . . . is at length able to say with the great Apostle, 'I live now not 1, but Christ lives in me . . . » (Conf. LXVII)

From her correspondence we have chosen one example of her solicitude that her sisters and children may share in the same life of Jesus:

I believe that before writing to me your soul has plunged itself and been immersed in the charity of Jesus Christ. You have ceased to live! It is he who lives in you. Oh, give this blessed life to your poor sheep! Distribute to them the milk and bread of grace. Oh my God! how happy I am! Continue. my dear daughter, instruct all the Roman tribes in the name of the Father, of the Son, and of the Holy Spirit!" (July 18, 1838)

Some of the witnesses in the Process sum it up very neatly:

"Jesus the Good Shepherd was her model. She tried to imitate him in everything and recommended to us to meditate often on the virtues of his heart so as to dedicate ourselves to our sublime vocation always following in his footsteps." (AP I fol. 225)

In her practical way:

"Our congregation. she used to say, is founded on charity . . . we must give ourselves in mutual love. in order to love and save souls whom God confides to us. Therefore, let joy, serenity and peace shine on your face, together with a gracious smile; and let gentleness and charity always be on your lips. Let our gentle and helpful manner towards our neighbour witness always and everywhere to the fact that our hearts belong to God and for Him to souls whom He loves. O Lord, what can we do in this world, and why are we here, if not to love You and contribute to the salvation of our neighbour?" (AP XXI fol. 946)

"It is the Spirit, she knows, who continuously transforms her.

"Mother Euphrasia received an extraordinary communication of the gifts of the Holy Spirit which she fostered by fervent prayer and the Sacraments. Her daughters admired in her the visible operation of grace." (PR 194)

"The Gift of Knowledge gave her a clear light on God and his divine mysteries and on scripture and especially on the value of souls. Her dominating thought was to labour so that not one would be lost because their price is the precious blood of the Son of God Himself." (PR 202)

"God . . . communicates so many lights to you for the exercise of your fourth vow (Conf. XX)

Many witnesses attest to her constant and fervent devotion to the Holy Spirit:

"Before beginning anything our Mother always prayed, invoking the Holy Spirit for light " (AP IV fol. 801)

"Mother Euphrasia had a great devotion to the Blessed Trinity and very often she invoked the Holy Spirit (AP XXII fol. 995)

In her letters, Mary Euphrasia often mentions the Holy Spirit:

"Oh, may God give our young sisters His Holy Spirit!" (August 1830)

"Oh, may the Holy Spirit be our guide (May 4. 1834)

The working of the Holy Spirit in her soul reverberated:

"The efficacy of the word of the servant of God in her instructions to her numerous daughters made one understand she was speaking under the influence of the Holy Spirit . . . Her word was full of power and of light; it had a heavenly unction and a sort of balm which penetrated to the depths of the soul.(PR 204)

KENOSIS

"Mary Euphrasia contemplates Christ's own self-emptying and becomes constantly more keenly, aware of her own nothingness. »

"In the fullness of time, the Son of God, in becoming man was given as a model for the practice of humility (Conf. XLVIII)

"You ought to make humility and poverty your first study. These virtues belong particularly to the God of the manger and of the cross." (Conf. XX11)

"Let us not fear to be too humble, my dear daughters. Our models are Jesus and Mary; we shall never attain to the perfect imitation of their humility." (MV VI Sect. 111)

"God alone can give success. I am not capable of accomplishing anything." (Letter 1836)

"I alone am worthless and wanting in good works. The sight of my sins and preoccupations often causes me great interior sadness, but since God permits it, ask him to save me and to permit me to glorify him." (Letter May, 1836)

In her humility she considered it was always the Holy Family, or Our Lady, or her sisters who did everything:

"I am the servant of Our Lady; otherwise I am nothing! It is our Lady who governs our Congregation. I place everything in her hands, and it is she who sustains me." (AP XI fol. 625)

"... her confessor, Father Roux often spoke to me about her great humility . . . when anyone expressed admiration for her works and accomplishments, she invariably answered 'it is the Holy Family who does everything'. (AP fol. 253)

"Teresa of Jesus, and of my soul, my true and sincere friend! You are my 'palm of victory.' When I carry you I am always victorious!" (SME to de Couëspel, Aug. 14, 1839)

"I am so sure that all the good accomplished in our congregation is not of my doing, that I have never had to reproach myself for a moment of pride in this regard. It is you, my dear daughters, who have done everything' What could I ever do alone? Oh, my God! I am not worthy to have been chosen." (Letter 1835)

. . . comes to understand that humility must be at the core of her spiritual life . . . recognition of her own nothingness is in direct relationship to her knowledge that she is loved by God."

"In silence and adoration I recognize the abyss of my own nothingness. Oh yes, God is accomplishing great things in my soul." (Letter 1836)

"Draw near to our Lord and be thoroughly penetrated with your nothingness, your weakness. your poverty and you may hope for all things from his goodness and mercy . . .

"A truly humble religious is convinced that she is without merit because she knows that by herself she can do nothing, but that with the help of God she can do everything . . . This is why she works whole-heartedly in the mission entrusted to her and is never discouraged no matter what happens to her." (Conf. XVIII)

"Yes. in prayer and in Holy Communion we shall acquire the two-fold knowledge of God and of ourselves, the knowledge of God to learn to love him, the knowledge of ourselves to learn our true worth.

". in the splendour of this new light; the depths of our own nothingness will be revealed to us." (Cont. XXXVIII)

"She had no confidence in herself, or in her experience, I often heard her say: 'What could I have done by myself? Without God, without you. I could do nothing!' " (AP VIII lot. 518)

"It was so extraordinary that a woman who was so visibly author of so many works. should consider herself just an instrument in the hands of God (AP XVIII fol. 874)

"In spite of my unworthiness the good Lord wishes to use me to accomplish his will." (Letter 1838)

"Oh, you will help me, my dear sister. . . I need you so much. All virtues are wanting to me. I have only God and his grace. and that, indeed. is a lot' But there are so many preoccupations" (Letter 1838)

In a letter to one of her intimates, we read:

"Oh, my dear daughter. if I had intended to seek self-glorification through the holy work of establishing the generalate, I would certainly have fooled myself! Thanks to God's grace, in this regard I am at peace. I desire only the glory of God and the salvation of souls. This is my life! Let men judge me as they wish." (Letter 1836)

It would be a mistake to read these as statements of self-conscious humility as if she were saying that she had done well, but had better not say so herself. Rather, they are sincere expressions of one whose eyes are fixed on God. All was achieved by God-given to her and received by her without loss of freedom.

A distinction should also be made-this humility should not be confused with weakness as she herself says:

"I do not speak of a weak humility which should rather be called cowardice, which shrinks back from holy undertakings and under the pretence of avoiding pride assumes an indifference to everything." (Conf. XVIII)

We also read in one of her letters:

"If God had not sustained us, we would have succumbed long ago. Surely, my dear daughter, if our Holy Father the Pope condemned the generalate I would not desire it a moment longer. I love Holy Mother Church so much that I could not harbour a thought contrary to her wish. I would abhor it. But, if, inspire of all the calumnies which have been written to the Holy Father he permits this great work to continue, Oh! then, my dear daughter. we must raise ourselves above ail contradictions without a moment of hesitation or weakness. " (1834)

"The recognition of her nothingness . . ." that is, her insight of God and of herself in God which was given to Mary Euphrasia in prayer, not only produced an authentic humility and complete dependence on God; it sustained in her a profound awareness of her oneness with humanity in its sinfulness and weakness. It is not easy to document this with quotations because it is especially a "tone", a "spirit" which infuses her words and actions in a striking way, rather than definite words she has spoken. There are a few direct evidences however. We read in the Process of Beatification:

" One day Mother Euphrasia had to admonish a sister who took the correction very badly. In response Mother Euphrasia humbly knelt down and kissed the sister's feet." (AP VI fol. 402)

"She used to say, 'we are, all of us, only what we are in the eyes of God.' " (AP VII fol. 364)

"When a penitent who was refusing to eat finally took a mouthful and then spit it on Mother Euphrasia, she quietly picked it up and humbly ate it (AP XXII fol 998)

In her Conferences, she makes her own the cry of St. Paul:

"Who is weak, and I am not weak? Who is scandalized, and I am not on fire?" (LXIII)

We know her oft repeated exclamation: "Am I not the first penitent?" The same "spirit" is very noticeable in her Rule for the Sisters of St. Magdalen compiled by her in 1857. Most of the Rule is, as usual, in the third person: "the sisters will . . . etc." But at certain points Mary Euphrasia invariably uses the first person plural. For example:

". . . let us remember our past sins, what we merited by them, our debts to God . . . (p. 82)

and she continues:

"Since, my dear daughters, you have offered yourselves as a sacrifice to God, you are in a continual state of victim. of continual sacrifice . . ." (p. 83)

"Let us have confidence in Jesus Christ our hope." (p. 83)

Another example:

"With what ardour the sisters should desire Holy Communion! Their fidelity should be great to render themselves more worthy, their love for God more intense. He desires to give Himself to us in spite of our miseries and our unworthiness." (p.40)

The "spirit" and "tone" are also very evident all through her Conferences.

LORDSHIP

St. Mary Euphrasia has a deep sense of the Father's providential care ... she has a tremendous awareness that the Father lavishes his attentiveness upon her."

Mary Euphrasia does not often mention the name "Father". However, various adjectives indicate her relationship with him. He is the "Provider," She speaks of "filial confidence", "His Fatherly hand", "His Paternal providence", "His paternal goodness". *Mirror of Virtues* sums up her relationship with the Father in saying:

"Who can describe the delight she experienced in considering herself the child of God, or the tenderness with which she called him Father with the filial abandonment which made her rest entirely in his adorable providence?" (IX Sect. VII)

The following are expressions of awareness of God's action in her life coming out of her deeply personal faith experience of God:

"We are daily overwhelmed with God's benefits as was Jerusalem. He watches over us and guards us as the apple of his eye. He covers us with his wings and lavishes on us his most tender caresses." (Conf. XLV)

". . . And may we not reflect on the individual care his paternal goodness bestows on us?" (Conf. XXXI)

"Consider . . . the special manner in which God has designed to shed abundant blessings on our feeble efforts." (Conf. XXXV)

". . . accept all from the hand of God, whose heart lovingly disposes everything." (Conf. XX)

« I cannot at present leave our beloved cradle; I am carrying all the weight of it, but God Himself bears my weakness with very tender care." (Letter Jan. 7. 1834)

"Oh how anxious I was about you . . . night and day I was with you and without ceasing I placed you in the hands of Divine Providence." (Letter Jan. 7, 1833)

"How afraid I would be, my dear daughters, if I saw the spirit of confidence in Providence becoming weak in us . . . see Abraham! The Lord told him that he would increase his posterity like the stars in the heavens and then he commanded him to sacrifice his only son: this order seemed to hinder the promise that had been made to him. However Abraham obeyed! His faith victorious over all reflection on his part." (St. Mary Euphrasia: Historical Background p.8)

"She had an unlimited confidence in the goodness and mercy of God in her regard." (PR 74)

"She often repeated that 'God does not want half measures~ he wants us to use all our capacities to accomplish each moment all he desires.'" (PR 155)

"Doubtless. she was gifted with a rare intelligence; she had great potential for administration and government: but her real power came front her spirit of faith, of charity, and of trust in Divine Providence." (PR 210)

"The greater number of these houses were founded in such complete poverty and absolute want of all human support, that we might say their sole foundation was Divine Providence." (MV I, Sect. I)

"But it is true that from all eternity God willed the generalate. It is for this, I assure you, that we are being consumed. Oh my God, how much labour, what expenses, but you sustain us in all" (Letter August 13, 1836)

"She wants to, and needs to be open, to be totally, available to him. As she enters into the interior attitude of Jesus in his response to his Father, obedience becomes for her the way. "

"Clothe yourself with the Spirit of Jesus Christ, imitate his life of silence, sacrifice, zeal, obedience. . . ." (Conf. IV)

"By your vow of obedience you have consecrated to God your whole will, so that it may be no longer yours but entirely his. You have resolved to imitate your Divine Master. (Conf. LIV)

"We only want the will of God. It seems to present itself in sacrifices and crosses May the Lord accomplish his work. . . ." (Letter June 22, 1830)

"Sweet will of God, how I love you" (Letter, January 13, 1837)

"The divine will was the rule of her life, and her conformity with it enabled her to accomplish great things for the glory of God and the good of souls. How often she repeated the words: 'I press the will of God to my heart'" (MV III Sect. V)

For Mary Euphrasia, obedience is, first of all, an attitude of the heart; it is interior, it is a way of life:

"Remain in a deep peace, adoring the holy will of God and the great designs he has on our mission, and on you in particular, will be accomplished." (Letter May 23, 1834)

"From the moment you recognize God's designs on you hasten to respond to them." (Conf. XXXIV)

She is always aware of the sacrificial aspect of obedience:

"The most pleasing sacrifice we can offer to God is that of our will . . . One cannot reason with a person who is so opinionated concerning her own decisions and ideas (Conf. LV)

This obedience brings an ever greater freedom:

"Do not seek consolation, do not depend on your own strength. Never yield to discouragement nor to your repugnance . . . but with deep faith and the strength that comes from obedience take up the work~ and whether you succeed according to your wishes or not, our Lord will know how to draw profit from it . . ." (Conf. XX)

For St. Mary Euphrasia, the 'death to self' which obedience should bring about. is intended to give new life. She always opted for life, for ardour, for holy enthusiasm:

"Fly where obedience calls you!

"Be always joyfully ready to go immediately wherever you are sent. . . ."

"Obedience will free you from all selfish preoccupation concerning your apostolic destination." (Novitiate Journal)

"In silence and prayer, she opens herself to the gentle, interior movements of Providence. She seeks every available means, in events and broad consultation, to obtain further light and guidance. . . ."

"It is in silence that we hear the secret intimations of divine providence." (Conf. XXIV)

" . . . to this must be united profound abnegation and generous determination to follow the leadings of grace.» (Conf. XXIII)

"The secret of dying to oneself is to place no obstacle to the workings of God's grace, allowing him to govern us in all things . . . by obedience to the inspirations of divine grace." (Conf. XXV)

" . . . her love for God kept her in continual vigilance so as to be faithful to the least movement of grace" (PR 208)

"She gathered from her contemplation the daily lights she needed to guide our souls and to discern the real interests of her institute. She went to our Savior before giving an answer and then gave it with precision and a great sense of assurance." (PR 130)

"Mother Mary Euphrasia was gifted with a deep penetration for the discernment of spirits; this did not spring only from natural perspicacity and from good judgment. but came especially from the Holy Spirit whose light filled her soul. With this light

she discerned with a rare sense of appreciation what came from divine grace . . ." (PR 196)

". . . her eyes were fixed on God to discern and accomplish his divine will. She put into practice her own incessant prayer and that of her community and classes. It is understandable that persons who did not know of the supernatural lights she received, accused her at times of imprudence when she undertook extraordinary works, but today her works are no more an obscure problem-they are a magnificent witness to the intervention of God making use of our Venerable for his glory and the salvation of souls. We must admit she was a docile instrument in the hands of the Lord who deigned to crown with great success the hope and wisdom of his servant." (OP III 789)

"She was detached from her own opinions and ideas and from her own will. Often she was known to consult even the humblest sister in things which concerned her just as she consulted her assistants and her council and often ceded her way of thinking to embrace theirs." (PR 161, 162)

"She consulted and asked advice . . . I remember her asking my opinion at times . . . and several times she acted on my opinion rather than on her own. She was happy when one said what one thought. She often ceded to the advice of others in the affairs of their employments. (AP XII fol. 654)

"She labours in an attitude of expectation. . . moves with a courage born of her hope that is rooted in his Lordship.

"My strength is in silence and hope. I have suffered, but the Lord has strengthened me, and from the thought of his mercies my soul has received fresh vigor . . . fear much your own misery, your own weakness. but never let your confidence in God fail: that should be boundless. Doubt it not, he will be with you . . .

"However great the difficulties you have to overcome, however hard and painful the sufferings you may be called upon to endure. never lose courage, lest your want of confidence render you unworthy of God's help." (SME from MV III, Sect. I)

"She would often say we should do nothing without praying to God, And she prayed and asked us all to pray. But once she had discerned the will of God. after consulting with her council, nothing could stop her." (AP XXIV fol. 1077)

"She was not. however, hard or so tenacious that she did not know how to wait for the right time. give in or adapt her plans. Her great strength was in her perseverance, her broad vision and the sweetness of the means she used. and especially her unshakable confidence in help from heaven . . . she used to say, 'It is God's work, it will be accomplished.' » (PR 156)

FAITH

*"The co conviction , born of it lively faith,
that God is Lord, working in her life,
frees Marie Euphrasia to do all that lie calls her to do."*

"A religious who has a lively faith, sees God in all and everywhere it is the spirit of faith that animates the whole spiritual life . . . seek then to have that faith which will make you love your vocation more and more, and walk with courage in the ways of God." (SME from MV I, Sect. II)

"Oh. we need the true liberty of the children of God' It is necessary for our holy work, and we prefer to risk everything to gain all; God is here, why be alarmed!" (Letter May 4, 1834)

"I would have many things to share with you and to teach you if only we had two hours together. But we must wait in silence and adore in peace . . ." (Letter Feb. 9. 1830)

"Are you still on Calvary'? I can assure you. my beloved Sister, you are not there alone' What a life we are living! Truly one dies because one cannot die . . . How I would love to have one hour to share many things with you. But the Lord wishes silence. faith and the cross-three sure ways to arrive at pure joy." (Letter 1830)

"The way of faith is the way of the cross." (Conf. V)

"Thanks to the infinite mercy of God, and the love of Mary, the project of the generalate is at its height. Oh God, let us be faithful! I tremble at times when witnessing the torrents of graces flowing on us. Each day there are new miracles in our foundations . . ." (Letter May 28, 1834)

"Her faith was so great! Her words and her works prove that God and His interests were what led her in all her undertakings. With this faith nothing surprised her, nothing discouraged her . . . Her faith inspired in her a great serenity and gentleness which never faltered even in the greatest difficulties and obstacles she encountered . . . When she felt sure something was God's will, even though everything might be opposed to it, she never vacillated because her faith in Divine Providence was so firm. . . ." (OP I fol. 133)

"She knows she can never be defeated lrv defeat, though it (rush her as indeed it does . . . Her suffering is real and intense, but at the core of her being is the deep pence which comes from doing the will of the Father.

"I am not so invulnerable as you think. I cannot help feeling keenly the sorrows inflicted on me . . . There are certain expressions, deeds and complaints that wound the heart to the core. » (Letter, no date)

"May the Lord be praised in all things' My dear daughter the cross alone is our rest. We must not be surprised at anything . . . God is there! I answered calmly that nothing disturbs us, that suffering and crosses do not frighten us, but that with God's help we will remain firm to our last breath! (Letter 1834)

"There are things happening I would never have believed possible. Oh, how many wounds a sensitive heart can receive! May the Lord grant that the last wound be that of His love!" (Letter 1829)

" God alone knows what we are suffering, and the losses are so great that I don't know them myself . . . I am assailed at every moment by deathly shocks. God and his peace remain with us." (Letter 1844)

"Except that I am not in prison, I have ail other sorrows combined, without support, without help . . . My soul, torn with sorrow no longer dares express itself, but it is in great peace." (Letter 1845)

"There are times and circumstances in which one can speak only to God. Oh, how precious is our contemplation' It was in the light received during meditation that I destroyed a letter I had written to you, my beloved sister. Let me explain. I was very pained and upset . . . and doubtless you know why . . . Knowing your affection and your charity I wrote to you opening my heart about my suffering concerning Mr . de Neuville, desirous as I was to know if he continued to be angry with me. But on coming away from my prayer I destroyed the letter because I found it too imperfect. . . . From that moment on I desire to know nothing about this except what God wants me to know . . . one day He will clarify all things. I must wait for Him, in peace. (Letter Jan. 13, 1829)

"The good God sends us afflictions, dear sister. We must accept them humbly and adore and love His painful ways." (Letter 1830)

Mother Euphrasia's confessor, Father Roux. says of her in the OR

"The Mother Foundress often told me that she suffered more from Bishop Angebault than she did from her whole congregation. She suffered that cross, however, as coming directly from the hand of God. For this reason, she felt disposed to suffer anything to please her Bishop."

From 1843 to 1848 Mother Euphrasia suffered the loss of her greatest benefactors. two of whom were also her sisters. Her anguish was immense:

" O my God! Oh, my dear daughter. my heart and my soul are broken with grief. What a blow! What an emptiness there is here! My good M. Teresa of Jesus. my most pious, most loving and most loved daughter is no longer with us . . . Do pray that I do not succumb under the weight of such great anguish! May the holy will of God be done! (Letter Sept. 8. 1848)

"I am so anguished by these great losses we have sustained! My poor Teresa of Jesus leaves such a void in our house. She suffered so much, wept so much. May God console her. He is just. He is good. He has noted all her sighs. I adore His designs, but my heart has never, never before been so broken with sorrow . . . Fiat, Oh my God! (Letter Sept. 1848)

CROSS

"He who is truly Lord. achieves his ultimate purpose for her by bringing her into union with his Son, specifically on the cross "

"You have resolved to imitate your Divine Master. more particularly in his submission to his heavenly Father in the Garden of olives. and on Calvary." (Conf. XVI)

"It is above all in suffering that the religious of the Good Shepherd imitates our Lord, because you know, my dear daughters, to labour for the salvation of souls and to suffer are synonymous terms and cannot be separated." (Conf. XX)

"In your life. you are like Jesus Christ: each of you has received her mission from the Incarnate Word. and all your sufferings are a cooperation in the mystery of redemption. (Conf. XX)

"Let us be united in God, my beloved sister, in a life of faith. of the cross, and of love. . . . Oh blessed life, life of the saints! . . . through suffering the soul makes great progress . . .- (Letter 1829)

"There are graces hidden in each cross' Oh, the designs of God are adorable but they cost suffering and our nature shrinks from this pain" (Letter Feb. 9, 1830)

"From time to time the Father of the family comes to sow crosses among us; and, not content with casting the seed of suffering here and there, he causes it to penetrate deeply into our souls. He permits us to endure persecution and calumny in order that humility may be deeply rooted in us. He desires that we grow and spread so that the fruit of the good works of our vocation may be multiplied," (MV IV Sect. III)

The cross is life . . . Her greatest joy is that she is permitted to identify with him, the Shepherd who tails down his life . .

"Nothing should make you love your vocation more than being nailed to the cross."
(Conf. XX)

"Like the cedars of Lebanon we have been pruned and tried so that we might put forth fresh growth and be renewed in strength. . . . It is good to be tried in this way. . . . in order to be reanimated and strengthened in our first fervour." (Conf. XX)

". . . We are sisters who have been deprived and persecuted, but we are happy to be like him who for love of us was despised by men. Let us pray for those who made us rich by taking everything away from us." (quoted in Pasquier, Vol. I p. 272)

". our watchword must be Fiat! . . . So be it! Love humiliations, crosses, sufferings-- they are so many steps to lead you safely to the summit of the holy mountain." (SME from MV IV Sect. III)

"We must accept trials and adversity as proof of God's love and mercy." (Conf. LVI)

". . . You will make foundations in dying and in sacrifice. But, oh, how many souls will be reborn through your sufferings." (Letter 1833)

". . . our way is not strewn with roses! Our divine Master walks before us, we want only to follow him! From his sacred wounds great graces come to us." (Letter August 12, 1841)

". . . If you only knew how alone I am! God in his goodness gives me great graces and without Our Lady I could not survive. But I can open my soul to no one . . . Our sisters here are too young to help me carry my great crosses. Fiat . . . I offer all to You, my God!" (Letter March 17, 1864)

"In the midst of her sufferings and contradictions I always found her serene, and I heard her say: 'My children, . . . , suffering should be sweet to the heart of a spouse of Our Lord; suffering makes her more loving, more like Him!'" (AP VII fol. 364)

". . . I pray and wait. O life of the cross, life of faith. It is in you that our works are brought forth. How my souls suffers, but how I love God!" (Letter 1840)

Mother Euphrasia had often to encourage her sisters to live with their cross:

"In silence and in the secret of the hidden life and of the cross our sisters are growing in perfection." (Letter August 1929)

"I am deeply moved by the pain these terrible temptations are giving you. Oh, my God, how a soul can suffer in this state! And one can find consolation only from others who have suffered this kind of martyrdom which consumes ail. The heart sighs in an agony of sorrow but no one can understand it. It is better to confess one's doubts and pains in order to gain the grace of the Sacrament and then keep silent and die inwardly. I understand your pain, your suffering!" (Letter Aug. 2, 1829)

"You desire me to open my heart to you. this heart so poor and so suffering that its only language should be that of silence! However since you want to taste Calvary, let us talk about it. The pain you are suffering is intended to take you to God alone. How necessary is this science for the soul, but meditation is not sufficient to procure it, only the cross can bring us there He resorts to these trials, so painful to the heart, in order to draw it to Himself faith grows in the deprivation of ail sensible support" (Letter August 21, 1829)

"How I pity souls who are plagued with temptations-and no one understands them! Your strength is to be found in Holy Communion. Don't miss your Communion! Rest on your cross! Offer everything in holocaust. Your lamp is burning with the oil of tribulation. so its flame will be ever more bright." (Letter 1830)

CHURCH

St. M. Euphrasia's faith in the Church and her love for the Church is brought very forcibly to us in her Conferences. Not only in Chapters I, III. XXVIII, XXXIII, but all through her Instructions we find her loving adherence to the Body of Christ, to Christ's Vicar and to his representatives on earth. Many of our quotations. too. already bear witness to this. Here we shall. therefore, limit ourselves to a few extraordinary witnesses:

"She often said to us: 'it is to this rock (the Church) that the tiny ship, our Congregation, must always remain firmly fixed.'" (OP I to]. 133)

"I must confess. said she, that when I was kneeling near our Holy Father . . . I was so moved by the fact, that I did not recognize myself. I felt I saw our Lord Himself before me." (OP XXXII fol. 1454)

In the Report on the Process we read:

"..in a Process which leaves no doubt concerning the heroicity of virtues. and demonstrates in a special way a heroism in attachment to the Holy See. . . ."
" . . . In reality it is her fidelity to the Holy See and to the constitutions approved by the Holy See that brought on the servant of God those long and painful trials . . . "
...

And in the Postulator's Report:

". . she loved to be called. above all. daughter (it the Holy, Catholic, Apostolic. Roman Church. . . . (69)
"After receiving Holy Viaticum she said to us: 'My daughters, I beg you to adhere always to Holy Church.' " (72)

EUCHARIST AS SOURCE

Mary Euphrasia speaks about the Eucharist incessantly:

"My dear daughter, nothing is greater, nothing is more noble on this earth, or even in heaven above than the mystery of God's love for us. and one effect of this love is his gift of himself to us in the holy Eucharist . . . " (Letter Feb. 1843)

"In this great mystery our souls find the strength and courage of which we stand in so great need . . . communion will always be the peace. consolation and life of your souls . . . the Divine Sacrament is the joy, the glory. the support . . . We draw the light, strength, life of our souls from this sacrament . . . The soul that abstains from it, languishes, loses her vigor and the zeal proper to her vocation . . . The Blessed Sacrament is the pledge of the merciful goodness and love of God . . . deeply penetrated with love and gratitude toward Jesus Christ in the Blessed Sacrament meditate constantly on the excess of his tenderness toward men (Conf.'VIII. XII, ff.)

"Holy Communion should be our food. our consolation. our greatest delight. The divine sacrament is the very life of a religious of the Good Shepherd; in it she finds her strength, her joy, her glory and that spirit of self-abnegation and sacrifice which ought to characterize her in this world.»
(SME from MV VIII Sect. 11)

"Nowhere, my dear daughters, can you receive better instruction than at the foot of the tabernacle, where our Lord will vary his lessons according to the needs of your soul." (Conf. IX)

". . . He himself has deigned to remain always present in the Blessed Eucharist, where we find the very source of sanctity." (Conf. XLVII)

"Keep our Lord company in the sacred solitude of the holy tabernacle where he gives you the most marvelous example of humility, abasement, sacrifice and abnegation." (Chap. XVI)

"Expand your souls! . . . (you) should be like the pelican who feeds her young with her own blood." (The pelican is an ancient symbol of the Eucharist, Conf. LXII)

"All that is most to be revered, all that is most holy and most solemn in whatever feast we celebrate, is contained in the Holy Eucharist, in the Divine Sacrifice." (St. John Chrysostom quoted by Mary Euphrasia, Conf. IX)

"Devotion to the Blessed Sacrament and to the Sacred Heart are so linked they cannot be separated; for whoever loves and honors Jesus Christ in the sacrament of his love, cannot fail also to love and honor his heart, the seat of the great love shown to us in the Blessed Sacrament." (Conf. XII)

"By frequent communion you will become more intimately united to Jesus Christ; you will place your resolutions in his Sacred Heart; you will love him more and more . . . (Conf. XVI)

"In her conversations, our Mother often spoke to us of Holy Communion with an unction that penetrated deeply into our hearts. Her words were filled with the holy fire that consumed her." (OP II fol. 251)

". . . her devotion, par excellence, was the Holy Eucharist. She received Holy Communion each day with the greatest fervour . . . She found great grace in the Eucharist. I heard her say one day: 'All was very dark last evening (speaking of a difficult affair she had to settle). This morning our Lord told me what to do about it.' I myself have watched her at Holy Communion and during her thanksgiving which, ordinarily, was long; her face seemed transfixed; a sort of holy radiance shone on her features. I have experienced this and the memory of it remains very alive in me. When one spoke to her after Communion, one felt that our Lord was with her and that she herself spoke under the influence of the Holy Spirit." (AP VII, 448)

"Compassion and solicitude of the Heart of Jesus expressed in the figure of the Good Shepherd becomes progressively real and operative in her."

. . . Their (shepherds') conduct toward their flocks represents better than any other figure, God's tenderness and solicitude . . ."

"You will effect no good my dear daughters until you become animated with the thoughts, sentiments and affections of the Good Shepherd . . . and live his very life."

"Be always gentle and considerate, but without weakness . . . make use in the first place of kindness . . ." (Conf. VI)

"Bring them up with the greatest tenderness and immense charity; sacrifice your life for all the members of your flock . . ."

". . . The more grievous the spiritual maladies . . . the greater should be your interest . . . the stronger their inclination to evil, the deeper should be our compassion . . . (Conf. LIX)

"She had the gift of adapting herself to the weak and of realizing what God was asking of each one confided to her; never exacting more than that." (PR 134)

". . . she was especially gifted in consoling and encouraging people and in stimulating confidence in afflicted souls." (PR 157)

". . . she was especially gifted in directing souls and in helping them rise above themselves." (PR 158)

". . . When her conscience permitted she always ceded, saying: 'It is better to bend than to break. Reflection and prudence bring peace of mind and this peace tills our souls with pure joy, making them docile to the promptings of the Holy Spirit.' " (AP XXI fol 963)

. . . how does a shepherd act'? He forgets himself . . . endures hunger and thirst . . . overwhelmed with fatigue and labor . . . at great inconvenience to himself . . . he counts no cost . . ." (Conf. VI)

"As a child she had learned charity and compassion from her father who, as a doctor, cared for the poor children brought to his home and whom he presented to the family as "our I title brother", "our little sister." Later, Providence gave her the occasion to work wonders . . . of charity for souls in all her foundations. " (AP I fol. 225)

Her compassion, like that of Jesus the Good Shepherd expressed itself in the concrete reality of daily life which can be simple or painfully complex:

"For love. my dear daughters, welcome compassionately these poor deaf-mutes. Honor in them the silence of the Word Incarnate. silence of love. who gave us the Word of life."

". . . the prisoners, whom the sisters treated as our Mother had taught them . . . were moved to tears and exclaimed: 'who ever treated us like this'? Here we have found real mothers.

". . . Sister J. Chrysostom told me that when she accompanied Mother Euphrasia on her journeys, many people would approach her to thank her, kiss her hand, and ask her blessing. They were people who had experienced her kindness in some way." (AP I fol 225)

"In my relations with her I noticed how she loved her sisters, the penitents, the children. the poor. She provided for all their needs~ she was always gentle, affable and careful of each one's reputation (AP III fol. 327)

"She had the gift of helping everyone, of comforting all who suffered. How many people found peace through her counsels, and help for their poverty! Her parlour was always open to all and at all times . . . How many families she helped to be reconciled. and families of high society too! She helped all who were suffering. without discrimination. It would be difficult to find a person as kind of heart as she was!" (AP VI fol. 362)

"She was lovingly merciful to sisters who, having forgotten their duty and left the convent, returned later with better dispositions. When one sister . . . requested to return our Mother assembled the community and told them sister was returning. 'Be good to her, she added, and do not reproach her for anything. Which one of us can put our hand on our heart and say: I have never failed"? - (AP VI fol 362)

"We once received a penitent who was in such a horrible state. both physically and spiritually, that our Mother said one had to be a Good Shepherd sister to be able to welcome a person so repugnant in body and soul. Our Mother received her with the greatest maternal charity and compassion and through her prayers, gentleness,

kindness, instructions and good care, completely transformed the girl." (AP XXI fol. 959)

"She took part in all our pains and in ail our joys . . . with gratitude to God." (AP XXI fol. 959)

"The Presence of Me glorified Christ in the Eucharist is a constant source of hope and joy . . . pledge of the kingdom . . ."

"We should regard the Blessed Eucharist as the pledge of the everlasting glory promised to the just (SME from MV VIII, Sect. 11)

"Watch over them carefully. observe their needs, soul or body. providing for them ." (Conf. IV)

"She was full of solicitude for the bodily as well as the spiritual needs of all . . ." (PR 121)

". . . her great zeal inspired her to found an institute which contains all the spiritual and corporal works of mercy." (PR 180)

In counselling her sisters, SME always recommended fidelity to the Eucharist. Here is one quotation out of many:

"You seem to be at peace and I am happy for you in God. Be faithful to your Holy Communion . . ." (Letter 1833)

The Presence of the Eucharist was the source of grace:

"May God be praised for your coming to Angers! You will find us in deep peace, well hidden in God, but immersed in immense activities and crosses . . . and also showered with graces! (Letter April 21, 1855)

Can we forget her invitation to:

"Remember, my dear daughters, that our Institute came into existence through the power of the Holy Eucharist." (Conf. IX)

and this expressive phrase with deep mystical meaning:

"The Blessed Sacrament is the river upon which our Institute, like a ship, is home swiftly along." (Conf. XII)

Unity is *one of her most cherished values.*"

"I assure you, my dear daughters, that union will be our strength and our delight. The Lord will do great things for the salvation of souls if our houses live together in close unity." (Letter 1836)

"Nothing can give such deep consolation as union in charity. It is more of heaven than of earth!" (Letter Oct. 1829)

"Let us remain united in God, in a life of faith, of the cross and of love . . ." (Letter October 1829)

"What can be more lovely and more desirable than this charity, this cordial love one for another' We should have but one heart amongst us . . . if we are not united amongst ourselves we shall not be so with God and we shall never do any good. (Conf. XLII)

The unity of mind and heart our first sisters had with SME and with one another is indeed impressive. We read in a circular letter of November 21, 1861:

"Listen to the motherly voice (of Mother Euphrasia) addressing these words to you which the deep affection and attachment of Ruth put on her lips: 'Wherever you go, I shall go; wherever you live, I shall live. Your people will be my people, your God my God too.' (Ruth 1: 16). This quotation from the Holy Book expresses the thought of our Mother General. . . . Whatever place you go to, she accompanies you . . . wherever your abode, she lives with you . . . your people is her people . . . your God is her God! Oh, you who are being consumed by labours and spend your strength for the salvation of the poor sheep of the Good Shepherd, do be consoled! Your Mother works with you . . . suffers with you . . . and rejoices with you when the Lord gives you to share in His divine consolations."

"Happy Sisters at the Mother-House! What more can we wish for you except the continuation of your happiness! You live in Angers, our birth-place. All your ways are enlightened by our 'Star' who guides you. You walk close to the light; what more can you desire'? Our most beautiful days here are those in which a few rays of this light reach us through the precious letters, salutary counsels, and directives of our Mother." (Letter to Angers Community, Dec. 12, 1839)

"The Lord wants me to receive his favours and even life through you . . . as I read your letter I felt new life and light entering my soul." (Letter to SME, Dec. 30, 1839)

"I have no preference in my love for this house or that . . . There is something in my heart which is broader and greater, and this heart which is so united to yours, my Divine Saviour, cannot help embracing heaven and earth like the heart of her whom you have given me for mother here below." (Letter to SME August 1, 1840)

". . . my love for our Institute is for all our works. It seems to me that I am labouring in each one of my sisters. This thought comforts me for my heart desires to be in a hundred places at the same time . . . (Letter to SME June 16, 1841)

"Here, our unity is like a gently flowing river which waters our land with blessings." (Letter of SME 1838)

"Everyone felt that in her great and noble heart (of SME) there was place for each one . . . Visiting the convent with my General and Provincial and several fathers of our congregation (OMI) ~ . . . we could not help seeing how her sisters, the sisters Magdalens, the penitents and children all crowded spontaneously around her with great affection and respect . . . We admired this maternal affection on the one side and the filial love on the other. Knowing her as we did, we were not surprised, but marvelled at the sight . . . (OP XXX fol. 1372)

"Mother Euphrasia taught true love for neighbour and she lived it herself. I often heard her say: 'Let us love one another.' She loved her daughters as only a true mother can love. 'Love each other as I have loved you! My love for you is stronger than death.' These are her words. She would willingly have given her life for her congregation (OP XXX fol. 1372) (Father Roux)

And in her usual practical way, we read:

Exercise hospitality to one another . . . When our sisters arrive we ought to pay them every attention, ministering to their slightest wants . . . showing them the utmost cordiality accompanied with humility and charity. . . . (Conf. XXX)

".. . her hospitality was exquisite . . ." (PR 122)

There is a short prayer in the 1857 edition of the Rule of the Sisters of St. Magdalen, compiled by SME, which was also a community prayer in the Good Shepherd novitiate at Angers: It seems to tell us of a spirit:

"Our Lady of Charity, holy Virgin Mary, banish from my heart all bitterness, all coldness, all unkind and envious thoughts. Let me neither listen to, nor say any unkindness about my neighbour but only what comes from love. gentleness, peace, and charity." (p.194)

We also read in the SEN:

"Recreation is not only intended for relaxation but to form holy friendships with each other . . . to stimulate mutual love . . ." (p.113)

And in her Conferences:

"Avoid all that can wound the charity you owe your neighbour. Neither listen to nor say anything that can in the smallest degree tarnish the reputation of another." (XXXIX)

"We must be on our guard against forming unfavorable opinions, of being prejudiced against any of our convents or against any country." (XXIX)

And in the Process:

"She always excused and tried to cover with charity any offense she received . . ." (PR 119)

"She excused her accusers saying they were persuaded they were doing their duty." (PR 186)

"The most difficult act of charity to practice and in which she excelled is forgiveness. She forgave with all her heart and always rendered good for the evil suffered. The sisters used to say it was sufficient to have offended her to receive a greater assurance of her goodness. She herself wrote (August 6 and October 21, 1834; May 3, 1835): 'We who are submissive to the good God remain calm and silent under accusations. We pray, and we witness our work progressing through his merciful and loving way.'" (AP I fol. 228)

". . . charity led her to discover the means of humility, delicacy, and assiduous prayer in order to re-establish relations of charity and union with persons who had offended her." (AP I fol. 231)

". . . One of her last recommendations on her death bed was this one: 'Promise me you A ill remain in unity.'" (AP I to]. 228)

"She had come to see us for the last time in our community. I saw her address herself to Our Lady in a picture nearby, saying: 'O my good Mother, this is the last time I will see my daughters' In saying this, she was overcome and tears flowed down her cheeks. But she added: 'May the holy will of God be done!' " (AP VI fol. 391)

Other aspects in *Eucharist as Source* are:

Concern about the liturgy: "With an ardent zeal for the magnificence of the faith she combined zeal for the magnificence of divine worship." (MV IX Sect. VIII)

Concern about each "*foundation having Christ in the Eucharist as its centre*:"

"And what joy filled her heart when, at the price of sacrifices and contradictions without number, she was able to raise another altar to the thrice holy God, whose delight is to be with the children of men . . ." (MV IX Sect. II)

Concerning her devotion to *"Our Lady and the saints"* we have her Conferences:

". . . let your devotion to Mary be based on your devotion to the Blessed Eucharist. I say the same regarding devotion to St. Joseph and the other saints . . .

. . . . we reverence representations of the saints, they inspire us to invoke their protection. And this is pleasing to God . . .

I propose to make your devotion more solid by impressing upon you a love for the Blessed Sacrament. At the feet of Jesus Christ . . . you will learn the true way of honouring the Blessed Virgin and St. Joseph to whom He himself paid so much honour." (Conf. IX)

Here are also a few quotations from the Process:

"Her love of the Blessed Sacrament surpassed anything I could say about it! And devotion to Our Lady was her delight." (AP I fol. 221 ; OP III fol. 508)

"She used to tell us: 'the devotion to the Blessed Sacrament, to the Sacred Heart, to Our Lady, are all one devotion for a religious of the Good Shepherd.'" (AP XXXV fol. 1463)

". . . Our Lord loves to receive our humble prayers from the hands of His holy Mother. The more we love Jesus in the Blessed Sacrament the more our love for Our Lady grows~ and the more we love Our Lady the more our love for the Blessed Sacrament deepens." (words said to M. Augustine Concha and to the sisters by SME. See OP III, Summ. p. 483 n. 271-280)

"Devotion to Our Lady was her delight . . . and she honoured her in every possible way . . . Her letters are full of tender piety towards Mary . . . Loving Our Lady so much she could not but love St. Joseph and spread devotion to this glorious saint . . . Our elderly sisters always told us, and I also know it, that M. Euphrasia attributed to the Holy Family all the success in the admirable work the Lord charged her with. During her travelling she would keep times of silence in honour of the silence of the Holy Family. The Holy Angels too . . . our guardian angels were special to her . . . St. M. Magdalen she called her patron, St. Teresa her most loved saint . . . St. Ignatius, St. Francis Borgia. St. Francis Xavier, St. Aloysius. St. Stanislaus were models she proposed to her sisters. St. Augustine . . . and all the Saints (OP III fol. 508-513)

". . . St. Philomena, Sts. Joachim and Anne, the holy apostles Peter and Paul . . . Father Eudes and many saints. (AP XIV fol. 720)

"Her great devotions were the mystery of the Holy Trinity, the Holy Spirit, and especially the Blessed Sacrament which she often called 'an ocean of love'. . . she had a special devotion to many saints." (OP XXII fol. 995)

"In this Sacrament, Mari, Euphrasia offers to God her gratitude for what he is to her and what he continues to do for her."

"[The word] Eucharist signifies thanksgiving, praise, gratitude: the sentiments with which we should be animated before and after Holy Communion." (Conf. VIII)

"We are lost in admiration at the graces God bestows on us . . ." (Letter January 1839)

"I cannot recall to your minds all the claims our Lord has on your gratitude . . . You have a heart created to love and to be grateful . . . let the expression of your joy and gratitude for the grace of your vocation ascend to your Benefactor.» (Conf. LXIV)

"When I reflect on the extent of Our Lord's love for us. I feel that we are most ungrateful in making so poor a return of love to him: but it consoles me to think that his mercy is boundless. Let us love him then in gratitude for his benefits; let us take to heart the interests of his glory . . . (Conf. XI)

". . . act in such a way that gratitude may give a double life to all your good actions. The best definition we can give of gratitude is expressed in these words: 'Gratitude is the memory of the heart.» The heart which has no memory. which does not know how to cherish a remembrance. is but a poor heart." (SME from MV VII, Sect. I)

"Oh, what gifts, what gratitude, what zeal! As to myself, I am filled with wonder, I can only adore and be silent! (Letter April 9, 1834)

"I am annihilated in silence and contemplation of adoration. What happenings in my soul" (Letter 1833)

"We have already said it, but we cannot repeat it too often, gratitude was a special characteristic of our Venerated Mother: and she never allowed an opportunity to pass, without giving proofs of it . . . The virtue of gratitude was so predominant in our venerated Mother, that it made her say: 'Gratitude is a cause of martyrdom to me.' » (MV VII, Sect. II)

This martyrdom is found in Mary Euphrasia's anguish in experiencing God's love for her and not being able to return love to the extent that she experienced it. This was "gratitude's claim" and she saw it in all the giving others did, including especially. founders and benefactors of the houses of the congregation. She was so vulnerable to this claim that she could easily say as St. Teresa. whom she often quoted:

"Gratitude is not a virtue in me, it is a natural instinct. In fact I am so constituted, that it is sufficient for anyone to give me a sardine, to cause me to feel grateful affection for the giver." (St. Teresa quoted by Mary Euphrasia in MV VII Sect. I)

INTERIOR LIFE

"This hiddenness is a basic attitude of heart, expressing her desire that God be the centre and core Of her person ... bringing her into a life of faith and ceaseless communion with God. "

"There is a sentence of St. Paul upon which we should often meditate; it is this: 'My life is hidden in Christ Jesus.' We are never nearer to God than when we are hidden from the eyes of men. Therefore, my daughters, when we efface ourselves, so to speak, when we attract no attention whatever, then we possess true life; we never live life more truly.» (Conf. 1888 Edition, p. 48)

"Endeavor to become interior religious souls hidden in God and do nothing except to glorify him and give him pleasure." (Conf. XXIV)

"I am so full of God and of such a great love for our works . . . that all the chains of calumny and injustice are broken in this divine fire." (Letter 1833)

"How good is our God! Let us live only in him and for him. Let him be our compass and our light . . . (Letter 1833)

"We must live of God, in God, for God! I live of God, I act only for God." (To novices 1840)

"I assure you, my dear daughter, that never before have I been so drawn to the interior life, to prayer. It is the pillar of fire which directs everything." (Letter 1842)

In her Rule for the Sisters of St. M. Magdalen, we read:

"The flame of divine love dies in our hearts if we do not continually fan it up with meditation." (p.33)

and in the same text:

"Obedience diminishes and loses its integrity when not sustained by the fervor of contemplation and by meditating on the Son of God who became obedient unto death (p. 33)

Her concept of "work" as the principal austerity of our congregation (see Conf. XLIX) has an ascetic-contemplative dimension: it is a great means of spiritual growth in that it helps us discipline our nature. our useless and vain thoughts and imaginations; and keeps us free for contemplation while at the same time fulfilling our duty to the law of labour.

"Our work should be carried on in the company of Jesus, Mary and Joseph, diligently, lovingly, and prayerfully, and seeking their love for a hidden, poor life . . ." (Rule pp. 60-62)

In the Spiritual Exercises for the Novices (169) we are exhorted to prepare ourselves for Holy Communion interiorly, in the heart, and by interior recollection, listening to Jesus in silence. And in the Conferences we read:

"Our worship of the Blessed Sacrament is chiefly interior. We must foster in the depths of our hearts a constant and uninterrupted, profound adoration of this Pledge of Divine Love." (Conf. XI)

In one of her letters we read:

"My dear daughters, let us hide ourselves in the secret of the face of the Lord and his great designs will be accomplished. We have many crosses here, thanks be to God! Our response is prayer and silence."(1838)

And in the Process:

"She remained ever united to God. He alone was the object of her thoughts, her intentions, her actions and her instructions. She gave the impression of never losing the sense of the presence of God."

"She gave herself to God without reserve, and was graced in a special way with the gift of contemplation." (PR 194)

Often, in her letters, she reminds us:

"I am speaking to you, my beloved sister, in the Presence of God." (June 12, 1939)

And in the Spiritual Exercises:

"We came to the convent to dispose ourselves to penance and to acquire the qualities necessary to become worthy spouses of Jesus Christ." (p. 7)

But there is always a note of joy, of cheerfulness, expectation, ardour, in her call to penance, to work, to the hidden life, etc. For example, even the vows: poverty is *cordially* loved (Rule p. 18); by chastity the sisters are *living temples* of the Holy Spirit; obedience is to Jesus Christ and more agreeable than a thousand holocausts (pp. 22-26); suffering and illness is accepted with joy, not only resignation (p. 8).

"Father Roux (her confessor) told me she was a woman of great contemplation, and that she received in prayer and at Holy Communion extraordinary lights and inspirations, especially concerning the government of her congregation. He added that the union of her holy soul with God was continuous . . . I had this same impression in my contacts with her. From this came the profound recollection which I noticed in her." (AP IX fol. 566)

"The servant of God told me confidentially that in times of great trial Our Lord said to her several times during prayer and after Holy Communion: 'Do not fear, I am with you!' At times in her heart she heard Our Lord saying, 'Be in peace'. She often heard interior words which enlightened her and gave her the dispositions the words implied." (OP LVI fol. 1991)

Mary Euphrasia's intense interiority is fully apostolic

"Your prayer should be a prayer of zeal . . . your prayer should be called an apostolic prayer animated not only with a great desire to please God . . . but also with a longing to bring the whole world to his love. . . .- (Conf. XIII)

". . . He desires that others should profit by the abundance of the blessings with which he has enriched you, by the graces which he continually bestows upon you." (Conf. II)

". . . to labour efficaciously for souls we must be holy, we must belong entirely to God and cease to think of self . . ." (Conf. VI)

"We must be convinced that the active life may be in perfect accord with the contemplative . . . a soul may rise to the highest degree of contemplation even when busily occupied. » (Conf. XLIX)

"Just as the mind of the Sister of Charity is full of the sick to be cured, of wounds to be healed . . . our only concern should be the salvation of souls." (Conf. XXIII)

"Oh. it was not for your own salvation alone that you embraced the religious life. God destined you to have a spiritual family. He gave you children to convert . . . (Conf. LV)

"Remember that you are not alone: Jesus Christ labours with you and imparts to you his strength." (Conf. LVII)

"Apply yourselves earnestly to your employments, but recall frequently your interior union with God . . ." (Conf. XXIII)

"As a young girl she expressed herself in these words to M. M. Incarnation, superior of Carmel at Tours: 'Oh, how I love the missions' Even during my sleep I see little pagans holding their hands out to me and crying out: Do come to help us; teach us to know and love God of whom we barely know the name. I feel I am dying from desire to go and assist the missionaries, to dedicate myself day and night to the salvation of souls!" (AP X fol. 567)

"Mother Euphrasia was the mother of charity. Her love for God was exercised in her love for souls. She used to say: 'How beautiful it is to help to save souls! I am devoured by the desire to help all be saved.' » (AP X fol. 567)

"Our Mother was so powerful in word and so penetrated with zeal for teaching the Word of God that she transfused it in us all and we were ready to go to any country where she would send us. This spirit of zeal for the propagation of the faith and for the missions is always alive in our congregation, it comes from our foundress: it is as if she were still here with us" (AP XLII fol. 1689)

"I am convinced that the heart of our Mother was all for God. and for her neighbour, in God." (AP XXXI lot. 1400)

"What impressed me deeply when I heard her instructions was the flame and ardour with which she spoke to us of God, of his holy service, and of souls to save . . . as time went on I was more deeply moved and desired to love God as she did. It was a great sacrifice for me to be obliged to miss one of her instructions." (OP XXIII fol. 1053)

"Our classes give us heavy work, but it is all for souls . . . Oh, my God, our mission calls for many sacrifices! But it is for this mission we remain in our employments . . . otherwise, I assure you. many times we would be tempted to choose rest rather than work!" (Letter 1830)

"According to Mother Euphrasia, it is, for a Sister of the Good Shepherd, an obligation of justice to labour for the salvation of souls." (PR 137)

"She led souls with justice and love." (PR 137)

"Go after the lost sheep without other rest than the cross, other consolation than work, other thirst than for justice. (Letter Dec. 2, 1829)

. . . her love of God and her love for her neighbour in God. were, in the soul of our venerable foundress, the sun which filled all her faculties and embellished her with resplendent rays while communicating to her will that ardent and prodigious zeal . . ." (PR 88)

"Mary Euphrasia's inability to keep pace with her vision is an anguish which constantly purifies, and incessantly calls her to conversion. She knew she was one of the "beloved children of the Heart of Jesus. (And thus) the willing victim of the love which reigns in her soul." (SME from MV III Sect.II)

"I have a thousand projects which I do not carry out. The good God is somewhat a cause of this, for our Divine Master has chosen the poorest of instruments to do his holiest work." (Letter 1835)

"I acknowledge, my dear daughters, that I am consumed by a burning desire to save souls. When I consider the labours of physicians to save the life of a body, the years of study which they devote to that end; I reproach myself that I do not work as much for the infinitely more precious life of the soul." (Conf. XXI)

"If only you could see things as I see them! . . . I feel interiorly that the designs of God are not yet accomplished; at the same time, the sight of my sinfulness, various interior trials, and all that people say to me, distress and frighten me. I have never had a more painful year. Pray my dear sister that this my martyrdom be accomplished alone with God alone." (Letter August 1830)

"Do not worry about our sisters. They are fed with milk and honey and live in spiritual abundance . . . I am the only one worth nothing and doing nothing. At times I am quite afflicted over this in my heart. and on account of my sins and my great occupations. But God permits it all. Pray that He may save me and that I may glorify Him" (Letter May 28. 1834)

"If it were possible for me to let Monsignor the Bishop of Angers act as superior general and govern our whole congregation, I would be the happiest and most serene person on earth. " (Letter 1859; see also AP LVI Summ. p. 993 to]. 1985)

"I cannot explain to you. but there is something divine taking place in our mission, and in my soul. Something extraordinary. A river of graces is inundating our Institute." (Letter June 14. 1839)

Some of her daughters seemed to share in her vision:

"I need the light of heaven which resides in you in order to discern . . . I am penetrated in a lively way by the important mission which is confided to us. I believe it is much more vast than it seems even to the eyes of people who help us advance its accomplishment. . . . To understand it we need to see things in God." (Letter to SME March 25, 1840)

"Never has divine Wisdom penetrated my soul so intimately as when the Holy Spirit spoke to my heart through your words. You are an instrument of grace and of divine light which one can find in no other." (Letter to SME November 17, 1838)

"Words of life of my Mother St. Euphrasia, which after the Eucharistic Bread is the only nourishment of my soul here below!" (Letter to SME March 18, 1839)

And in her practical way:

"I am full of my great plans and projects, and yet you know. I have not a penny; but all the same. I anticipate great things." (Pasquier. Vol. 11 p. 197)

". . . in the midst of intensity and conflict, she radiates such happiness, joy, assurance and peace"

"Her heroic mission left her neither leisure nor rest!. Contemplation and work filled the hours of her day and those of the night were passed in prayer and suffering." (PR 125)

"Early each morning we saw her hastening to the Chapel and, as it were. with renewed expectation, in order to nourish herself with Holy Communion. Each day was marked by new fervent and each day she asked the Lord, among other graces, to give her congregation always, the Eucharistic Bread, peace, and daily bread." (PR 125)

"My soul and my mind work day and night. I tell you for you are my sincere friend; I feel an interior fire which consumes me." (Letter October 16. 1835)

"In the midst of the greatest successes, as in the face of the most fearful catastrophies, in violent surprises, she remains calm, self-possessed. confident in God (Report on Process)

"While being insulted to her face and loaded with indescribable humiliations, she remains the same: serene, meek, silent, always strong for what is good." (Report on Process)

"Nothing could shake her patience, her good burnout. and her affability in her relations with others, even with those who caused her suffering. She was always and everywhere patient and cheerful, calm and serene (PR 1511)

". . . She was always self-possessed. She never complained or recriminated in the face of difficulties . . . She was humble, gentle, gracious to everyone (AP XVII fol. 831 ; XVIII fol. 871)

"I was impressed by her inalterable calm and even temper, I heard that she was of a vibrant, ardent nature so this profound peace and serenity of soul could only come from the grace of God and her continual struggle with herself." (AP I fol. 243)

**SENSE
OF
MISSION**

"St. Mary Euphrasia has a profound and lively sense of her mission . . . she often ponders the significance of her mission.

"I reminded our sisters of those words of our venerable Fr. Eudes: 'They should employ their minds and hearts, their care and industry in becoming worthy coadjutors and cooperators with Jesus Christ, our Lord: in the work of the salvation of souls whom he redeemed at the price of his blood.' We must fathom the meaning of these words, my dear daughters . . ." (Conf. XXIX)

"Oh my beloved daughters, ponder deeply on the sublimity of our sacrifice in consecrating ourselves by a fourth vow, to the work of saving souls. This sacrifice raises us to the dignity of cooperators in the work of God's mercy." (Conf. XVI)

"I feel consumed with zeal when I meditate on our vocation, which appears to me to resemble so closely that of missionaries." (Conf. III)

"It is necessary, therefore, that you should thoroughly understand and comprehend the spirit . . . Your motto should be devotedness, zeal, labour. By its practice you will succeed . . . your poverty will be no obstacle." "Appreciate, my dear children, the grandeur of your task." (Conf. LIX)

"What an honour Holy Church bestows on you in associating you with the very mission of Jesus Christ . . . Endeavour to accomplish your fourth vow in all its perfection. It is summed up in two words, charity and zeal. I advise you to ponder on it over and over again." (Conf. LXIII)

"I often call to mind this article of the Rule (St. Augustine): 'Remember the end for which you are assembled and live in this congregation, etc.,' and I say to myself that the holiest sense in which this passage may be applied to us, is regarding the salvation of souls. In fact, why have we left country, family, possessions, and the world if it be not to save souls? Would it not be a great misfortune if we lost sight of this end?" (Conf. LXII to the Novices)

"Our Blessed Lady has shared the 'better part' with us, calling us to her divine service. I must tell you I am so happy when I see her Order of Charity flourishing again. I am overjoyed!" (Letter August 15, 1839)

It seems appropriate here to add what one of her confessors says of her:

" I believe that the venerable foundress of the Good Shepherd has merited for herself the title given to our Lady, and in due proportion. I feel I can call her our 'lady of charity'. I have never met a person who lived more intensely the divine precept: you will love the Lord your God . . . She loved all that God loves . . . She loved souls. This was the passion of her life." (AP IX fol. 572)

and he continues:

"She was also the mother of charity to her neighbour. The love she exercised for souls reflected her love for God . . . I know she inspired this same charity in her daughters . . . she inflamed them with a holy zeal for the salvation of souls. " (AP IX fol. 574)

" I was present at her death-bed and heard her often protesting her love for God, for her sisters, . . . for the penitents . . . for all the children . . . She exhorted us to charity right up to her last moment." (OP I fol. 136)

Finally, she teaches us in her own words:

"We must love and have compassion for the souls Holy Church confides to us. Love them, console them, encourage these suffering ones. Make them happy. very happy with God's grace." (AP XXX fol. 1320; Conf. also)

'Her sense of mission convinces her that she is called to a life free .from egoism and self-seeking.'

"We need great unselfishness and courage, but from an earnest desire to do good to our neighbour springs strength to rise above our own weakness." (Conf. . XX)

"Such, my dear daughters, will be our Lord's reproaches. if he sees that your zeal for our mission disappears, if he perceives that you are too afraid of disappointments and sufferings. and are discouraged at the prospect of persecution (Conf. XXV)

". . . the zeal we should possess for the salvation of souls is stifled in them by their love of ease, by their desire to satisfy their tastes, to enjoy the comforts of life (Conf. III)

"For the good of her foundations she imposed all kinds of sacrifices on herself: for example, long and painful journeys . . . during the coldest winters and in very difficult routes . . during one trip she passed 40 nights without being able to undress." (AP I fol. 231 Summ. p. 379)

By making our mission the primary concern in the life of the congregation St. Mary Euphrasia brought great personal growth to her sisters.

Here is how a sister expresses it:

"When we only see 'self' and the limited concerns which encircle 'self', we cannot be open to the great works, such of God. And these latter are accomplished only through death to self. Oh, why do we confine to our poor level that which is so great and so exalted (I) Lord, forgive us!" (Letter to SME March 25, 1840)

"We thanked God wholeheartedly for the constant progress of our congregation towards universality in spite of so many human obstacles . . . I understand how you who are so ardent in your desire for God's glory and the salvation of souls must be filled with his love. I understand how much you seek divine light in order to sustain the present and prepare for a marvellous future. Oh. how blessed you are to have always seen God in everything! This has been your strength. If you had had any thought of 'self' you would not be where you are today. Oh. my beloved Mother. how I wish to follow you in this death so full of life!" (Letter to SME October 12, 1841)

". . . speak to us of the new enterprises you are meditating on. It is in this way that you keep aflame the holy zeal which you have ignited in us." (Letter to SME September II . 1840)

"She knows that her respect for the dignity of the person must be so complete and her love so total, that each person she touches feels utterly loved by her."

"She always respected the rights, the reputation, the honour of her neighbour with great delicacy." (AP XIII fol. 707 Summ. p. 876)

"O how dear these souls should be to us. There should be no limit to our zeal and generosity in assisting them." (Conf. XX)

" 'God is Charity,' she said, 'I always come back to that like the beloved disciple.' 'Love one another.' she might have added, 'as I have loved you,' for she loved her daughters with the most tender, unfailing, solid and maternal charity. All were persuaded that no one loved them as did this true mother it seemed as if in her heart. which was an ocean of' charity, each was loved with a love of predilection. This love seemed only to increase towards those who were separated from her ." (MV III Sect. III)

". . . an unlimited goodness characterized her and was evident in all her relations to such a degree that one was happy to be able to ask something of her, for she showed such joy in giving it (PR 118)

". . . anyone who needed support, consolation or encouragement, always found her ready to listen. . . ." (PR 12 1)

". . . All hearts expanded with her kindness, her gentleness and her love . . ." (PR 144)

"The charity of our Mother Foundress was so great that she showed preferential love to each of her daughters in such a way that each one felt nobody in the world loved her as much as our mother loved her." (AP I fol. 23 Summ. p. 378)

"She knows she must be open and generous in breaking am, tie or dependency

". . . you will go to pitch your tents from one end of the earth to the other. One town, one foundation must not suffice to satisfy your zeal, it must embrace the world. St. Paul said, 'I am neither Greek nor Roman, I belong to all countries.' . . . see, my dear daughters, what should be your sentiments. It is in such dispositions that one should live according to our institute. We must rouse ourselves, and set out on the march. Since we are all shepherds, one little corner must not hold us down. For myself, I do not wish it to be said of me that

I am French. I am Italian, English, German, Spanish, American, Indian, African. I am of all countries where there are souls to be saved . . . The more eagerly you hasten to respond to their cry for help, the greater will be your conquests." (SME from MV III Sect. II)

"Remember, my dear daughters, these words of St. Paul, 'I become all things to all men, to gain all to Christ.' " (Conf. if)

". . . We can say that like the Apostle of the Nations, she made herself all things to all people to bring all to God." (PR 128)

These statements are very radical when one realizes the nationalism present in the attitudes of the people of the time. They express more than global zeal as they carry a profound attitude of singleminded zeal. This is further expressed in the following:

"This (zeal) seemed to be her principal virtue. Her zeal knew no limits, and reached out to save as many souls as possible and to bring the kingdom of God to the whole world. This is what caused her to erect the generalate, which she saw as a powerful means of multiplying vocations and spreading the action of our institute to the farthest countries. This zeal was also the cause of the rapid diffusion of our congregation. At the same time, her zeal was ingenious, active, indefatigable. It was communicated to all who approached her. I always remember with what enthusiasm she spoke to us of our sublime vocation; of the greatness of a soul, and of what our Lord, himself, had done and suffered to save a soul.(AP XIV fol. 755)

"Her desire is to bring Christ to others in every instant of her life, regardless of what she is doing."

"No entreaties could get her to accept what we thought necessary for her relief in her overwhelming and incessant labors, and she lived and died thus . . . She had consecrated every moment of her life to work efficaciously and without relaxation for the glory of God, and the good of souls, impelled by the thirst which consumed her. which she sometimes expressed in these words: A feel an ardent longing to save souls, which burns and consumes my whole being.' - (MV IV Sect. IV)

"You need, then, to be very strong. and how are you to become so'? By thinking of nothing but the glory of God and the salvation of souls: this is the end you should always have in view in all you do and all you wish to do." (SME from MV VIII Sect. II)

" we shall discover the ingenious covenants which love inspired her to make with God-that every beating of her heart be a prayer to obtain mercy and pardon for sinners-that the food of her life be to work unceasingly for the glory of God and the salvation of souls-that the natural movements of her eyes be so many supplications-that each of her looks have power to turn souls to God and win them to the love of their creator--that in exchange for the bodily thirst. which she refused to quench, our Lord allow her to be consumed by the same thirst which he suffered on the cross for the salvation of souls . . ." (MV III Sect.VII)

"When she said. 'The glory of God' The salvation of souls! Divine Love! Gratitude to God!' she expressed what alone moved her and determined all she did. This great purity of motivation was evident in all the details of her conduct and words." (AP XXXII fol. 1392)

"With all of this, her insatiable hunger for souls urges her to pray that her zeal ever increase . . ."

"Beg of him to give you his love and ardent zeal for souls (Conf. III)

" . we must seek from our Lord in the Blessed Sacrament, from our Blessed Lady and St. Joseph the ardent zeal we need for the conquest of souls. " (Conf. IX)

"Have great zeal, great ardour for the salvation of souls and to obtain this be devoted to prayer and Holy Communion, for where will you find the graces necessary to fulfil your mission, if not from the author of grace himself? " (Conf. XIII)

"When praying in the principal churches of Rome I thought of you all, and asked for you all, boundless zeal (Conf. XXVIII)

For Mary Euphrasia, *"the perfect observance of the vows . . . is itself a means of reaching our end: the fulfillment of our fourth vow . . ."* We refer our readers to the Conferences of SME, where her teaching is contained. Here we will set forth just a few quotations and references:

"Oh, how happy we are . . . to be united to Our Lord. to be vowed irrevocably to Him!" (Conf. LI)

"Our Holy Mother loved her neighbour for God and gave her whole life by her religious consecration to the apostolate for souls." (AP XXXII p.719)

"Our holy foundress desired that the faithful living of our 3 vows be in direct relation to our fourth vow. She loved her vows with all the strength of her soul and lived them excellently. . . . She renewed them when receiving Holy Viaticum with an astonishing energy and devotion that touched us." (AP I fol. 257)

"Mother Pelletier spent herself completely for the salvation of souls. That zeal which was the beginning of her vocation became the soul of her whole life. (OP XLV fol. 1734-1735)

"She often said to us: 'I have made myself all things to all of you. I want to gain all to Jesus Christ. Oh. I would walk through the whole world to save souls and bring all to our Good Shepherd who gave his life for each one of us.'"

A particular note on poverty:

"Peace and abundance are blessings attached to the vow of Poverty when it is lived in entire confidence in God. But we must have no attachments!" (Conf. LI)

"She was happy in the midst of privations and poverty and she encouraged her daughters to accept them joyfully in order to share in the life of poverty lived by Jesus Christ. " (AP VI fol. 400)

"She spoke to us of the charm and blessings of poverty. 'It is a special virtue for us, said she, for it is a means also of helping save more souls. For, with the right economy and order we can sustain our works and establish others. In poverty we shall find all riches. For who possesses nothing possesses all: God himself will be our heritage.' " (AP XXXI fol. 973)

We must add that almost all the witnesses repeated these concepts in their depositions on poverty.

And chastity:

"Father Anthony Fey, founder . . . wrote in 1886 that it was high time to prepare the cause of beatification of Mother Euphrasia. He had had contacts with her and had confessed her in 1851 and still was deeply impressed, 30 years later, by the angelic purity of her soul and by her childlike candour, which, he affirmed, she possessed to a heroic degree. " (AP I fol.. 249)

"In her love for our Lord was the ground of her purity and innocence. She often told us to please only our Divine Spouse . . . she insisted we keep ourselves busy and that idleness be banished from our convents. She also taught that prayer was necessary for holiness of life." (AP XXI fol. 974)

"Everything about our servant of God revealed her purity of soul and her innocence of heart." (OP 11 fol. 345)

"Her heart was full of love for Jesus; He was her life, her only love! I never once saw her or heard her speak without being struck by her ardent love and total dedication to the Lord . . . She had an extreme horror of sin . . . her whole person exhaled the presence of God and His grace." (OP V fol. 969)

"She used to say: 'let us detest sin but love the sinner.' (OP IV fol. 810-811)

"Chastity was the basis of her vocation. In fact, her special aim was to help re-establish the reign of this holy virtue in souls in which the world had obscured it." (OP Summ. p. 564, 22)

We have already given many quotations concerning Mary Euphrasia's obedience and zeal, the leaven of her life.

LOVE OF VOCATION

"St. Marv Euphrasia prizes the gift of her vocation.

"Frequently thank him for the inestimable grace of your vocation . . . How precious and magnificent is the portion which has fallen to your share. God has made himself our inheritance in this life . . . it is not sufficient to admire the sublimity of your vocation, you must render yourself worthy of it . . . Rise to the heights of the vocation God has given you." (Conf. XXXI)

". . . God in his mercy has chosen you, and has given you the most sublime vocation; show your gratitude to him . . . Love, yes, love your vocation, for this holy and generous love will impart strength to you so as to enable you to surmount all obstacles. This love enlightens the soul, and makes it fruitful . . . it establishes between God and the soul a holy union . . ." (SME from MV Sect. V)

"Oh, if you could perfectly understand the beauty, the value of your vocation! You would consider yourself very happy and highly favoured by Heaven." (Conf. LVII)

"Let us be grateful to him every day of our lives, thank him anew at every moment, tell him how happy we are to have been chosen by Him." (Conf. LI)

CONCLUSION

We close this Supplement of quotations with a few remarks taken from the report of the members of the Tribunal of the Ordinary Process of Canonization:

"The spirituality of the servant of God, the foundress of the Good Shepherd, is always consoling, fortifying, enthusiastic for whatever is good. It is a spirituality of love, of zeal, of confidence, of looking to the future in hope"

"The action of' grace carries her out of herself to the works of zeal. to the well-being of others, to love. She is always enthusiastic for God and the good of souls . . ."

"She forgets herself entirely; she loses herself in the works of God. It is as if her person has become an instrument. She reflects so seldom on herself that she never speaks of herself even to say ill of herself. She remains, always and in all circumstances, serene and cheerful. . . ."

"Her word is challenging, stimulating. After having listened to her. the sisters are determined to face anything for the salvation of souls. . . ."

". . . the spirit, the example, the words of the foundress are imprinted on her . . . congregation with such depth and vivacity, that Mary Euphrasia seems still to be governing in the marvelous unity of her creation."

And a tribute of her confessor, Father Roux, OMI taken from the Ordinary Process:

"After speaking with her, I always felt myself a better person. I felt more desirous of practising virtue and of inspiring others to live the principles of holiness which she lived (XXX fol. 1394)

And lastly, her good-bye message:

"Very near to death, Mother Euphrasia said to the superior she had appointed a few days previously to our community at Aden: 'Just LOVE!' This superior, M. M. Ignatius, speaking of this moment of final good-bye of Mother Foundress. added: 'Our Mother was not able to continue speaking, but I understood that with this one word. "Love", she was saying to me: LOVE God! LOVE the Church! LOVE souls! LOVE the Institute!' " (AP I fol. 23 1)

TOPICAL OUTLINE

Blessed Trinity and Mission:

Primary devotions-Mission and the Blessed Trinity-Sense of wonder-Response-To be in the likeness of Jesus--the Holy Spirit transforms Humility-Models-Self-knowledge-Setflessness Nothingness and love-Transcendence of self Oneness with humanity

Lordship:

Sense of the Father's Providence-Trust in Providence-Awareness of God's action-Availability to God-Obedience, response of Jesus-Obedience, attitude of the heart-Sacrificial aspect-Freedom-Discernment-Detachment-Consultation-Courage and hope-Perseverance

Faith:

God is Lord-Waiting on God-Liberty of the children of God-Peace in God's Will-Serenity and gentleness Vulnerability- God is there!-Sensitivity-Docility-Fiat!

Cross:

Union with the Son--On the Cross-Mission and Incarnation-the Cross is life-Identification with the Good Shepherd- With our Lady-Understanding of others

Church:

Conferences-Faith and fidelity-Our Congregation and the Church-Adherence to the Church

Eucharist as Source:

Mystery of God's love-Strength and courage-Life, peace, light--Food, delight--Zeal-Union with Jesus-Sanctity-Where we learn, are instructed-Eucharist and the Sacred Heart-Solicitude and mercy of the Good Shepherd-Spiritual direction- The Shepherd gives his life-Charity and compassion in the concrete realities-Hope and joy, pledge-The Eucharist and our Institute-Unity, a cherished value-Hospitality-Holy friendships- Forgiveness-The Liturgy-The Eucharist, centre of community-Our Lady and the Eucharist-The Saints--Gratitude, a martyrdom-Contemplation of adoration

Interior Life:

Hiddenness, a basic attitude-Full of God-Fan up love by prayer-Ascetic-contemplative dimension of work-Interiority of worship-Hide ourselves in the 'Face of God'-Prayer and silence-God's continual presence-Uninterrupted contemplation- Her intense interiority is fully apostolic-Prayer of zeal-Apostolate and contemplation Love for God, love for souls-Zeal- Obligation of justice to labour-the Cross, labour, justice-Her vision, anguish, purification, conversion-Intensity and conflict, joy and peace Humble, gentle, gracious to all-Source of serene equilibrium

Sense of Mission:

Becoming worthy coadjutors-Fourth Vow-Zeal and labour-Mission in the Church-Meaning of our Vocation-'Lady of Charity'-The passion of her life: love for God and souls-She inflamed others-'Make them happy'-Free from egoism and selfseeking-Personal growth in mission-Free from impediments and ties-Touched by her love-All things to ail-Every moment of life-Ingenuous, indefatigable zeal-Zeal. and more zeal The vows in our spirit: Poverty, chastity, obedience, zeal

Love of Vocation:

A gift of God-Chosen-Love-Gratitude each day, each moment

Conclusion:

Characteristics of her spirituality as seen by the Tribunal-A tribute of her confessor, Fr. Roux-A good-bye message

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(1) From The American Bible, 1971.

(2) The order of the references follows the flow in the paper on the Spirituality of St. Mary Euphrasia: PART ONE