

**SPIRITUALITY OF ST. THERESE OF LISIEUX, DOCTOR OF THE CHURCH
SPIRITUAL CHILDHOOD – SCIENCE OF LOVE**

Sr. Maria Teresa, SCTJM

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I. Introduction

People often think of the spirituality of St. Therese of Lisieux with the phrase “her little way” and “the little flower”. Many times it is reduced to simply to qualities of being childlike, childish, naive, and innocent. Not all of this is wrong, but not all is right either, it is far from complete. St. Therese is at times misunderstood or under-understood. Sometimes her spirituality might fall into an unhealthy piety, superficial spirituality, and unrealistic view.



St. Therese is a Doctor of the Church.

This is a very special title accorded by the Church to certain saints. This title indicates that the writings and preachings of such a person are useful to Christians “in any age of the Church.” Such men and women are also particularly known for the depth of understanding and the orthodoxy of their theological teachings. While the writings of the Doctors are often considered inspired by the Holy Spirit; this does not mean they are infallible, but it does mean that they contributed significantly to the formulation of Christian teaching in at least one area.

During her life Thérèse discovered “new lights, hidden and mysterious meanings” (*Ms A*, 83v) and received from the divine Teacher that “science of love” which she then expressed with particular originality in her writings (cf. *Ms B*, 1r). This science is the luminous expression of her knowledge of the mystery of the kingdom and of her personal experience of grace. It can be considered a special charism of Gospel wisdom which Thérèse, like other saints and teachers of faith, attained in prayer (cf. *Ms C*, 36r).¹

What is the essence of Therese’s spirituality? Spiritual Childhood?

“I feel that my mission is about to begin, my mission to make God loved as I love Him, to teach souls my little way.” These words were spoken by St. Therese of the Child Jesus on July 17th, 1897, a few months before her death on September 30th, 1897. When her sister, Mother Agnes of Jesus, asked her “And what is this little way you want to teach to souls?” Therese answered:

“It is the way of spiritual childhood, the way of trust and absolute surrender.”

“After my death, you must not speak to anyone about my manuscript before it is published; you must speak only to Mother Prioress about it. If you act otherwise, the devil will lay more than one trap to hinder God’s work, a very important work!”

She said this to Mother Agnes on August 1, 1897. There is a sense of urgency in the statement, a kind of “hurry up” or things just won’t get done.

What Therese was talking about and what she was closely associating with her “mission” and her “little way” was the publication of her writings. These contained her teaching as she had actually lived it out in her own human experience. We come across certain specific explanations of this “little way” in several places in her manuscripts, but the entire book is a lesson in how to live this “way of trust and absolute surrender.” *Story of a Soul*, her autobiography.

II. Biography

Birthday	January 2, 1873
Baptism	January 4, 1873

Death of her Mother, Zélie Guerin	August 28, 1877
Pauline, her sister, enters Carmel	October 2, 1882
Our Lady's Smile; Therese Healing	May 13, 1883
First Communion	May 8, 1884
Confirmation	June 14, 1884
Christmas Conversion	December 25, 1886
Audience with Pope Leo XIII	November 20, 1887
Entry into Carmel	April 9, 1888
Profession of Vows	September 8, 1890
Death of her Father, Louis Martin	July 29, 1894
Her Death, Entry into Heaven	September 30, 1897
Her autobiography "Story of a Soul" is published	September 30, 1898
Cause of Beatification Introduced at Rome	June 10, 1914
Beatification	April 29, 1923
Canonization	May 17, 1925
Declared Doctor of the Church	October 19, 1997

The Life of Saint Thérèse of Lisieux

THÉRÈSE MARTIN was born at Alençon, France on 2 January 1873. Two days later, she was baptized Marie Frances Thérèse at Notre Dame Church. Her parents were Louis Martin and Zélie Guérin. After the death of her mother on 28 August 1877, Thérèse and her family moved to Lisieux. She was the youngest of nine children. Four died in infancy, 5 girls survived. The five sisters embraced religious life, 4 of them including Therese entered the Carmel of Lisieux and one entered the convent of the Visitation.

She was the daughter of a watchmaker, Mr. Louis Martin and lace maker, Mrs. Zélie Guerin. Her sisters were: Maria, Paulina, Leonia and Celina. Maria took care of the house and Pauline who was the oldest took care of Therese' religious formation.

Zélie and Louis are an inspiration to the families of today. Each owned a small business and worked hard while raising a large family. Devout Catholics, they saw Christ in the poor and worked for a just society. In 1877 Zélie died of breast cancer, leaving Louis a single parent with five minor daughters to bring up. Later Louis was diagnosed with cerebral arteriosclerosis (Alzheimer's) and spent three years in a psychiatric hospital.

On October 19, 2008, World Mission Sunday, Louis Martin and Marie Zélie Guerin, the parents of St. Therese of the Child Jesus, were declared blessed in Lisieux, France, by Cardinal Jose Saraiva Martins, retired prefect of the Congregation for the Cause of Saints. It was only the second time in history that a married couple has been beatified. (The first couple being Luigi and Maria Quattrocchi of Italy, in 2001.)

"The day of Mama's departure or the day after, Papa took me in his arms and said: 'Come, kiss your poor little Mother for the last time.' Without a word I placed my lips on her forehead. I don't recall having cried very much, neither did I speak to anyone about the feelings I experienced. I looked and listened in silence. No one had any time to pay any attention to me, and I saw many things they would have hidden from me. For instance, once I was standing before the lid of the coffin which had been placed upright in the hall. I stopped for a long time gazing at it. Though I'd never seen one before, I understood what it was. I was so little that in spite of Mama's small stature, I had to raise my head to take in its full height. It appeared large and dismal".²

"I experienced no regret whatsoever at leaving Alençon; children are fond of change, and it was with pleasure that I came to Lisieux. I recall the trip, our arrival at Aunt's home; and I can still picture Jeanne and Marie waiting for us at the door. I was very fortunate in having such nice little cousins. I loved them very much, and also Aunt and especially Uncle; however, he frightened me, and I wasn't as much at ease in his home as I was at Les Buissonnets, for there my life was truly happy".³

The day the Church blessed the mortal remains of our dear Mother, now in heaven, God willed to give me another mother on earth. He willed also that I choose her freely. All five of us were gathered together,

looking at each other sadly. Louise was there too, and, seeing Celine and me, she said: "Poor little things, you have no mother anymore!" Celine threw her arms around Marie saying: "Well, you will be my Mama!" Accustomed to following Celine's example, I turned instead to you, Mother, and as though the future had torn aside its veil, I threw myself into your arms, crying:" Well, as for me, it's Pauline who will be my Mama !"

I must admit, Mother, my happy disposition completely changed after Mama's death. I, once so full of life, became timid and retiring, sensitive to an excessive degree. One look was enough to reduce me to tears, and the only way I was content was to be left alone completely. I could not bear the company of strangers and found my joy only within the intimacy of the family.⁴

Towards the end of 1879, she went to confession for the first time. On the Feast of Pentecost 1883, she received the singular grace of being healed from a serious illness through the intercession of Our Lady of the Smiles. Taught by the Benedictine Nuns of Lisieux and after an intense immediate preparation culminating in a vivid experience of intimate union with Christ, she received First Holy Communion on 8 May 1884. Some weeks later, on 14 June of the same year, she received the Sacrament of Confirmation, fully aware of accepting the gift of the Holy Spirit as a personal participation in the grace of Pentecost.

She wished to embrace the contemplative life, as her sisters Pauline and Marie had done in the Carmel of Lisieux, but was prevented from doing so by her young age. On a visit to Italy, after having visited the House of Loreto, home of the Holy Family (Our Lady of Nazareth) and the holy places of the Eternal City, during an audience granted by Pope Leo XIII to the pilgrims from Lisieux on 20 November 1887, she asked the Holy Father with childlike audacity to be able to enter the Carmel at the age of fifteen.

On 9 April 1888 she entered the Carmel of Lisieux. She received the habit on 10 January of the following year, and made her religious profession on 8 September 1890 on the Feast of the Birth of the Blessed Virgin Mary.

In Carmel she embraced the way of perfection outlined by the Foundress, Saint Teresa of Jesus, fulfilling with genuine fervor and fidelity the various community responsibilities entrusted to her. Her faith was tested by the sickness of her beloved father, Louis Martin, who died on 29 July 1894.

Thérèse nevertheless grew in sanctity, enlightened by the Word of God and inspired by the Gospel to place love at the centre of everything. In her autobiographical manuscripts she left us not only her recollections of childhood and adolescence but also a portrait of her soul, the description of her most intimate experiences. She discovered the little way of spiritual childhood and taught it to the novices entrusted to her care. She considered it a special gift to receive the charge of accompanying two "missionary brothers" with prayer and sacrifice. Seized by the love of Christ, her only Spouse, she penetrated ever more deeply into the mystery of the Church and became increasingly aware of her apostolic and missionary vocation to draw everyone in her path.

On 9 June 1895, on the Solemnity of the Most Holy Trinity, she offered herself as a sacrificial victim to the merciful Love of God. At this time, she wrote her first autobiographical manuscript, which she presented to Mother Agnes for her birthday on 21 January 1896. This offering is in reparation for those who do not embrace or do not know God's merciful love, for those who reject it. It is to love God with His own love.

Several months later, on 3 April, in the night between Holy Thursday and Good Friday, she suffered a hemoptysis, the first sign of the illness which would lead to her death; she welcomed this event as a mysterious visitation of the Divine Spouse. From this point forward, she entered a trial of faith which would last until her death; she gives overwhelming testimony to this in her writings.

While her health declined and the time of trial continued, she began work in the month of June on Manuscript C, dedicated to Mother Marie de Gonzague. New graces led her to higher perfection and she discovered fresh insights for the diffusion of her message in the Church, for the benefit of souls who would follow her way. She was transferred to the infirmary on 8 July. Her sisters and other religious women collected her sayings. Meanwhile her sufferings and trials intensified. She accepted them with patience up to the moment of her death in the afternoon of 30 September 1897. *"I am not dying, I am entering life"*, she wrote to her missionary spiritual brother, Father M. Bellier. Her final words, *"My God..., I love you!"* seal a

life which was extinguished on earth at the age of twenty-four; thus began, as was her desire, a new phase of apostolic presence on behalf of souls in the Communion of Saints, in order to shower a rain of roses upon the world.

She was canonized by Pope Pius XI on 17 May 1925. The same Pope proclaimed her Universal Patron of the Missions, alongside Saint Francis Xavier, on 14 December 1927. Around the world many churches were erected in her name and little girls named after St. Therese.

On 24 August, at the close of the Eucharistic Celebration at the Twelfth World Youth Day in Paris, in the presence of hundreds of bishops and before an immense crowd of young people from the whole world, Pope John Paul II announced his intention to proclaim Thérèse of the Child Jesus and of the Holy Face a Doctor of the Universal Church on World Mission Sunday, 19 October 1997

III. The Grace of Christmas - 1886

"It was December 25, 1886, that I received the grace of leaving my childhood, in a word, the grace of my complete conversion . . . I felt charity enter into my soul, the need to forget myself and to please others; since then I've been happy!"

The "Grace of Christmas" of 1886 marked the important turning-point, which she called her "complete conversion". In fact she recovered totally, from her childhood hyper-sensitivity and began a "to run as a giant". At age 14, Therese became ever closer, with great faith, to the Crucified Jesus. She took to heart the apparently desperate case of a criminal sentenced to death who was impenitent. "I wanted at all costs

to prevent him from going to hell", the Saint wrote, convinced that her prayers would put him in touch with the redeeming Blood of Jesus. It was her first and fundamental experience of *spiritual motherhood*: *I had such great trust in the Infinite Mercy of Jesus*", she wrote. Together with Mary Most Holy, young Therese loved, believed and hoped with "a mother's heart".⁵

Conversion is always a step in maturity. She left childish ways . . . immaturity & entered into the path of charity - love . . . which is the path of forgetting self and pleasing God and others. Spiritual childhood is precisely this . . . to leave our selfish ways, immaturity to walk the path of love. . . . of self surrender and giving of self for love of God and others.

In 1887 Therese grew rapidly. In May she confided to her father her desire to enter Carmel, and he gave his permission. One Sunday in July, after Mass at St. Pierre's Cathedral, closing her missal, Therese saw a holy card of the Crucified extended from the edge of the book in such a way that only one hand of the Savior was visible. "Crucifix at St. Pierre's Cathedral was struck by the blood flowing from one of the divine hands. I felt a great pang of sorrow when thinking this blood was falling to the ground without anyone's hastening to gather it up. I was resolved to remain in spirit at the foot of the Cross and to gather up this divine dew. I understood I was then to pour it out on souls." 1897

A plaque is marking the site where Therese understood her mission to pour out on souls the Precious Blood of Jesus. Her apostolic desires manifested in her ardent concern for the murderer, Henri Pranzini, for whom she prayed ardently. When he kissed the crucifix just before his execution, Therese understood that God had given her the gift of his salvation, and later she called him "my first child."

Love consumes us only in the measure of our self-surrender. -- St. Therese of Lisieux

III. Virtues

Love: love is the soul of the Way of Spiritual Childhood, just as it is the foundation and guiding principle of the spiritual life and is the only means by which the soul can rise to full perfection. Love was manifested in her consecrated life by her faith in God's merciful Love. This faith in God's merciful Love is the root principle of the entire Theresian spirituality, the principle of her consecrated life, the transparent 'mirror' of the Heart and life of Our Lady. It inspired her throughout her life, and with the noble desire to offer herself as a victim of Love, in order to receive torrents of that divine love - which so many reject --- and to love God with His own Love.⁶

*"I understand so very well that it is only through love that we can render ourselves pleasing to the good Lord, that love is the one thing I long for. The science of love is the only science I desire."*⁷

Although every virtue has its own proper motive, Therese motivated all her virtuous acts by love. She affirmed that she had learned this method from Jesus Himself: *"Directors make people advance in perfection by performing a great number of acts of virtue, and they are right. But my Director, who is Jesus Himself, teaches me to do everything through love."*⁸

Spiritual Poverty / Surrender: The small child is not only weak, he is also poor. Not only can he do nothing, but he possesses nothing. He has only what his parents give him. Therese applies these observations to her own Little Way of Spiritual Childhood: *"In order to remain a little child, we must expect everything from our good Lord, as a child expects everything from his father, without worrying about anything."*⁹

Therese's secret was that she knew the means of truly loving Jesus and being transformed in Him. It consists, on the one hand, in loving our littleness, our weakness. On the other hand, we must have complete trust in God's mercy and desire to be His victim of love. No matter how wide is the extent of our littleness, or of our indigence, nor how deep the abyss of our misery, they cannot be an obstacle to God's action. The greater our weakness, our poverty and our misery, the readier we are for His mercy. We ought the more eagerly to accept our littleness and our misery; for the work of divine mercy consists precisely in filling up the void of our wretchedness. God's love is satisfied only *"when God stoops down to our nothingness and transforms that nothingness into fire."*¹⁰

Confidence / Trust: It is not sufficient to acknowledge our littleness and incapacity, to recognize our poverty and wretchedness and even that we love to see ourselves in his condition. Therese was so permeated by the virtue of confidence that, according to Mother Agnes, "it constituted the special mark of her soul." *"My Way"*, she herself wrote, *"is one that is full of confidence and love."* She tried to impress this on all who addressed themselves to her, affirming that *"we never have too much confidence in the good Lord who is so powerful and merciful"* and that *"we obtain from Him as much as we hope to receive from Him."*

She maintained that *"lack of confidence offends Jesus and wounds His Heart. As far as she is concerned, "to put limits to our desires and our hopes means that we reject the infinite goodness of God."*¹¹

V. Love and Devotion to Our Lady

Our Lady of the Smile in her life

The name "of the smile" is an impression which Saint Therese of the Child Jesus had of Mary's (the statue of Mary in the home of the Martins) facial expressions when she was miraculously healed in 1883.

She was affected by a serious nervous disorder, was healed by a divine grace which she herself described as the *"smile of Our Lady"*, May 13th, 1883.

Our Lady's face glowed with a glorious beauty, but it was her wonderful smile, which filled her girl with joy. Our Lady's smile was like a warm ray of sunshine. Two large tears of joy rolled down Theresa's cheeks, and she thought, "Ah! The Blessed Virgin smiled at me, how happy I am."

Therese discovered on Mary's face, beauty, bounty and infinite tenderness, but above all, a charming and enchanting smile. This smile becomes a summary, so to speak, of Therese's Marian spirituality. At the end of her last Marian poem, she discovers in Mary the one who lovingly smiles at her in the morning of her existence, and again at the moment of its sunset.

The statue of Our Lady of the Smile is a very special statue in the life of St. Theresa of Lisieux. It first came to the Martin family when Louis Martin, St. Theresa's father, had completed his studies as a watchmaker, in Paris. After he returned to Alençon, he opened up a jewelry and watch shop, and a kind woman gave him the statue of Our Lady.

What attracted St. Therese mostly about Mary is her simple life in Nazareth, her simple smile. Her contemplation of Our Lady of Nazareth, the simple life of the Holy family, the everyday virtues of Our Lady in Nazareth is the foundation or the base of St. Therese's spirituality of the little way, the *spiritual childhood*.

This is the climax or the particular gift she contributed and communicated to the Church. "In the heart of the Church I will be love!", she exclaimed. She contemplated this love in the house of Nazareth.

*"Oh, how much I would like to be a priest to be able to preach about the Virgin Mary! Only one sermon would be enough for me to say all I have to say about her. Before anything, I would let others know how little we know of her life. We don't have to say exaggerations or things we don't know about; for example that Mary at a very young age (3) years old went to the temple to offer herself to God with ardent sentiments of love, everything totally extraordinary. When in reality she probably went simply to obey her parents."*¹²

*"And also, why say that the prophetic words Simeon spoke to the Virgin Mary, with the meaning that since that time, the Virgin Mary had constantly before her eyes the passion of the Lord? A sword will pierce your heart said Simeon. Therefore, it was not a matter of the present, it was a generic prediction for the future. For me to like a sermon of the Blessed Virgin Mary, it has to let me see her real life, not her supposed life. I'm sure that her real life was extremely simple. Her life is presented to us inaccessible, but it should be presented imitable. To highlight her virtues, another words to say she lived in faith like us. We know well that the Virgin Mary is Queen of heaven and earth, but she is more mother than queen; and we should not say that because of her privileges it eclipses the gloria of all the saints, like the sun at dawn makes the stars disappear. O my God, what a strange thing! A Mother that wants the glory of her children to disappear? I think it is all the contrary, I think she increases with much more splendor the chosen ones. What the Virgin Mary has over us is that she was unable to sin, and without original sin. But on the other hand she was less fortunate than us, because she did not have a Blessed Virgin Mary to love, and this is one more gift or sweetness for us and one less sweetness for her."*¹³

*What mostly attracted Therese about the Virgin Mary was not her Immaculate Conception, or divine maternity, which without doubt are the supreme titles of the Queen of Heaven, but it was her charming simplicity in all her life. Therese discovered in the simplicity of the Virgin of Nazareth the perfect ideal or example for her Little Way, the way of Spiritual Childhood. Her formula "more a Mother than a Queen" singles out the character of her Marian spirituality united with Jesus in Calvary, on the cross, who said to St. John, who represents all of us. Jesus did not say: Here is your queen, but He said: "here is your Mother." (Jn 19.21)*¹⁴

This is the particular gift she contributed to the Church. Therese saw in Our Lady what she was supposed to be. The simplicity of Our Lady of Nazareth is what St. Therese lived, imitated and expressed in her path of holiness, the path she frequently called: *her little way*. Mary was the first to live the little way, spiritual childhood.

"In trial or difficulty I have recourse to Mother Mary, whose glance alone is enough to dissipate every fear."
Saint Therese of Lisieux

"What a joy to remember that she [Mary] is our Mother! Since she loves us and knows our weakness, what have we to fear?" Saint Therese of Lisieux

"I know that in Nazareth, Virgin full of grace, you live poor, not wanting anything, nothing extraordinary, no miracles, no ecstasies beatify your life, O Queen of the elect. The amount of "little ones" is very big on earth. All of them without fear can lift up their eyes to you. Through the common path, O Mother, you rejoice in walking through, and to lead us to heaven".
(taken from her poem: *Why I love you of Virgin Mary*).¹⁵

For Therese Mary was the Virgin whose life was accessible to imitate, especially in the practice of the hidden virtues. Virtues of love, humility, simplicity, purity, faith, silence, prudence, safeguarding all things in her heart. To live and do all things for love and out of love, the smallest act with love.

It would be difficult to conceive a life of spiritual childhood in which Mary would not have part. J.H. Nicolas has well said that "the way of spiritual childhood requires, for its full development, an intense devotion to the Blessed Virgin; for a child feels the need of a mother and, on the other hand, it is on thinking of his mother that a man becomes a child again in the depths of his heart.

Therese admired Mary's simplicity; her spirit of faith, her silence and recollection in God, for these were in

harmony with her personal attraction and with the way of spiritual childhood which it was her mission to teach. Her inclination in that direction was also furthered because Mary's virtues' were those that flourished in her own family circle.¹⁶

VI. Fatherhood of God

Therese was raised up by God and canonized by the Church to be for all the faithful the teacher and model of the Little Way of Spiritual Childhood. The Little Way was revealed to her through Scripture and under the influence of the Holy Spirit, the passage which inspired her most immediately and most profoundly being those words of our Lord to his apostles: *Unless you be converted and become as little children, you shall not enter into the kingdom of heaven.* (Mt 18:3)

Therese sees at once that if she is to become her heavenly Father's little child, then, for her, God must be before all else a Father. Here is the starting point of the Little Way -- the Fatherhood of God. She will treat God in the supernatural order exactly as a little child treats its father in the natural order, and so, provided she surrenders herself to him, she is safe and nothing can hurt her, *for we know that to them that love God all things work together unto good.* The Little Way is founded upon the truth that God is our Father, and it is in the light of this that St. Therese sees all the ups and downs of life, every human experience, including the final one which awaits us all, death.¹⁷

For St. Therese to reach sanctity, it was not necessary to engage in manifold practices, to perform rigorous penances, to receive extraordinary graces. What we needed was simply that we acknowledge our 'nothingness' and approach God with love and confidence. "Sanctity", she proclaimed, "is an interior disposition which makes us humble and little in God's arms, conscious of our weakness and trusting even to audacity in the goodness of our Father." She was inviting us to evangelical simplicity.

VII. The meaning of the Way of Spiritual Childhood

In two different occasions Therese explained it.

One day, Mother Agnes asked her what was the exact nature of the Way she desired to teach to souls after her death. She replied: *"It is the way of spiritual childhood, the way of confidence and abandonment to God. I want to teach them the little means which have proved so perfectly successful for myself. I want to tell them that there is only one thing for us to do here below: to throw at Jesus' feet the flowers of little sacrifices, to win Him through our caresses. That is the way in which I have taken hold of Him, and that is why I shall get such a good welcome."*¹⁸

A few days later, having been asked what she meant by remaining a little child, she replied: *"It means that we acknowledge our nothingness; that we expect everything from the good Lord, as a child expects everything from its father; it means to worry about nothing, not to build upon fortune; it means to remain little, seeking only to gather flowers, the flowers of sacrifice, and to offer them to the good Lord for His pleasure. It also means not to attribute to ourselves the virtues we practice, not to believe that we are capable of anything, but to acknowledge that it is the good Lord who has placed that treasure in the hand of His little child that He may use it when He needs it, but it remains always God's own treasure. Finally, it means that we must not be discouraged by our faults, for children fall frequently."*¹⁹

In these two texts are expressed all the fundamental characteristics of childhood.

LITTLENESS OR HUMILITY - which acknowledges its nothingness and attributes nothing to itself. POVERTY-The child owns nothing. He has only what is given to him. Depends on his parents. CONFIDENCE -The child knows his father and mother are there to help him, to feed him, give him all he needs in order to exist and act. There is also LOVE, ABANDONMENT, and SIMPLICITY.

Act of Oblation to Merciful Love

This act of oblation is of capital importance in the spiritual doctrine of St. Therese. She had known from childhood that Jesus desires to be loved for Himself and above all things, and she had done her best to give Him such a love. But on the Feast of the Holy Trinity, June 9th, 1895, while assisting at Mass, she received the grace of understanding more than ever, how much Our Lord desires to be loved. She realized at the same time that "the hearts on which Jesus wishes to bestow His love, turn to creatures begging them for a

miserable affection of one fleeting moment, instead of seeking the bliss of the ardent 'Furnace' of infinite Love."²⁰

*" We must touch love, and we will touch it only when is so enfleshed that can be touched . . . Our love and service to the Child, to one another and to humanity must be touchable, tangible, visible, to be credible. We must be able to touch love in concrete actions, so the gift can be witnessed and proclaimed. A love that does not become service, provision, attentiveness, building, creating, protecting, is a sentimental love love that is abstract is not love".*²¹

¹ BL. POPE JOHN PAUL II, Apostolic Letter, *Divini Amoris Scientia*, # 1, October 19th, 1997.

² THERESE OF LISIEUX, *Story of a Soul*, Manuscript A. Ch. II, 12 v.

³ THERESE OF LISIEUX, *Story of a Soul*, Manuscript A, 1877-1881, Ch. II, 14 v.

⁴ THERESE OF LISIEUX, *Story of a Soul*, Manuscript A, Ch. II, v 13.

⁵ POPE BENEDICT XVI, General Audience, St. Peter's Square, April 6th, 2011.

⁶ REV. FRANCOIS JAMART, OCD, *Complete Doctrine of St. Therese of Lisieux*, Ch. V, pgs. 61-62.

⁷ THERESE OF LISIEUX, *Story of a Soul*, Manuscript B, Ch. XI, v 1.

⁸ THERESE OF LISIEUX, conversation to Celine, July 6, 1893.

⁹ THERESE OF LISIEUX, *Last conversations*, August 6, 1897.

¹⁰ THERESE OF LISIEUX, *Story of a Soul*, Manuscript B, Ch. XI, v 3.

¹¹ REV. FRANCOIS JAMART, OCD, *Complete Doctrine of St. Therese of Lisieux*, Ch. IV, pgs. 47-48.

¹² THERESE OF LISIEUX, *Last conversations to Mother Agnes*, August 21, 1897.

¹³ THERESE OF LISIEUX, *Last Conversations to Mother Agnes of Jesus*, August 21, 1897.

¹⁴ ROYO MARIN, *St. Therese of Lisieux, Doctor of the Church*, 1998, part II, The Virgin of Nazareth. (Translated)

¹⁵ ROYO MARIN, *St. Therese of Lisieux, Doctor of the Church*, 1998, part II, The Virgin of Nazareth. (Translated)

¹⁶ REV. FRANCOIS JAMART, OCD, *Complete Doctrine of St. Therese of Lisieux*, Ch. XV, pgs. 251-252.

¹⁷ VERNON JOHNSON, *Spiritual Childhood, The Spirituality of St. Therese*, Ch. 1, pgs. 9-10.

¹⁸ THERESE OF LISIEUX, *Last conversations*, July 17, 1897.

¹⁹ THERESE OF LISIEUX, *Last conversations*, August 6, 1897.

²⁰ REV. FRANCOIS JAMART, OCD, *Complete Doctrine of St. Therese of Lisieux*, Ch. X, pgs. 133-134.

²¹ MOTHER ADELA GALINDO, Foundress of the Congregation Servants of the Pierced Hearts of Jesus and Mary, Letter, Dec. 27th, 2012.

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