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Saint Leonie Frances de Sales Aviat: The Straight Path to Jesus!

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My home port lies across the ocean, in Troyes, France. To join you here at De Sales University, I have taken more than one means of transportation. That is why I have chosen to begin my talk with the topic of travel.

Travel through space in order to find Saint Leonie Frances de Sales Aviat whom I would like to present to you. For you must go through Europe, more precisely France, to Troyes, in the plains of Champagne, where the very bells recall that this is the land where Christians and saints are made and where the factories brought forth a swarm of laborers who were, so to speak, chained to their assembly line from which came textiles of all sorts.

Travel through time, for Saint Leonie Aviat, who lived from 1844 till 1914, lived in an era of social upheaval, when industrialization allowed the worker to earn a mere pittance in compensation for a type of modern slavery and dehumanization. The worker was no more than an extension of his or her machine.
Working conditions were very hard, but, worst of all, was the treatment of the children. This was a veritable nightmare for they were inexpensive, easily-molded laborers for whom the hardship and the long hours of work, along with incessant bullying and punishment, ruined their health and destroyed their spirit of hope. The father of two of these young working girls gives striking testimony to this: “My daughters worked from 3 o’clock in the morning until 10 in the evening. They were allowed a quarter of an hour break in the morning for breakfast, a half-hour for lunch and another 15-minute break to take something to drink. In the morning, it was difficult to get them up and, at night, they were never in bed before 11. More than once, they fell asleep with food in their mouths.”

It is not surprising that as working conditions deteriorated, so did the Christian spirit. The quest of the proletarians, as these young workers were called, was not God, but rather survival, so as not to be extinguished by this misery.

In this trip back through time we discover a world of unfathomable cruelty, but one which allows us, as well, to gauge the evolution of our own 21st century. Living conditions are certainly better; however ‘humanity’ has not made significant progress within persons. In place of this slavery to factories, our contemporaries are slaves to materialism which devours and impregnates our society. Our lives are certainly easier than those of the laborers of the mid-19th century. All sorts of pleasures are readily available, although happiness seems to escape modern man who is bound by the shackles of this pervasive materialism.

He thus seeks to free himself from what has entrapped him, suffocating as if in quicksand. He senses within himself the deep-rooted need to discover the transcendence of God, to draw near to him, and to become attached to him in order to gain life, true life. In the twenty-first century, as in the time of Leonie Aviat, the human person must fight in order not to become just one more consumable object, but to remain truly human, a being set apart; body and soul, a living soul.

Our contemporaries decree and lay claim to ‘a state of permanent happiness’ without knowing that, in their confusion, they are looking for infinite, eternal happiness: God. But it is not enough to simply declare it. One must take the means to know this happiness: follow the path, set out on the route, without stopping, keep one’s eyes fixed on the end. One must begin this voyage toward God, toward holiness. Saint Leonie Aviat did not falter, did not hesitate; and holy Church has proclaimed that she arrived safely in port.
In order that we may delve more deeply into the personality of our holy foundress, I am going to borrow a passage from Marie Dominique Poinsenet’s book *God’s Presence Within You* which expresses my thought perfectly. I quote:

On December 27th, 1968, Anders, Lovell and Borman, after their impressive mission, had to rediscover, once outside the moon’s orbit, the **narrow corridor** which would allow Apollo 8 to return to the earth. Millions of people shared their agony. One small detail could turn this fantastic experience into a catastrophe. In fact, the three astronauts found their way, the exact, minute, precise passageway through which they had to guide their space ship which had led them through the immensity of the galaxies and among all the planets. Even more than that of the astronauts, the human life, the life of each of us is a thrilling adventure.¹

The author continues, naming this **narrow corridor** by which we attain our salvation, while emphasizing that although the corridor is narrow, it is easy to find. Jesus has preceded us; he who is the way, the truth and the life. He invites us to pass through the ‘narrow gate’, to follow the way and to place our steps in his.

And the author says further:

> Happiness is offered to all humanity. It is offered to each individual. Personal happiness, full happiness which nothing, if one wishes, can bring to an end. If one wishes, for we are free. If one wishes, for one must know how to find in the immensity of the cosmos the **narrow corridor** which ends in infinite, eternal happiness: God. Someone has come to teach us this way, to offer to be our guide. It is the Son of God made man. ‘I am’, he tells us, ‘the way and the truth and the life.’ (John 14,6) But he warns us, ‘How narrow the gate and constricted the road that leads to life,’ like the corridor through which Apollo 8 slid; and ‘those who find it are few.’ (Matthew 7,14) It is Christ alone who can ‘promise us perfect joy’. (John 14,11)

The state of **perpetual happiness**, a desire that haunts each of our hearts, is to be discovered, experienced, lived by those who have found God because they have believed in him.²

**Saint Leonie Frances de Sales Aviat** is one of these.

Her life can be viewed as a voyage, following Christ by giving herself to God and others without limit. ‘To forget myself entirely,’ she wrote in her retreat notebook. ‘Work for the happiness of others.’ And she attained this perpetual happiness from day to day, living ‘for God, with him and in him.’

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¹ Marie Dominique Poinsenet, OP 1969: “Cette presence de Dieu en Toi” p 211
² Poinsenet op.cit, p 212
Who was she then?

An ordinary young girl from Sezanne, in Marne, a little village known, along with Epernay and Reims, for its production of champagne. Her parents did not work in champagne production, but rather selling grain, hemp and linens. Their store was well placed, across the square in front of Saint Denis Church. For her Baptism which took place on September 17th, the day after her birth, one had only to cross the little square. Her father, Theodore Aviat, her mother, Rose Emilie Caillot, and her sister, Zulmee had no doubt of the grandeur of the sacramental gesture through which was lanced into the Christian life this little being who would become a great Saint.

There was nothing extraordinary about how her life played out. Her parents confided her, along with her sister Zulmee, to the Visitation Sisters who directed a boarding school for young ladies at Troyes. The Superior of the Visitation was Mother Mary de Sales Chappuis and the chaplain, Father Louis Brisson. Here, under the same roof, these three Christians whom Providence chose to spread the Gospel came to know one another. God awaited a loving response from each of them.

Leonie’s response was neither complicated nor delayed. She summarized it in one simple word, ‘yes’, a word which she loved to use in telling God of her love for him. “And so I said yes with all my heart.” (21 April 1872). “Resolution: To say yes, O my God, to each act of your Will, each thing you permit.” (15 March 1913). She always faithfully responded ‘yes’ to God.

Having completed her education at the Visitation of Troyes, she returned home to a comfortable life and to the warm affection of her family. But she knew that God had destined her for something else. A visit to the eyeglass factory of Sezanne awakened in her an attraction to an apostolat among factory workers. And when her father proposed an advantageous marriage, she did not accept this suitor who, moreover, lost interest when her family’s finances were ruined. On the contrary, Father Brisson, founder of an apostolate among the female factory workers in Troyes, received her immediate consent when he asked her to come and take over the direction of the workshop and the young workers. The apostolate was in difficulty due to the mismanagement of good-hearted women who were overwhelmed by the task and by the needs of the working girls.

Leonie left Sezanne, made a retreat at the Visitation and crossed the threshold of the Apostolate Saint John on April 18, 1866. Her parents were not happy to see her working among these young factory laborers. They did not agree to this, and agreed even less when they learned that she had decided to enter religious life.
With great courage, she took over the Apostolate, although the work was hard and the transition was not easy. She had much to restore. In lieu of making great speeches, she performed her duties in a manner diametrically opposed to that of her predecessors. Let us consider a few examples.

One of the former directresses had shut herself in her ivory tower, or rather a sort of sentry box, (allowing her to avoid contact with these young workers who were unworthy in her eyes), from which she barked out her orders and criticisms.

On the contrary, Leonie worked alongside the laborers, not fearing to dirty her hands as they did. She spoke to them, listened to them, and prayed for them. In her prayer to the Blessed Virgin, she asked, “I recommend these young boarders to you… those who work in the factories and workshops … the young ladies who come on Sunday … those who are in danger.” She listed nineteen different petitions.

The two women who took charge of the workshop after the solitary described above sought rather too much contact, going as low as pulling one another’s hair, to the great scandal of their protégées.

Entering into the Apostolate, Leonie could have acted in the same manner, as Father Brisson also asked Lucy Canuet, another former Visitation student who was not endowed with a gentle personality, to join the work as well. When Father Brisson told her who her companion would be, Leonie reacted with strong emotion, “Oh, Father, whomever you wish, but not her!” By the end of her life, however, she was able to say to a Sister who was complaining about character differences:

“God permitted Sr. Jeanne Marie and me to have personalities as different as could be. And yet, for many years now, we have enjoyed a wonderful relationship, don’t you see? Well, I could only manage to do this by forming the habit of never approaching my neighbor without first casting a glance at our Lord.”

This is what she told Our Lord, the evening before she entered the Terrasses Street house where the apostolate was housed: “I will not refuse God the Cross which he presents to me. After his example I want to carry it with love, without diminishing it at all, animating myself with this thought: for God it is necessary to suffer, suffer all, even unto death, so as to gain eternity. So be it.”³ She gained eternity by spreading peace all around herself by her gentleness and her humility.

And this was not the end! A third directress seemed to be well adapted to the position. All was going well until it was discovered that the flower pot was serving as a snuff box. The directress took snuff and so her young charges followed her example.

³ Frances de Sales Aviat: Petits Cahiers
Tobacco became essential to the workroom and soon left its indelible marks on the pieces of clothing. This young woman received her notice and was soon gone.

When she assumed responsibility for the workshop, Leonie adopted a totally different method: to accept with joy all that was contrary to her nature, all that was repugnant and humiliating. If the young ladies would throw away bread, vegetables or meat in the dining room, Leonie would gather it up and eat it, in spite of her repugnance, through her love of poverty and respect for the gifts of God. Sickness kept her in bed? Father Brisson, conscious of her spirit of obedience, asked her to get up and go to the workshop. She obeyed immediately. Another poignant example: An outing was organized for the young workers by boat, coach or train. Father Brisson, forced to change his plans due to an unforeseen circumstance, told her, as she was ready to leave, “My daughter, you will not go to Marcilly. It is not necessary.” Without a word of regret, she continued to assist the travelers, and spoke these words of comfort to a young lady who told her of her troubles: “Be courageous, it is so good to have something to give to the good God.” She spoke of what she knew!

Father Brisson had made one last try before calling Leonie to head up the Apostolate. He asked Miss Julie Beaugrand to come to his aid. She was full of good will, but easily discouraged. She cried, moaned and lamented, spreading sadness and moodiness all around her.

With Leonie, a ray of sunshine arrived in the Apostolate. She organized outings, celebrations, auctions and games. She consoled, encouraged, and counseled her youth, teaching them to keep a budget, resolving little quarrels, appeasing jealousies, becoming a veritable mother for these young girls, some of whom were no more than 12 years old. And most especially, by loving them with a mother’s heart, she showed them that God loves them. Her prayer for her young charges was continual: “You want, my God, that I take care of these young girls, for it is through them that you wish to give yourself to me. May I refuse you nothing as I give myself for their good, for the good of their souls.” (3 July 1870)

So what was she?

She was an unparalleled educator.

Let us study excerpts from some of her letters.

We learn that when she counseled her Oblate Sisters, she sought not only to apply sound principles but to adapt them to each one so as to provide them what they needed according to the circumstances, the depth of their faith, and their current disposition.

Let us encourage ourselves, she wrote, “I ask Our Lord to give you the grace to recognize difficulties and nuisances, not as obstacles, but as a true and efficacious

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4 Aviat, op.cit.
means to make progress along the good and true little path. But, narrow as it is, one must not travel it alone, but with great fidelity with him who wants to be your all.” Here we find the narrow corridor, the narrow gate through which Jesus leads us.

Let us not seek to impose our views but, rather, let us allow our Savior to work: “The good God often permits that our influence seems paralyzed, so that we may understand that our personal action counts for nothing. We are his little instruments, that is all!”

Let us take care to establish charity as the basis of all our interaction with youth: “It is always possible to speak of persons and things without offending charity. Despite difficulties which may arise, ground your heart in charity and abandonment.”

Let us arm ourselves with patience and courage so as to attain spiritual perfection: “Strive to have lasting courage. In spite of our good will, we will not manage to reform ourselves in a day. But if we are a little severe toward ourselves, our Lord will be twice as good to us, and he will help us to correct ourselves. He will give us the grace to overcome ourselves and to become faithful.”

We could draw many more good counsels and sound advice from her correspondence.

Here a question arises: How did she come to this level of mastery in her spiritual life? One little event, seemingly insignificant but unerringly characteristic of her manner of acting, will suffice to teach us her ‘method’. This took place at the Saint Remy Workshop. An employee of the Hoppenot factory came to pick up dozens of sweaters on which the girls in the workshop had put the finishing touches. He parked his truck in front of the window. Sr. Frances de Sales, working on the other side of this window, handed him the packets, one after another. Suddenly he heard, “This is for you.” The tone with which she said these words confused the poor man who asked, “For me, why?” Realizing that the prayer of her heart had come spontaneously to her lips, Sr. Frances de Sales did not know how to extricate herself from this awkward situation. Her ‘for you’ as she lifted each heavy packet was intended for God and not the workman in front of her. Union with God in each action, at every moment, had become second nature. This is the answer: she was ‘Oblate’, completely given.

In an enlightening text from his work To Look on Christ, Cardinal Ratzinger gives us instructions on how to discover the spiritual heritage she leaves us. Let us cite several passages: “We are not allowed neutrality when faced with the question of God. We can only say yes or no, and this with all the consequences extending right down to the smallest details of life.”

Listen to the retreat resolution of the young foundress: “Offer each breath, each movement, each word, each step, each gesture and thought as so many acts of love, wanting to say over and over each time: ’Lord, I am yours, do with me as you wish. “

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5 Cardinal Joseph Ratzinger: To Look on Christ, Nowell (trans), p 18
November 1869) and that of Mother Frances de Sales one year before her death: “May my self donation be so complete and so entire, O my God, that my happiness will be to sacrifice to you all I will, all I desire.” (15 March 1913) She answered yes in every detail of her life, all through her life.

Let us take up once gain the text of he who would become Pope Benedict XVI: “The ‘pure’ heart is one that is open and humble. The impure heart according to this is the opposite, the presumptuous heart that is shut in on itself, that is completely filled up with itself and incapable of finding room for the majesty of truth that demands reverence and ultimately worship.”

The spiritual program of our saint consisted in this – purifying her heart and emptying herself so as to be filled with God.

“May I move away from myself in order to attach myself to God.”…“I want to throw myself completely into God and abandon myself to obedience, so that I may become detached from self to be only for God and in God.” (4 June 1870) “I wish, O my God, to have great purity of heart; that I may have only you, my God.” (1 February 1872)

And the text of Cardinal Ratzinger clarifies:

“To be able to do and make is one thing, to be able to be is another…To a ‘critical’ way of thinking that criticizes everything except human beings themselves, we thus oppose openness to the infinite…a humility of thought that is ready to bow before the majesty of truth, before which we are not judges but suppliants – it reveals itself only to the watchful and humble heart.”

We find Saint Leonie Frances de Sales fully in this text, though written many years after her death. Humble and attentive, she presented herself like a beggar:

“The good God wants me to be totally poor with him: in fortune, in health, in devotion. I have nothing of my own and see nothing in myself that would give me the least satisfaction. O my God, alms are given to the poor. See my misery and have pity on me.” (10 September 1871) “I cannot be the most innocent soul, the most faithful, or most beloved of your Divine Heart, O Jesus. Well then, I will be the little poor one of the Heart of Jesus. You will not refuse me an alms. I take this resolution, O my Jesus, to be constantly knocking at the door of your Heart to ask for the alms of charity, of patience, of putting up with myself.” (14 August 1873)

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6 Aviat, op.cit.
7 Ratzinger, op.cit. p 24
8 Ratzinger, op.cit. pp 22-23
9 Aviat, op.cit.
We can say that she ‘looked on Christ’ to take up the title of Cardinal Ratzinger’s work. Let us add, to strengthen this point, that she saw with exceptional lucidity in her self-examination ‘the narrow corridor which opens onto infinite happiness’. “This kind of openness to the infinite and to the One who is infinite has nothing to do with credulity: on the contrary, it demands the keenest self-criticism.”

For she was not a ready-made saint.

Her temperament would have inclined her toward assertiveness, but her strong personality, instead of being an obstacle to her progress toward spiritual perfection, was an asset which she employed with determined resolution. She turned it toward God.

In her writings, we see the tenacity of her will. We often find the phrase, ‘I want’.

“I want, O my God, to be ready from now on to respond to the least little request of your love.” (16 April 1870) “I want to apply myself to the task.” (8 August 1871) “I want to give myself to my neighbor entirely and without reserve, not looking for personal satisfaction, but out of love for you.” (14 August 1873) “My God, I do not want to refuse you anything.” (1 January 1887)

With deliberation, she removed all obstacles to her union with God. She entered ‘the narrow corridor’ which leads to the ‘state of perfect happiness’. She fulfilled in this way her destiny to be a child of God for “to be called to the love of God is to have a vocation for happiness. To become happy is a ‘duty’ that is just as human and natural as it is supernatural.”

Saint Leonie Aviat fulfilled this task in her own way, in the manner of a saint, by forgetting herself, offering herself. That from the dawn to the sunset of her religious life, we hear the words ‘happiness’ and ‘offering’ reverberating like an echo is not surprising. Don’t we find them coming together often from her pen … and what about her life?

In her life we come to understand this through two distressing periods which tell of her ‘humble glory’.

The first episode of her total effacement took place between 1879 and 1881. On September 20, 1872, she was elected Superior General; however, in order to follow Canon Law, this charge was entrusted to another Sister in October, 1879. She returned to the ‘ranks’, often given the last place, up until 1881 when she was sent to Paris as Superior. The second illuminative episode of utter rejection by the Sisters in positions of authority took place from 1889 when she was recalled to Troyes, up until she was reelected Superior General in 1893.

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10 Ratzinger, op.cit. p 23
11 Aviat, op.cit.
12 Ratzinger, p 91
During these two periods when she was assigned to the last place, she was faithful to respect the decisions of a young Sister who had been one of her working girls. She was ready for all laborious and unpleasant duties, even scraping the floor boards of the house with a piece of glass beginning at 4 o’clock in the morning. She lived in a little room under the steps which was both her bedroom and her workshop. There she took the girls to make paper bags so that they could earn a little money. In her memoirs, Sister Frances Marie wrote: “It was necessary to use glue to make these little bags. At the end of several days, the smell was very strong and the vicinity unhealthy.” And yet, Sr. Frances de Sales worked and slept in this room.

She never protested her situation and how she was cast aside. Her interior program did not change. In her retreat resolution of May 28, 1880, she did not ask God that she be known for what she truly was – the Foundress of a Congregation - but only that she love him and make him loved:

“May I have no other desire now than to apply myself from moment to moment to the practice of the Directory, in complete union with Our Lord. May my devotion to souls know no limit, that by all my actions both interior and exterior, I may show you my love, understand you and love you, O my Jesus! Aid me, that I may make you understood and loved by all the little souls confided to me.”

We can attest to the fact that, even during this difficult time period, she was happy. Why? Because her union with God had not lessened. She gave proof of what Cardinal Ratzinger would later state: “Inner agreement with God thus belongs to the happy life.

Only if this fundamental relationship is right can all the other relationships be right. For that reason it is important throughout one’s life and from one’s youth onwards to learn and to practice thinking with God, feeling with God, willing with God, so that love may grow from this and become the keynote of our life. If that is the case, love of neighbor becomes self-evident. For if the keynote of my life is love, then as far as concerns those whom God has placed on my way, I can once again only live on the basis of this assent, this trust, this agreement and this love.”

How then was she a Saint?

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13 Aviat, op.cit.
14 Ratzinger, op.cit. p 103
She was a convinced Christian, who, like Anders, Lovell and Borman, did not vary from her path, never afraid to risk all for the ‘narrow corridor’.

She was an Oblate whose life’s work consisted in following Christ, holding fast to ‘the Way’ and ‘walking in the footsteps of the Savior’.

She is a modern Saint, or rather one for all times, all ages, even our own, which is so misled by the rapid evolution of knowledge, viewpoints and technology.

For she knew how to find divine love.

“Our life’s linear progression towards death (Saint Leonie died on January 10, 1914) is answered by the circle of divine love, which becomes a new line for us - the perpetual and progressive renewal of life in us, with life increasing simply according to the relationship that is established between me and the truth that has become a person, Jesus. The inescapable linearity of our path toward death is transformed by the directness of our path to Jesus: ‘Whether we live or whether we die, we are the Lord’s’ (Rom 14:8).”

What better definition of the holiness of our Foundress could we find than ‘a heart going straight along its path toward Jesus’?

In her there was no shadow, no detour, no hesitation, no calculation. All is upright, imitable. She is modern in every sense of the word and is accessible to our contemporaries, and to us, if we decide for Christ.

If we decide for Christ, we must respond ‘YES’ intending to accept all the consequences of this choice ‘right down to the smallest details of our lives’. And what is the most important consequence of our ‘yes’? To love carries with it the desire to make loved. Saint Leonie Frances de Sales lived this profoundly: “Aid me that I may make you understood and loved by all the little souls confided to me,” she asked of God. She knew how to pass on her love for God, with all the pedagogical methods best adapted to youth … and to the not so young of each age. Let us each draw profit from her educational charism to inspire and instruct in our apostolates.

The Apostle of the XXIst century according to Saint Leonie Frances de Sales Aviat

What Cardinal Ratzinger wrote and we have already quoted: “to do is one thing, to be is another,” applies exactly to her and our way to make Christ loved. To convince,

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15 Ratzinger, op.cit. p 56
we must first be, by walking in the way of holiness. Then we will be able to do, to draw others along as well.

To be the apostle of the XXIst century, as educators which each of us is to different degrees, our ‘being’ will be measured by Christ’s ‘meek and humble of heart’.

Our humility will consist in being sufficiently transparent and exposed that we may be reconstituted so as to go, without fear, into the unknown.

Our gentleness calls us to hospitality, respect, openness toward others and toward ourselves. This opens us to meet others where they are and obliges us to go out of ourselves, to discover what limits us, to move beyond what confines us, impeding our vision and our understanding.

It is on this condition that we can turn toward others and lead them to follow Christ and that we can accomplish our mission of apostle.

How will we accomplish this? Allow me to mention several points taught to us by Saint Leonie Frances de Sales, shown in her actions and expressed in her words under various forms and in diverse situations.

♦ Accept the reality of each person, welcome each one (child, youth, adult) as he or she is and not as we would like the person to be: believe in them.

♦ Believe that each person is ‘teachable’. Believe in each one’s capacity to become better. Validate each person, give each one the opportunity to accept responsibility and live out his or her commitments. Provide mentors for our youth from among those with greater life experience. Allow each person to know that she or he has a
role in this life. Help each one to seek and find his or her life’s project. Place your hope in them.

♦ Create bonds. Enter into an alliance with them to better know and discover the profound reasons for their actions. Accompany them on the road of human and Christian maturation, enter into their itinerary of moving from childhood and gaining their place in society. Make an alliance with them.

♦ Establish a climate of peace and serenity around yourself. Allow their encounters with you to be an opportunity for growth, for it is in our interactions with others, those with whom we are at once alike and different, in moments both disturbing and reassuring, seemingly close and infinitely distant, that a person, so fragile, is able to grow and develop.

♦ Teach our youth to listen to others, to move from self-centeredness, to the mastery of their emotions.

♦ Educate our youth to utilize the media well, to analyze our present day. Form them to be astute, discerning critics.

♦ And above all, educate them, in all facets of their being, to integrate their words with their actions, and their actions with who they are.

Finally, these points can be summarized in a passage from a discourse given by one of the students of Saint Bernard High School on the occasion of Father Brisson’s Jubilee:
“You have focused your educational program on two principles which are both clear and practical. Count on God, that is, have a spirit of faith, submission to the Church, respect for its dogmas and its moral teachings. Then, count on self, that is, have a spirit of initiative, an awareness of your personal worth, be someone and not something. In two words: Be a Christian; be a man.”

For the goal of our work in education is to teach our youth to count on God. 'Count on God', in other words have faith, believe in the Truth, love it and be wary of its forgeries: permissiveness, materialism, cheap love, pleasure-seeking. This is what it means to choose God.

To ‘count on self’ means to hold oneself responsible for self, and for others, knowing how to judge, and not condemn, avoiding fads and fleeting whims. Saint Leonie Frances de Sales often recommended respecting the gift of God in each soul and finding the means to reach each person, demanding of oneself the effort required to form our youth into “true, sincere, energetic persons,” helping them to become “good, simple and generous, trusting in God, constant in their faith and in divine love.”

She followed these recommendations and refined them in her work with young working girls, her students and her Oblate Sisters. And she was successful beyond all expectations. Why? Because she followed Jesus ‘meek and humble of heart’. The ‘straight path to Jesus’ found in her a perfect adherence, a righteousness of soul and, most especially, a great love of Jesus. “O resurrected love,” she wrote in her retreat notebook, “allow me to know you and know myself.” Now she knows it, in all its fullness, and she introduces us to this knowledge of God, guiding us through the narrow corridor of holiness.

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16 Louis Brisson, In the Wake of the Liturgy, point 102