

Pierre Goursat

Community Weekend

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I want to transmit to you is one of hope

This teaching by Pierre Goursat follows a pilgrimage made to Alençon and Lisieux at Pentecost of the same year. It provides practical points for following the 'Little Way' of St. Therese of the Child Jesus.

So, my dear friends, the message I want to transmit to you is one of hope.

So, you know we had this retreat at Alençon¹ on everyday holiness. So, I won't start all that again, don't worry, Guy Gaucher said it much better than I, but I would like to point out that, what Guy Gaucher did well to mention, is that Therese of the Child Jesus is not a mould². Therese has a mission. At the end of her life, she said: "I feel my mission will now start, to make God loved by others, as I love him, and to give my little voice of trust and abandonment to the world." This is it, her mission, and this is where we must follow her. And to do little exercises, the little sacrifices that she herself did. And not the heroic life she led to martyrdom, because the Lord wanted to officially consecrate this Little Way, if we can say it like that, and in order to do this, he wanted a great saint. So that we wouldn't say: "Yes, but these are trivial acts, they're little things a nun would do", but it was in fact really very serious. And [the Lord] basically repeated to her what he had said to Angele de Foligno: "It's not for fun that I have loved you!" And so, she suffered horribly – even to the point of despair – to save hardened sinners.

Now, this is not the path we have to lead, but rather, to follow in her footsteps, we have a path already traced, which is so simple, saying: "Love God like I love him." And let's give ourselves to this Little Way of trust and abandonment. And above all, remember, if ever you have the intention of becoming great false mystics, copying Therese of the Child Jesus, you can tell yourself just at that moment that you have to be as joyful as a chaffinch. And when you start suffering and you [are] as joyful as a chaffinch, well, then I'll buy you a flute, that's very good. But if you're not as joyful as a chaffinch, well, it's not working at all.

So, holiness, it's very kind, we talk about it a lot. It's a bit like the Cross: there are those who talk about it and those who carry it (laughter). So practically, myself, I was at the foot of a blank wall³ for 20 years. And I said: "How on earth do I get over it?" I saw one or two heads poking over the top from time to time and I thought: "How did [they] get there, those people?" And they were there smiling at me⁴, and then I tried to climb up it and then bump, I would fall back down all the time. So, Therese of the Child Jesus tells us: "There is a lift for the rich people." This means I must be very poor, because, I never found a lift that managed to take me up. Or when I wanted to try it, it was even worse, it broke down! So, I would ask myself, how do we get up there.

So, in the end, I believe there are many different methods. Like Therese of the Child Jesus says: "I started with small sacrifices." But really small sacrifices. The smallest you can find. As soon as you find one a bit big, say: "Ah no! It's still too big." So, you search and you say: "No, it's still too big." You take the smallest. Now, the smallest, smallest, isn't tiring!

1 Gathering at Pentecost.

2 Meaning a mould in which we must pour ourselves into.

3 Symbol of holiness to climb.

4 Pierre makes gestures to express a smile.

But you say: "Me, I will still make small sacrifices." So, you do [that one] and then, little by little, it starts to initiate, and then it's starts getting better. And then, you get used to it.

For example, this charming young girl, or young woman, or old woman – it doesn't matter – she smiles. A smile, it's charming. And the older she is, the more she smiles, and the more it's charming. Because we're not used to seeing them smile, in general, (*Pierre Goursat makes a grumpy noise*) they're always like this (*laughter*). So, we tread on their toes⁵. They don't all have calluses on their feet, we mustn't exaggerate! But well, even so, it doesn't do them much good. Well, they take up the habit of smiling. Therese says: "Every time I had a small frustration, I would smile." Very good. As she had a very pretty smile... Incidentally, unfortunately we can't see it in the photos. Always out of humility, she closed herself and so, we've never seen her smile. It's frustrating, but well, that's how it is. So, she would smile when not being photographed, she would smile and it suited her⁶. And she said that in the long term, she took the habit of smiling! It had become a tic! As soon as she was hurting, she smiled. It wasn't a commercial smile, it was a charming smile, it was a supernatural smile. And so, she would smile. So obviously, if we do that, it'll be rather nice for the Community.

So, first there was that. And these are small, miniscule mortifications. Because St. Therese was a great saint; she said: "Me, I want to walk like the others. And so, I will accept mortifications." But then she did a small mortification, and it gave her an abscess. She thought: "Oh dear! This isn't really for me. I'm too little for that!" So, she did small mortifications of self-love. You know, the wounds of self-love, it's what we forget about the most. And important politicians work only with self-love. And there was an ambassador for Latin America who said: "But you just can't imagine how these important men, because of a little detail – a door was shut in their face, somebody said something a bit ridiculous – they get offended and they cannot bear a certain person anymore, they don't want to make an agreement with them anymore. It's frightening to see how small things concerning self-love can have enormous consequences on an international level." So, at that point, we have to pray, and say to them: "He's a bit offended, but try and mend things with him."

So, these small mortifications concerning self-love, are then very important. And through her example, Therese of the Child Jesus, as Fr. Guy Gaucher says, wasn't holy from the moment she was born! We mustn't make things up. And so, when she entered the novitiate – you know, at 15 years old, it wasn't funny! – and so, in front of all the religious sisters gathered together, her superior wanted to bring her down. And she managed it well! And so, in the end she said to her: "Yes! Look at the cloister. You can tell our cloister has been swept by a child of 15 years, who leaves behind the spiders' webs!" So, she thought: "Well! That's charming!" So, she said: "Yes, it's very good." And another time, something even more irritating, was a little vase. You think how important a little vase is in a religious house! So, a little vase got broken. No one knew who broke it, but they said: "It's Therese of the Child Jesus." And she didn't say anything. And she says: "I didn't say anything! But I was thinking: Right! I didn't say anything this time, but I really have to think that in Heaven, it'll be revealed." (*Laughter*) Yes but that's right! So, think about that. When you [are victims of an injustice], say: "Well! It'll be revealed in Heaven!" So, in this way, she⁷ began accepting little sacrifices. And it worked like that.

So, I believe the most extraordinary elevator is humility. So, to [acquire] humility, we must make acts of humility. And in making acts of humility, often there are humiliations. So, our self-love takes a bit of a hit, it's a bit annoying. So, we have to start with really small things! Because we are very sensitive [in] this area. At least, myself, I speak for myself! Not for you of course! (*Laughter*) So, pay close attention. But I will promise you that it's quite surprising.

So, above anything else we have to remember: "Well then, to begin with, I'll look like an idiot. People will say: 'He's a clever one! He always says yes! He's always smiling. He has no character, that guy'." And little by little, the Lord will let it happen, exactly so he can take a good dose⁸, little by little. (...) For example, there was St. Anthony of Padua. He was an extraordinary being, very intelligent, very refined, who had worked a lot. And then, he was always humble, he was taken for the bottom of the pack, an imbecile. So, he was always put to [the simplest of tasks]. And then, catastrophe, one day, the speaker, the orator wasn't there. So, they were looking for a priest, they could find only him. So, they said: "It's charming! We have to make him get up there, he has to say anything he wants, but at least he'll speak!" So, he said: "Really? If you like! I would like that." And he spoke in such an extraordinary way they were all like big [puddings] (*laughter*). And so, they understood! They said to themselves: "But that means, he's humble. Why didn't he tell us all this before?" Because us, we are so clever, we seem to judge people just like that, and so there you go.

5 In both a literal and figurative sense (lack of consideration regarding someone, benefitting from them, abusing them...).

6 Or « it looked good » ?

7 Therese of the Child Jesus.

8 Pierre undoubtedly is speaking about a good dose of humility.

And this one is striking. Good old St Thomas Aquinas, the same thing happened to him. You know, he used to be known as the dumb ox. He was a huge individual, so fat that they made a hole in the table so he could sit down. It was terrible! And so, then, he, he was young, he wouldn't say a word. And so, charitably, a student thought: "the poor boy, we should really explain it to him!" So, he started explaining something to him, and the other guy, always with kindness, listens well. And then at one point, the student makes a mistake. So, he says to him: "But, don't you think it's more like this?" So, he gives him such an extraordinary explanation that the student thinks: "But in fact he's incredible!"

So, you see, so that's how it is. So, be reassured that if you are humble, and if you're taken for an imbecile, if you're taken for an idiot, or anything, say: "Lord, I offer you all that. But don't you worry! Before a few months, I will have my revenge!" (*laughter*) And the Lord will be the one to give it to you so kindly, without you having to go to Heaven for it. So, you see, be confident! Say: "It'll go on for a few more months! And then I'll have a halo of holiness, a reputation of holiness, it'll be extraordinary!" (*laughter*) A humble man and yet at the same time one who has a holy reputation, that is magnificent!⁹ (*laughter*) This is the first point.

So, the second point, small mortifications. So, this is especially for the men here, because women hold their tongue well¹⁰, but especially, men you must be careful. So then, we talk a bit too much, and when we talk a bit too much, well, we talk a little bit too much and we say things that just come out. Things which are not always very agreeable for our neighbour. So [I suggest you say]: "When I don't feel like speaking, I speak. When I feel like speaking, I stay quiet." Well, you see, the contrary. It's not difficult, we always do the contrary to what would please us. Like that, we gain a certain self-control. So, obviously, it's quite practical, because, in this way, at least we won't say bad things about others. And so then, certain people might say: "Oh! Me, I can't. I have such a critic's mindset; I can see straight away to the point¹¹...!" I say: "That's perfect! If you could turn that around on yourself, it would be just as good." But well, that's how it is. They see things more so in others. The other is difficult. So, that's just how it is. So, I say: "In that case, if you're so perceptive, you could perhaps see the qualities they [others] have." – "Ah, no! I could only see the faults." – "Oh well, try and look for them!" So, if we really look, and pray to the Lord saying: "Lord, truly show me the qualities of this sorry individual. He doesn't have very many qualities, but anyway, help me to find at least one!" (*laughter*) The Lord will show you quantities of them! Ah! But it's incredible! But so, in the end, you will love them so much! And then you will forget the little faults they may have.

But you know, if I serve you up little jokes like that, it's because they're true! The Lord makes you progress in things like this. Especially if we ask him! Because if we act alone, we don't get very far. Self-control¹² creates Jansenism, it creates a Spartacus, if we push it to the limit, it creates Fascists, but it does not make Christians. Whereas if we ask the Lord to help us progress, the Lord will make you progress in the little things. And so then, this puts you ultimately in a dynamic of charity with others.

Now this, is always a problem. So, there is another [way] which is also outstanding; humble services. Every time something is asked of you, the more basic it is, the more annoying it is, the more you can say:

"Oh, but I would like to do it!" So, people will say: "This guy, he's stupid, he always accepts everything!". So, we throw everything at him. And so, he says: "But me, I'm fulfilled. They give me everything." (*laughter*)

And little by little, you'll see that it changes you! And so, we start becoming happy. And so, we manage to be less of a weight. And so, I'm not at all saying you're a weight! Because without that, you would take it to heart. But to begin with you are "boom, boom, boom"¹³ like that. And so, one fine day, without realising it, boom, you are even higher up, and you manage to pass over the top of the wall. And you fall down the other side, and it's very, very, very good. So, I won't tell you what it's like, because if you know, you'll see! And that's it because you've let go of a lot of self-love: you've left a little bit of self-love here and there; small sacrifices, and it transforms you. It's silly but it's so simple. Voilà. You don't really seem to be convinced, but anyway, that doesn't matter (*laughter*). Try it and you'll see.

So, now, I would like to speak to you on another subject also. Well, you'll tell me: "All that, it's very kind, but I'm starting to have had enough of it. It's the end of the year! I offered up sacrifices all year long! And by the way nobody noticed!" (*laughter*) And it's still not getting much better. I'm starting to have had enough of it, me! And my brothers and sisters are starting to get exasperating!" Well, I say: If they've only just started to, that's not too bad! "So, another point is, I'm tired, it's nearly the holidays...", all that, is very well. So, I tell you this: "But you know that brothers and sisters, they're extraordinary! It can bother you terribly, but it can also help you a lot." And the sacrament of brothers and sisters, is not a

9 In this passage, Pierre tries, with humour, to reassure the brothers and sisters who are afraid of being humiliated. He wants to highlight that it's humility which directs us to holiness.

10 Ironic remark; Pierre wants to avoid directly aiming at women who are often considered as talkative...

11 The negative point in others.

12 When it's acquired by someone alone or by their own strength.

13 Like the sound of steps walking.

phrase for theologians. No, it's really a very important saying. In the Community, if we lean on our brothers and sisters, and if, humbly, we say to them: "Oh, you know, me, I can't do it", the others will say to us: "Oh! You can't manage to do it, my poor thing. Well, me neither." (*laughter*) Well, that'll cheer you all up! We say: "Me too." Then, instead of saying: "Oh dear! But me, I'll never manage to do it! Ah, you too? Ah, me too. That's how it is."

So, I will give you an example. There's a car: like Marie-Nicole's for example, who has a Ritmo¹⁴, an extraordinary car which doesn't look like much from the outside. She's very modest, she even lets dust gather on it so you can't tell. But anyway, zoom! My friend, it 'scratches'¹⁵ all the other cars. It goes up to 180¹⁶. You mustn't say anything, it's on the motorway! But anyway, it cruises. You feel really good. Now, when we arrive in the 'Bourbeux' country – I won't say which regions, so as not to offend, but – ah la la! I say: "But really, we're not going anywhere! I'm doing 15! Because I have springs, you understand. Ah! My friend, we're not going anywhere." So, next, we get to the landmark, we are exhausted and so we say: "Oh! You know, really, we were going at 15." "You were doing 15! Oh, but me, I was only doing 12!" – "Really! You were only doing 12?" So, at that point, people are much happier, they're relaxed because we were doing 15. So, my friend, it's not stupid! We were doing 15! And then, they were doing 12. Now when we say that together, it comforts us. And we know that here, we're not going very fast, because we're going at 12 or at 15, anyway 14 if you want a maximum, but practically we're not moving forward a lot, but we're moving. We're moving forward a bit¹⁷.

And that's the desert. The desert, perseverance. Now that, that's not much fun. There are moments when we say: "It's not moving at all. The Lord has left. I can't see clearly." But we still have our brothers and sisters! And you can say to your brothers and sisters: "Pray over me! I'm really not ok at all." The others will say: "Don't work yourself up about it! It's going even worse for me than you." And then, little by little, we support each other. It's like with caving. You know, it's very fashionable, the history of caves. So, you are in a cave, you are there, you're all alone, you're so proud, it's working very well. Bam! You fall into a siphon, you say: "My God, I can't climb down anymore, I can't climb up anymore! Well, I'm done for! I'll starve to death." You laugh, but it's not funny! (*laughter*) But if there are two or three of you, you can say: "But don't get worked up about it buddy, we'll pull you out." They pull a bit, you hit your head, but we manage it. That's what the Community is. You must never go off by yourself. You must always go as a household. It's a bit more complicated, but in fact, it's much more practical. You're going to tell me that you already know all that. I say: "Yes! But if we made a bit more of it, maybe it would work a bit better."

So, how do we make it work? I told you we have to persevere. So, now, we must always be very concrete. I say to you: "It's not all that, now, we're going on holiday." So, I don't know if you've noticed, I'm not talking about the weekends here¹⁸, but the other weekends. So, you are very organised people, you work all day, and then you take care of the washing up and then the housework, and then everything, all that, right. And you take your hour of prayer time. Everything is organised, bim, bam! Only, when the weekend arrives: "Ah! I haven't taken my prayer time." So, you have been relaxing for two days, but you didn't manage to find time for your prayers. Because your holidays aren't organised. So, that is important! When you go away on holiday this summer... As Gaulle¹⁹ said: "The French are like cows." That was nice! But he wasn't talking about Christians, he was talking about the French! (*laughter*) So then, we aren't cows. So, we don't slouch around. Eton says: "I will rest, and afterwards I will do this, I will do that." And we say: "I will pray. And then I will do some spiritual reading. And then I will be with friends with whom we will have serious conversations. We won't simply talk about the family we will convert the family." And in fact, to convert the family, it's the family which absorbs you, absorbs, absorbs, and then you disappear completely. And then you come back all pitiful with a worldly abscess on your face (*laughter*). Amen, Lord Jesus, glory to you!

So, we must get organised. And you see, you have the whole day to think about it. We'll do a little workshop and we'll say: "What am I going to do during my holidays? And what could I do to keep up, and more than keep up, to go deeper?" Because it's a long period, it's a period when often we stumble. So, as it's the end of the year, I'm talking to you about it. It doesn't seem to be thrilling you, but anyway! That doesn't matter. I said it anyway.

So now, there's always charity. So, you know that we say there's faith and humility, charity, well, that's very good. And then, there's hope. It's the fruit of faith and charity. And well practically, hope, is precisely [useful] in periods of perseverance, difficulties and all that. When you're suffering, when you say: "My God, it's going badly, I'll never get through it" and you have the strength to smile kindly at a brother or sister, well, you make an act of hope. You make an act of hope because you say: "Lord, I know you won't leave me all alone forever, and you'll help me and I'll overcome this." Hope is very important. "Our little virtue of hope" as Péguy²⁰ says.

Right. I think you're starting to reach saturation point! But so, what I'd like to finish with, is to talk to you all the same, about prayer. So, rest assured, I won't talk to you for hours about prayer! But, me, what seems a little strange to me, is to see certain people asking me: "Oh, I'm going through such a desert!" I say to them: "Oh, my friend, what a camel you are then!" (*laughter*) Very well. "What a desert!" And I say to them: "What's going on in your desert?" And, one of them said

14 Car model from the Italian maker *Fiat* owned by Marie-Nicole Boiteau.

15 Slang term meaning 'to overtake' or go faster than.

16 It's about the speed of the car (180km per hour). Same applies to the numerous following quotes.

17 We must understand, Pierre compares the car journey to the spiritual life. He makes it explicit later.

18 Community weekends.

19 The General Charles de Gaulle, who was President of the Republic of France between 1958 and 1969.

20 Charles Péguy (French poet, 1873-1914) speaks of the 'little girl hope' (title of a poem from the collection *Le porche d'entrée de la deuxième vertu*).

to me: "Voilà. Me, I'm a very busy man, I have many responsibilities, and I keep one hour of prayer." He said: "It's rather curious. I can't pray for one hour." So I said: "Ah yes that's curious indeed!" He told me: "I have a little bicycle²¹, which turns non-stop, non-stop and it's funny, it stops just [at the moment I finish!]" For example [he prays] from 9pm to 10pm. Well, from 9pm to 9pm 59 minutes and 58 seconds, his bicycle turns. And then, two seconds before the end – two seconds, you understand! – he says: "Look, my bicycle is starting to stop." So, as he was a scientific boy, he thought: "It's curious. My bicycle stops. So maybe I'll see if it really stops." So, he continued for five minutes, ten minutes after the hour. And he said: "But, it's stopped!" So, he said to me: "What did I do? Well, I carried on for one hour extra!" Me, I said: "Listen, my friend, you prayed for two hours²²!" But in fact, he had understood. He thought: "It takes one hour for the racket to stop. Well, that's one hour. One hour for nothing. And then afterwards, I'll begin to start."

So, most people are there, they do their prayers, that²³ doesn't stop. They think: "Right, I've done my prayers. I don't care! An hour, is an hour. The Lord, is a 'réglo'²⁴." Poof! And then they're gone²⁵. They say: "Everything's going very well. Me, I'm in the desert. They told me to do one hour, I did one hour." So, on another hand, we can still tell them: "Goodness, one hour is rather a long time for your bicycle to stop! You could really get some brakes!" (*laughter*) So, we can see about this in companionship, and we'll see little by little how we can resolve [the problem of distractions] and maybe also ask them: "But, perhaps you shouldn't have such high pressure that it takes you one hour to turn down the heat²⁶!" That's something to look at.

But then, supposing there's a man. Because it's true also for a woman who says: "Oh! Me, I have my children and I've got the soup to be heating up and then she'll escape! And then I've got the roast in the oven. And then, it doesn't work very well with watch-making (time-keeping). It'll be even worse." Ultimately it complicates life for you. And then, things don't go so well. And so, the Lord says to her: "Martha, Martha, you are worried and distracted by many things."²⁷ So then, there's certainly a way to be not too worried and to live more peacefully. And at that point, prayer serves us firstly in one thing: to show you that you're tense, that you are worried, and that you don't have a normal life, a peaceful life of a child of God. And this doesn't go very well with the little way of trust and abandonment. It's that simple. So, you have to look [at] changing your rhythm of life. You have to see what you can do, but there really is something you need to change. Because you are giving too much of yourselves, you're not trusting enough in others, and you're not trusting enough in the Lord. So, this little way of trust and abandonment is very important. And you are able to verify through prayer if you are abandoned, if you are trusting, if you are simple with the Lord. Lord Jesus, help us to really understand this! (*Prayer murmured by the audience*)

So, once we've noticed we're less tense, when we've started to be more relaxed and start thinking about the Lord, we can recite and think about what Silouane says: "A monk is someone who prays for the whole world." So, people say to me: "Oh you don't know! How much I'm bothered during prayer!" So, I say: "Me too!" But that's not a solution. Why are we bothered when we're with the Lord? But we're exercising charity, and there are all the others, all the others in the whole world who are suffering, those who are dying of hunger. Ultimately, with your heart, without being sentimental, you see what touches you the most: it's the hunger of children dying of starvation, or child martyrs, or prisoners persecuted for justice. In the end, there really are things to carry. And Therese of the Child Jesus said to a novice who was walking rather casually in the cloister, she said: "Come on, come on! Is that how we walk when we have a great family to feed?" Well, that's just it. We have a great family to feed, and through prayer, we feed it, we implore for it. So, at this point, our prayer becomes fervent! And St. Dominic would spend the whole night saying: "What will become of sinners?" And it's really that, to have this magnanimity, this openness towards the world, for all this and to pray for all the dramas that happen in the world. So, at that point, you know, we have a prayer time which is extremely nourished!

And on another note, as we have begged the Lord in his pierced Heart, we ask him to pierce our own heart, but not to pierce it in a sentimental and human way, but supernaturally. We're not troubled by it. Because we say: "Me, I am incapable of seeing all the suffering in the world, but I can give them to the Lord" Like Mary did. And it's because of this that Mary is very important to us, because she's a model of humility; of purity and humility. So, it brings us closer to the Lord, and it shows us how to come closer to him. So, all that, you already know, but truly, when you encounter trials, difficulties in praying, think about this. That can help us.

So, next. We say: "Me, it's very good, I did my hour of prayer, I had 55minutes which didn't work very well, the last 5 minutes worked well, I finished my hour. And then afterwards, it's finished." Until tomorrow. That's not exactly how we love someone! We don't say: "Right, I came to see you. Now it's finished. See you tomorrow." So, we try to see them again! And when we love, as St. Augustin said: "Give me a heart which loves and he'll understand what I'm saying." So, if we love, we find ways to see the Lord, to think about him. You know very well that when someone's in love, we say at work: "It's absolutely impossible, his mind is always elsewhere!" I'm not telling you this [so your mind will be elsewhere] because it's not very good from a supernatural point of view. Because if we are in the Lord, on the contrary, we have our mind on what we're doing. But at the same time, it doesn't stop us from thinking of him. And asking him to have the grace of, not continual prayer (because we mustn't be false or delirious mystics either), but simply say to the Lord: "If I could think of it a little from time to time, that would be pretty good."

21 The imagination.

22 Reply unclear, inaudible.

23 The imagination, distractions.

24 Slang expression meaning we conform to the rules, we strictly respect the rules.

25 He stops his prayer, even though he's gone into distractions.

26 Imaged comparison to say: one must look at what causes such tensions.

27 Luke 10:41.

And so, inspirations are quite practical. [To have a little burst towards the] Lord. And if we died right in this very moment, we would be really in the Lord because we are making a pure act of love. A flash, but it's a flash. And these little flashes can multiply and little by little we manage to be more and more in him. Now, this is good. We do this, but we say: "But yes, but yes, I just don't think about it." – "You don't think about it? But you think about it too. Because for example, in this moment, you make a little sacrifice for the Lord, well, you offer that to the Lord." So, a little [error] of the tongue avoided, we think of the Lord. A little service, saying: "No one will know it was me who tidied this blanket, or this thing", we do it for the Lord. We can do a thousand little attentions like that. And St. Therese said so well: "I prayed to the Lord through a thousand little sacrifices like that, and it's why I'll be so well received." So, you see, that's it. That, it's completely in our own manner to proceed and follow her in this way.

So, you see, me, I believe it's very encouraging because we have a thousand little things we can do and we can remind ourselves about in community and through sharing, when we do it with transparency of heart. So, we are so simple we say: "Here I am today, I missed 100 of them. But I managed two. I took two fish." So, they're wriggling, they're little gudgeon fish. They wriggle. Very good. She took two gudgeon fish. So next time, she'll take three, then four, then five. Whilst waiting, we take some. And then, as Therese of the Child Jesus (still [on the subject of] self-love, which always gets where it shouldn't): "If I miss certain sacrifices, well, I won't get annoyed with myself. And I won't be sad saying: 'Ah, there we go! I failed again!' I'll bear having a little less peace and then I'll try better next time." Voila. Like a child in all their simplicity. A child doesn't get annoyed with themselves. It's simple. So, you see, it's nice amongst us. *La vie est rose* (life is rosy) and simple. The more we make mistakes, the less importance it has! And the more we succeed, the more we say: "Lord, it's not me, it's you!" So, it's simple. But I think we can really progress like that, little by little. And then help each other. And then in this way, it makes us grow gently without realising it, in love. I'm not talking about charity, because it's too good. But I'm talking about love, friendship.

So, Lord Jesus, help us, help us all! (*Prayer murmured by all*) Make sure we don't fall asleep! Because it's not worth being the biggest community in Europe – by the way I don't know if that's true! – but secondly if we don't go forward, it'll be exactly like the empty monasteries who don't have anyone anymore, or only the elderly left, we say: "Lord, it's atrocious." Well, us, we don't want to be a community like that! And to [not] be a community like that, we must be vigilant. And that, is the love which will put us with each other, and especially with all the others in the whole world.

Amen! Alleluia! (*Applause*)

Pierre Goursat
and his brothers and sisters

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