

Pierre Goursat

Workshop « From Prayer Groups to the Community »

Sessions at Paray-le-Monial, 5th and 6th July 1979

## Compassion

This workshop was animated by Pierre Goursat and Sister Ancilla Beretta (from Italy). During this period, numerous prayer groups were encountering difficulties or desired to start a community. Pierre Goursat strongly invites them, as a priority, to open up to others and to evangelise. During this period, many Emmanuel groups in Paris had started going out onto the streets to evangelise (for example, the prayer group from Notre-Dame-des-champs, from the 2nd of February 1979), which was for them a source of renewal.

So, you have all these prayer groups, I think. (*Murmurs: Yes*) So, on the other hand, are there people amongst you who live in a community of life? (*Different replies*) Well? It's beginning? That's good. Continue. (*One person describes their experience*)

So, I'll begin, if you like, at the beginning, by talking to you about a prayer group. So, I'll start by saying also that the prayer groups, they're very good, but after a while, they start turning in circles. I don't know if you've noticed that. After about a year, after two years, after three years, it starts turning in circles. And if we don't want to turn in circles, we must leave our group and the group must go out onto the streets, we must leave the Upper Room<sup>1</sup>. In order to leave the Upper Room, we must look after others. And when we're turning in circles, it's always self-centred, we pray, we're with the Lord, we say lots of prayers, and then we're still praying, and then it doesn't unblock! The Lord said firstly: "Go and pray in the Upper Room" and one day or another, he says to you: "Leave the Upper Room<sup>2</sup>."

So, we have some prophecies, we say: "Yes, evangelise in the whole world, go, without purse, or shoes, and then evangelise." So, people say: "Listen. Me, I'm really not going to go, without shoes. So, this isn't for me. It's just a symbol." By talking about symbols all the time, in the end, we don't do anything, and that's not right at all. So, I'll give you the example of the group from *l'Assomption* in Paris, which was the biggest and most dynamic group in Paris. It was in the 16th [district], in a bourgeois neighbourhood, the people were very nice. And then in the end, it started turning in circles... And in the end, it didn't work anymore. Why? Because we had prophecies which were saying only one thing: "Go out to the streets, go and announce my name, and leave without purse or shoes", for example, and then 36 prophecies like that. And they said: "Ah yes, yes, yes, very well. Right, that's perfect!" [And nothing was done]. And it's a little bit like what's happening with Paul VI's encyclical on evangelisation<sup>3</sup>. It's magnificent how we manage to make exegesis on this encyclical and we manage to prove through A+B that we must do everything apart from evangelisation. Evangelisation, that means: no evangelisation. Right, there you are. People are really frightening, because the one thing they fear, is announcing Jesus. So, they'll explain to you that evangelisation is something cultural, it's a social product, it's very important, humanism and all that. But we don't mention Jesus. It's what Daniel-Ange was talking to you about a bit, this morning<sup>4</sup>. It's clear that the suffering Jesus, scorned and truly suffering for us, that, is a scandal for the Jews, folly for the Greeks<sup>5</sup>. Well, we are still Greek today<sup>6</sup>. So, it's not going well at all.

1 Like the apostles after Pentecost.

2 Cardinal Suenens, notably, often repeated this exhortation.

3 Apostolic exhortation, *Evangelii nuntiandi*, 8th December 1975.

4 The morning of July 5th, Daniel-Ange gave a teaching entitled « The face of the Lamb ».

5 Cf. 1 Cor. 1:23.

6 For us the Cross is a folly, and we don't want to announce Jesus dead and resurrected. We imagine that Pierre is talking about the « revolution » brought by announcing Christ.

So, it's clear that this revolution, people completely understand it, the conservators realise perfectly that a revolution of love, is much more dangerous than communism or anything else! Because, concerning communism, we still think: "They'll go to a certain point, they'll get to the atomic bomb", but with a revolution of love, if we throw grenades of love, where will we get to? No one knows. And people are scared. They're scared about their wallets, they're scared about everything, they don't know where it's going at all. So, it panics them.

It was the same thing in Jesus' time, because when he wanted to resurrect Lazarus, all the people were in admiration, but a certain number from the group left to go and warn the Pharisees straight away, saying: "He is dangerous! If that continues, everyone will run after him<sup>7</sup>." So there, his death had been decided. Well, that, it's all the same story still.

It's what I was saying to you the other day when I was talking to you about the techniques of deconditioning<sup>8</sup>. The Press, in itself is very good, there are religious news stories. I call it more like religious 'disinformation', but anyway! It's more or less that. And in the end, as long as it doesn't bother them, everything's ok. But as soon as we start talking about healings at Lourdes, people panic! Because at that point, God enters the scene and if he enters the scene, where will we end up?

So, it's clear that, concerning the prayer groups, as long as we remain a little prayer group and we talk about doing little things, it won't bother the parish. That's all very good: one more prayer group, one fewer prayer group, it doesn't bother anyone. And when we start looking after the sick, they say: "After all, that doesn't matter either, because in any case it's a heavy job, if they want to do it, it means someone's doing it!" But when we start looking after the sick and when our hearts start to be truly seized with compassion, we transform little by little. And there's really the power of the Lord there, there's the blessing of the Lord. And if your prayer groups don't work very well and you feel like they're not very welcoming, nor very enthusiastic, it's because, perhaps in one way or another, you aren't carrying the sick. So, you tell me: "But me, I have a small prayer group." I say: "Listen, it doesn't matter, a small group or a big group, you'll always have the sick near you." It's what Jesus said: "You always have the poor with you<sup>9</sup>." Well, the poor, they are the sick and they are all those in psychiatric hospitals today, those who suffer from anxiety, those whom we tend not to look after because we think it's ridiculous, they just need to get over it<sup>10</sup>, and all that. So, if in your prayer groups, you really start thinking about going to visit the sick, with a neighbour, well, little by little your heart will melt and you'll be filled with love. And you'll hear the motions of the Holy Spirit and you'll listen to the Lord.

Understand this, Pope Paul VI told us this<sup>11</sup>: "The charisms are good, but the greatest thing of all – he evokes St Paul<sup>12</sup> – the greatest of all, is charity." And yet we say: "Ah yes, but charity, it's not..."<sup>13</sup> But charity is not voluntarism, it's not activism, it's not [just] going out to the poor, going to look after the poor, going to look after the sick. It's really to have a heart seized with compassion. And a heart seized with compassion, is a gift, a charism. We're not the ones who can fabricate it, it's the Lord who gives it to us because he is touched by seeing us looking after the poor, looking after those who are suffering and who are the closest to his Heart. If we want to meet Jesus, where can we meet Jesus? In those who are sick, because he says: "You did it to me<sup>14</sup>." So, at that point, you are happy! We are sure of being in the truth! And you know that on the contrary, he also says [that] if we don't look after the poor, if we don't look after the sick, if we don't visit prisoners, if we don't do all that, on the last day, it's on this we'll be judged. We could say that on the last day, we'll be judged according to our love<sup>15</sup>.

So, our prayer groups, our renewal in the Spirit, it's love! If there's no love, it's frowns. It doesn't have any meaning. We can still gather together, but it's like clucking chickens. You can go and have a look, they're just behind, there<sup>16</sup>. It doesn't mean anything at all! And so, we say: "But it's curious, in my group, there's a bit of jealousy; and there someone creates a little group, there, part of one; and then another, here; and the other criticises him, saying: "In this group, we arrive, and we're not welcomed very well". It proves there is no love!

You see, I'm thinking about this group at *l'Assomption*, because this group, in the beginning, we used to say: "We've never been welcomed like this before. Truly, there's an extraordinary fraternal warmth!" And little by little, the charity went cold. And that's what the Lord tells us, in the last days: "the love of many will grow cold<sup>17</sup>." It's terrible, you see! It's the lack of love. So, if you truly want your prayer group to work profoundly, well, go out to the poorest!

So, there, naturally, I will also tell you one thing. There are those who are seized with worry, always a bit on edge, and who, as soon as they see someone, they want to take them home. They are married, they've got three children, they take in an alcoholic, next they take in a drug-addict, they take in an epileptic, they take whoever they can, in the end, it makes a real caravanserai of their home! So, it doesn't hold together! So, the family says: "Listen, they're a bit crazy." And the children, in the middle of all that, they're traumatised. It doesn't work! So, discernment is needed.

7 Cf. Jn. 11:48.

8 Pierre had perhaps addressed this subject during another summer session in 1979. He talks about it again, later, to youth from the region of Paris (5th-6th December 1981).

9 Cf. Jn. 12:8.

10 The reflection sometimes made concerning people with depression.

11 Intervention in St. Peter's Basilica during a gathering of the Charismatic Renewal in Rome for Pentecost 1975.

12 1 Col. 13:13.

13 Pierre uses a slightly mocking tone.

14 Mt. 25:40.

15 Cf. Mt. 25:41-43.

16 It would appear there were chickens near the Chaplains' Park where the sessions at Paray-le-Monial were held.

17 Mt. 24:12.

But nothing is stopping you from going to other people's houses, before bringing them into yours! You know very well there's a neighbour on your floor who isn't well, and that no one is looking after them! A lady who's not very nice. You could go and see her. If you go and see her with one or two others, if you pray beforehand, saying: "Lord, you really have to touch her heart." You'll be surprised [to see] how you're received [by her]. If you really do this, you'll truly have a charitable spirit. You'll have a warmth in your heart, at that moment, joy will invade you, you'll have the desire to praise, you understand?

And so, you say to me: "And it's all very good that, but what's that got to do with the gift of healing?" I'll tell you: "Listen, don't you go worrying about the gift of healing. Concentrate on the gift of compassion." And then if you have the gift of compassion, it's Jesus who will do the healing. He'll heal whomever he wants, those who he wants to heal. But we don't need to worry about that. Another point, if you put the gift of healing before the gift of compassion, you'll have a lot of people coming to you, asking: "Oh but here! I have this person who has this illness, this other person..." These people aren't coming to pray at all, but simply because they need to see marvels or because they need – it's entirely normal – us to look after one of theirs. So, have first this gift of compassion.

What did Fr. Tardif say at Lourdes? He said: "I prayed for months and months without obtaining any healing." But he wasn't praying to obtain a healing, he was praying for the people who were sick. From his heart, he would say: "Lord, have mercy on them, look after them." And there are 36 ways for the Lord to look after people. It's not for us to know how the Lord wants to proceed! So, the simplest thing, is to know that instead.

On another point, you'll tell me: "But we can be active<sup>18</sup>." You see, there are ecumenical groups. So, the ecumenical groups, they're thinking to themselves: "Ah! We must get rid of Our Lady, we must get rid of the sacraments." Anyway, everything gets thrown out! Under the pretext of being ecumenical! As Cardinal Suenens says, we're not being ecumenical, it's the smallest common denominator. We throw out everything that is precious in the Church to please others. That's not ecumenism, that! Whereas if, with the protestants, we said: "Listen my friend, look. I pray to Mary. Well, you don't pray to Mary, but that mustn't make you crazy! It won't make anything bad happen, I'm not praying to Satan! I'm praying to Mary. Furthermore, I pray to Mary, but I also pray to the Father, the Son and the Spirit! And the more I pray to Mary, the more it brings me to the Father, the Son and the Spirit. So, we're not going to discuss it, because we don't agree. But what we can do is know that we love the same Lord and we can look after those who are sick, together. Well, we can go and pray for someone who is sick, together!" That's all!

So, in that moment, love enters our heart, love for this person, and together we have the same love for a sick person. And, due to this, love starts growing between us. It's exactly like in a couple, a catholic who marries a protestant. So, at this point, they're not going to spend their wedding night discussing theology, to know whether or not [praying to] Mary works or doesn't work. They love each other peacefully and say: "Lord, one fine day, you'll explain us how that should work!" And they progress, little by little!

So that's how we must do it, you see, it's really putting love first. But, we must first of all love our Church. There are Catholics who are always criticising everything, they're so happy amongst the protestants, because they say: "Finally, I'm free because here we can say what we like, we can think what we like, and then the Church this, the Church that." Right. I reply: "You say that you're ecumenical, but that's not ecumenism, because you, you don't love your Church." The first thing to do, to be ecumenical, is to love your Church. And then to love your protestant brothers and sisters. And to suffer because of the division. So, then at this point, everything is good. We have to put love in front. Be truly compassionate.

And I was very glad that Fr. Halter spoke to you this morning<sup>19</sup> about the household, about this or that couple, the parents, children, all that. Because compassion isn't just for the sick. It's for us, to be compassionate with each other. Mutual forgiveness. And [we must] do this in prayer groups. Because [sometimes in] a prayer group we think: "Ah! This person, they really irritate me when they sing in tongues!" So, instead of praying in tongues, we say: "Ah! How annoying that is!" We'd do better if we were praying nicely! You understand? We're always judging and criticising. So, how do you want to manage to love each other? And if we are merciful, [instead of] "Oh! They're so annoying", we'd say: "They are perhaps a bit irritating, but well, anyway." You see? And little by little, have this mercy.

You'll tell me it's childish, that you're all perfect people, that everything is great. So, if it's all going so well, well, it should work then, your group! It's precisely because there is this lack of love. And it's not about techniques! If there is no love, it's like there's no fuel in a car: you can do anything you like, it'll never work. Petrol crisis, there's nothing left. Well, if there's no charity, it won't progress.

So, you see, if you really go and visit the sick and if during the week you pray for those people who are sick, you'll be carrying the same burden together, and then you pray for that. So, at this point, you won't be thinking of Mrs. Somebody who has her hat on sideways and the other one who "said something to me, I don't know what she wanted to tell me, but anyway I think she's not very agreeable". We won't be thinking that.

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18 Pierre thought that ecumenical dialogue with the Protestants came first through communal action; charity or evangelisation, and that despite theological disagreements it was possible to work together in these domains.

19 Fr. Raymond Halter had undoubtedly given the homily during Mass.

One of our friends is from Mexico, he's there at the moment actually. He was telling me that in Mexico, the French priests have a parish, and they've also been put all across the suburbs. So, they have a huge job, because they have these "card-board-towns", you know, they have these slums, and all these people living in poverty, these fifteen million people who encircle the classy town, well, it's truly terrible! And so, the poor priests who look after that, I would say the happy priests who look after that, they don't have time to think about whether they've lost their identity! They think about the others, they don't think about themselves anymore. So, they're not thinking about their theological arguments anymore. And then at this point, they're saved! That's it.

But it's so important! You see, it's about opening yourself up and making a step towards others. And if we do that, the group will work. You see. We're seized by a fire of love. We make telephone calls during the week. Saying: "Hello, but you know, he's<sup>20</sup> better!" – "Really, me too, I believe it." And then, we pray together. And then there we have it. Little by little, truly, love is born. It's really very important. It may seem really simple, but it's the ABC of a charismatic prayer group. Because there are these gifts, there are these charisms which arrive. And so, at that point, as we're listening to the Lord, well, you have an open heart! And the Lord speaks to you. He says to you: "Listen, there you have it, this, that." We are open, we listen to the motions of the Spirit. But when we're super self-centred, when we're deep in our own little comforts, our little affairs, well, we can't hear it! We are completely deaf. We are deaf, that's right. And the more bourgeois we are, in the negative sense, [the deafer we are]. The Communists talk about the little bourgeois, and in this case, they've got a pretty good vision of things! They are people who have all their little things<sup>21</sup>, and on top of that are petty. They only have little things. Everything is little. But they hold on tight to their little things. So, at this point they are rich people. They are rich people. It's terrible! So, you see the point of doing these prayer groups? Honestly! So, we'll multiply the number of them. So, I've seen people doing little prayer groups, who are all as dry as each other. So, what is outstanding, as they want there to be lots of them there – because they have a will for power – they create a federation of dry little groups. So, it truly makes for individuals who have a completely dried out life, and who count their vines<sup>22</sup> and who say: "Oh, me, I have many vines." Someone else says: "Yes, but you don't have any fruit!" So, they reply: "That doesn't matter, I have a great vineyard." It's terrible! So, that's what it is, it's terrible.

So, sometimes there are people in a prayer group, and they hear: "What are you doing in a prayer group?" Because there is a rivalry, they don't get on with each other, they want absolutely this and that. So, we have to try to pray for the longest amount of time so that people relax, become kinder to each other. But if you notice, after six months or a year, you see that there's practically nothing you can do, well, quietly leave the group, without making a scandal and then go and look after the poor, with two or three of you. And then pray for them, look after them, and then there you go, and little by little, you'll make a small group, full of warmth which will shine. And little by little that'll grow.

And so, you know very well that if you go and see the poor, it's not philanthropy; it's charity, it's completely different, it's truly the love of the Lord! So, you pray in adoration, you ask the Lord to give you a heart of compassion. And then little by little, the Lord will open your heart and give you the gift of discernment. Because the Devil is very sly, and will say: "Well well, that one has a good heart, he's a bit gullible, well, I'm going to shove people under his feet!" And you'll fall into the trap because he'll put people who are disagreeable, who are ugly and who try to hang on to you. So, you'll get discouraged, you won't know what to do anymore. As long as before starting you've prayed to the Lord asking: "Where should I go? Where is the Spirit guiding me?", well you'll see that the Lord is guiding you to a certain place or another place, and you won't be doing your own will. You'll go to this place because the Lord is sending you to go there.

You know, St Paul said for example that he wanted to go to this one place and it is said: "but the Spirit of Jesus did not allow them<sup>23</sup>." The Spirit told him no. And then he had a vision and [the Holy Spirit] told him: "Go to Macedonia<sup>24</sup>." So, he leaves his thing<sup>25</sup> and he goes to Macedonia. St Francis-Xavier, had the same thing. I read in his book that in the Indies, he was at one place and then, poof, he left to go 3000 km from there. So, the other missionaries were completely distraught, they said: "But where is he?" He had left. So, they said: "There's already enough work here, why is he going over there?" He went there because the Spirit pushed him to go to a place, you see.

So, we must pray really well before, to see where to go. And then the Lord will tell you how to proceed. And little by little, you'll start letting yourself be guided. And as it's the Lord doing everything, well, it'll work. Because if it's not him who is doing it, it remains human. And that makes a small group. A small group, you know.

I see that when we started our group in Paris, there were five of us. One year later, we were 500. We had 100 times more. I said: "Think well that it wasn't us who did this!" Already it's not easy to gather together every week in Paris where the people are so caught up in 36 things. And then we hadn't done any advertising. People came just like that. Because it proves that it's the Holy Spirit guiding.

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20 The sick person we have visited.

21 Perhaps what Pierre means is: their little comforts, their little belongings.

22 Pierre compares the members of the prayer assemblies to vine plants.

23 Acts 16:7.

24 Acts 16:9.

25 His idea.

So, I say: throughout the whole world, you can see that there is an extraordinary renewal. For example, we see [it] in Africa. Imagine we were something from JOC<sup>26</sup>. So, there's been the JOC in Belgium, in France, in these Western countries. We say: "Now, we'll take JOC to Africa." So, a missionary would have come, he would've create a federation, and then he would have divided the map into grids and would have said: "We'll make the groups like this." Right. That's good, but it's the human way, [whereas] what the Lord cultivates, grows. It germinates here, it germinates there, it germinates next to you, we don't know why. We organise a group, it doesn't work. 200 kilometres away, a group gets going, because the Spirit is there. So, it's always disrupting us because we have to follow the Spirit.

So, you see, you have to be careful. Lots of small groups are born because someone wanted to have their little group. How many women want to have [their group]! Before, they had the salons, cultured places, they would receive Mr. Somebody, Mrs. Somebody. But now, they're into the mystical. So, they have a little group. So, she has her little group. So, she receives her friends, they chatter, they gaggle, and then, everyone's happy. And we say: "But there's no point to it!" It's something purely human.

So you see – and I'll stop here – I would say: truly, what's essential, you see, is to have love in your heart and to pray to the Lord.

And here<sup>27</sup>, we say three things. We say: adoration, compassion, evangelisation. If we spend time alone with the Lord and we say to him: "But Lord, the sinners! I am a sinner. The others are sinners. But truly, at the moment it's horrendous for these people, for everyone, for me, for us all. You really have to show us how we should proceed." And by hassling like that, the Lord will show you. That we should start up at a certain place, that we should do it in a certain way.

After adoration, we become compassionate. And we say to the Lord: "You need to open my heart! It's far too deep for me. This person is annoying, they irritate me. I won't be able to look after them." And little by little, the Lord will show his face in this person. And little by little we start to transform.

But so, next, we move on from corporal compassion, to spiritual compassion. We say: "But Lord, that person is ill. I really have to look after them. But look at all these people in this town who don't know you, who live without knowing you!" So, we feel compelled to announce the name of Jesus. You see, for example, in Paris. In the end, last year – this is an example I'm giving to you because you could do it in a town anywhere – the Lord guided us to evangelise on the island of Maurice. You'd admit that at 14,000 km from here, it wasn't an obvious choice! Especially as our groups were working well [here]. We sent them to two or three important<sup>28</sup>, people for example Charles-Eric [Hauguel] who was in charge of the songs and if he left, it wouldn't help us at all! And we ended up sending him over there. It was extraordinary! Because the Lord had been working on people and it was an explosion. So then, Charles-Eric went, Francis went, and then Bernadette, who smiled the whole time with her guitar, went too<sup>29</sup>! So, for one month, we had at least those three. But when they came back, they told us: "But here, you're sleeping! You're completely asleep! Over there, it's fantastic, it's exploding. The Lord is everywhere. The Africans there are being evangelised, the Hindus [also]. "Because on this little island you can find everything. There's black, yellow, white, all an absolute microcosm, it's extraordinary. And so, really, it converted them. And so, they felt in the end an explosion of the Spirit who was going everywhere. So, they said: "What are you doing? You're sleeping!" So then, it woke us up and we said: "Well, we'll go and evangelise!" So, we went out to the streets! And we found black, we found yellow, everyone! Obviously! Only, we weren't seeing them before, because we are always in a hurry, going to our prayer group, we didn't have time to see people. And in the end, what did we see? Who stopped? It wasn't the ladies in their fur coats, it was Muslims, who said: "Ah, for once, people are looking after us! They're speaking to us in the streets." And then, it was Africans. And then also people who were lost. It's always the little people who would follow Jesus. And so, we see that they're completely transformed, that they start crying abruptly! And then they tell us: "Oh but I've never heard anyone talking about Jesus! It's extraordinary!" And others who tell you: "Ah, finally, Catholics on the streets! Because otherwise it's always sects who talk to us. But the Catholics, are good people, we don't see them, they're in their churches. And then we don't even dare to get baptised. We don't even dare to say that we haven't been baptised because it's shocking."

And so, the Church is there, she knows that there are let's say 15%, not even 15% of people who are practising. So that gives you then, you see, in 10 million habitants<sup>30</sup>, that gives you 8.5 million who are completely cut off from the Church. That's pretty surprising, that! "No, we say, that's how it is." But if we were to say:

"Well no, it's not normal that it's like that!" If we go to the streets [that could change]. So now, 700<sup>31</sup> of us, from the different prayer groups, went out, alternately, every day of the week, evangelising in a quartier. And then it's fantastic the people who come and gather together.

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26 A group of JOC, *Jeunesse Ouvrière Chrétienne*, (Young Christian Workers) movement which Pierre had known well since his youth.

27 The Emmanuel Community.

28 Two or three people who had responsibilities in Emmanuel.

29 Charles-Éric Hauguel, Francis Kohn and Bernadette Jomard did a mission on the island of Maurice in January 1979 to support the Renewal, at the demand of Mgr. Margéot, Bishop of Port-Louis, who came to ask for the help of Pierre Goursat.

30 The agglomeration Parisian, perhaps.

31 Pierre counts the total number of participants in the different prayer groups. But they didn't evangelise together: each group would evangelise in the quartier where they would meet in the evenings.

So you tell me: "But for example at Paray-le-Monial, I can't do that, because the little bourgeois..." And then we're told: "But how do we do it? We don't just go talking in the street like that, it's just not the done thing." So, clearly, in a little countryside town, we can't do it. But in a big countryside town, it's totally possible! Especially in portside towns: the big towns like Marseille, like Nantes, like Lyon, all of that, we really can do it everywhere! In Lille, everywhere. But the little towns, we can't do it. So we say: "That's ok, there are still people who are suffering, who are ill, who are unhappy, who are sad." So, we pray and go and visit one or two people. And so, we are compassionate. We have a spirit of compassion. But this compassion is not a human compassion! When we start visiting one individual who has cancer, and then a child who has cancer, and something else, we are absolutely crushed. We think: "But it's horrific! I can't do it anymore" and things like that. Whereas if we think we are incapable of doing anything, but it's the Lord who died for us all and that he knows us all and that he suffers for us, when we are his useless servants and are like children, we say: "You know, someone is hurt. So, what can you do for him?" We do the simplest of things. And the conclusion is that we're not traumatised by all this suffering. We carry it peacefully in our hearts and we offer it to Jesus. We tell him: "Jesus, you see everything, you can do anything, here you go. The one you love is sick<sup>32</sup>." And then that's all. And then we go home. But we've done something! We haven't spent our time doing nothing, or being crushed. Either we do nothing, or we are crushed by suffering. And supernatural compassion...

Pierre Goursat  
and his brothers and sisters

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