

Marthe Robin  
and the Foyers of Charity

By the same author

*Marthe Robin, A Chosen Soul*  
with Fr Michel Tierny and David Fanning  
CTS Biographies, B652

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Marthe Robin  
and the Foyers  
of Charity

Martin Blake

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Above all, I wish to thank Donal Foley, (to whom this book is dedicated), whom I first met on a Hansford Walking Pilgrimage to Fatima in 1986, and who has been my chief collaborator in working for a Foyer in the UK. Together we founded the “English Friends of the Foyers,” and organised a series of Foyer-type retreats from 1997 to 2004. Not only has he both read and edited this book, but he has published it through Theotokos Books.

The English Friends produce a newsletter giving details of Foyer Retreats and other relevant information usually twice a year. To receive a copy by post, or the electronic version, please see the section containing further information at the end of this book.

There are the several priests who conducted our Foyer-type retreats, and supported us in the early days, to whom we are very grateful. More recently there are Fr David Hartley and

Mgr Keith Barltrop who have emerged providentially to develop the Foyer movement still further, and are now our main clerical supporters. Mgr Keith has also been most encouraging over the writing of this book, for which he has written the Foreword. Thanks, also, to Stratford Caldecott for his Preface.

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## Foreword

Marthe Robin was one of the most extraordinary and influential figures, not just of the twentieth century Church, but of all time. Yet she is but little-known in the English-speaking world. This is a great loss to us, because her teaching, like that of St Thérèse of Lisieux, whose spiritual daughter she is, conveys an authentic word of God for our time, and one of capital importance. Indeed, her whole life, such a long one in contrast with that of St Thérèse, is a word of God to us, as can be seen from the huge number of people she influenced, both personal visitors, those with whom she corresponded, and those who have simply read about her or visited “La Plaine,” near Châteauneuf-de-Galaure, since her death.

Martin Blake is therefore to be warmly thanked and congratulated on writing this informative and highly readable biography of Marthe for English-speaking readers. It is truly a ground-breaking work, and full of the insights Martin has accumulated over his own long life. I particularly appreciate the way he is able to relate her life and teaching to spiritual reference points with which readers will be more familiar.

Among the many new movements and communities in the Church of today with whose birth and growth she was intimately connected, one stands out, the great work Our Lord himself entrusted to her and Fr Finet: the Foyers of Charity. These, too, are but little known in the English-speaking world, though increasing numbers of people have



been on a Foyer retreat and, having experienced its fruits, are wondering when a Foyer can be established in Britain.

Marthe has rightly been hailed as one of the prophets of the Second Vatican Council, yet it is being realised that for the Council's vision of a new Pentecost to be fulfilled, communities such as the Foyers are essential. They have a unique role to play in forming the lay apostles, as Marthe would have said, or evangelists—as we might say today—that our world needs more than ever.

My prayer is that Martin's book will serve both to make more Catholics aware of the great gift Marthe Robin is to the Church of today, and to help prepare for the great day when a Foyer of Charity will be founded in Britain.

Mgr Keith Barltrop - Former Director of CASE, the Catholic Agency to Support Evangelisation

## Preface

The Foyers de Charité were founded in 1936 by Marthe Robin and her spiritual director, Fr Georges Finet. Like St. Thérèse of Lisieux and Cardinal Newman, Marthe was a prophetic soul who, decades before the Second Vatican Council, foresaw the need for an active and effective lay apostolate in the coming century, an apostolate which would deal specifically with the needs of our modern world.

The response of Marthe and Fr Finet was to set up a “Foyer”—literally, a “hearth” or a place of welcome—where people could come on retreat and be filled with the goodness and love of God, mediated to them through the sacraments, prayer, and a gentle, very Marian and motherly witness, by those members who have devoted their lives to God. The revolutionary thing about the Foyers was the collaboration between the lay people running the Foyer, and the priest who dedicated himself, with the full support of his bishop, as the spiritual Father of the community.

The initial Foyer at Châteauneuf-de-Galaure, where Marthe lived, gave rise to other such “centres of light, love and charity,” first in France, and eventually all over the world. At present there are more than seventy Foyers, and the movement has been approved by the Pontifical Council for the Laity. Apart from countries in both Western and Eastern Europe, many of these are in Africa and Asia; three are in Canada, one in the USA and one in Mexico, while there are nearly a dozen in South America and the Caribbean. Thus the Foyers are part of a world-wide evangelising mission.

There is a crying need for holiness, among both clergy and laity, a holiness which takes the example of Christ himself as

its source, and it seems to me that it would be most helpful to have such “centres of holiness” in this country.

Marthe Robin was one of the great mystical figures of the modern Church, and the movement she founded has already borne much fruit. Martin Blake’s careful study is a tribute to this great figure and a contribution to the renewal of tradition that Catholics have longed for since the Second Vatican Council.

Stratford Caldecott - Editor, *Second Spring*

## Introduction

In 1982, I was lent *The Cross and the Joy* by Père Raymond Peyret, and discovered Marthe Robin. Over a quarter of a century later, it remains the only book in English about this remarkable French mystic, and it is a translation from French. Since then I have devoted quite a lot of time and energy to propagating the story of Marthe and the Foyers, in the hope that one day a Foyer of Charity might be established in the United Kingdom. I have read almost everything published about her, in French, and have visited Foyers in three continents. On many occasions I have been on Foyer Retreats.

In recent years there has been a spate of new biographies about Marthe. In 2006 came a life written by the Postulator of her Cause, Père Bernard Peyrous. Then came a fourth book by her original biographer Père Raymond Peyret, and finally, in 2008, a book by Père Jacques Ravanel who was the successor to Père Finet, the co-founder of the Foyers, and Marthe's first Postulator. This biographical activity has convinced me, at last, that what Anglophones need is an original study by an Englishman; and so I have been galvanised into action.

I have tried to be as objective and fair as possible, while recognising that Marthe is still the subject of controversy. That she is one of the most important figures in twentieth century Catholicism I have no doubt. Nor do I doubt that the Foyer movement will be of increasing importance in the twenty-first century. But the fact that it has almost entirely failed to penetrate the Anglophone parts of the world seems to me significant, and it is my hope that this study may help

to correct this. For, like it or not, there is little doubt that English is the world language of the future; and the influence of Marthe and the Foyers, like all things Catholic, is for the whole world.

So this is the first book on Marthe Robin written in English by an English person, and I very much hope that it may be a worthy successor to the CTS Booklet, (B 652), that was published in 1999. May it serve to bring her astonishing life to the notice of an increasing number of English-speaking Catholics all over the world, and to encourage the foundation of new Foyers of Charity.

All history is subjective to a certain extent. The author has to select the “facts” he wishes to present and to interpret them. Even the so-called facts may be open to question; one has only to ask two or three people who witnessed an event to describe it to get quite a varied picture of what happened. Hard-line dictatorships interpret history to suit their purposes; examples of this were common well before Marxist-Leninist days. For example, Dr Edwin Jones has drawn attention to the way in which Henry VIII’s henchmen wrote preambles to the Acts of 1533 and 1534 which abolished appeals to Rome and then proclaimed the King as “Head of the Church of England”, which gave an entirely new slant to medieval history. Professor Butterworth called the myth about the “Reformation” that was taught to English youth, the “Whig Interpretation of History”.

In the same way biography can be more subjective than objective. And in the case of hagiographical studies extreme care has to be observed. Thus I have embarked on a study of a modern French mystic with some trepidation. Jean Guilton, the distinguished French philosopher, wrote of Marthe Robin that “she was the most remarkable character of the twentieth century”. Many have noted with regret that her spiritual director, Fr Finet, did not leave more reminiscences of his forty-five years in company with Marthe. But we have plenty

of others, like Guitton and Marcel Clément, who subsequently wrote with vivid pens, as did Père Marie-Dominique Philippe OP. I have drawn particularly on these three, since they all knew Marthe intimately over a long period.

Foyers have quietly been established in every continent over the last seventy years, and they are especially sought after by bishops in Africa, a continent that has only really been Christianised for little over a century. It is there, and in Asia, that the Church is growing so strongly.

One may wonder why Marthe's Cause for beatification has not advanced more swiftly, but doubtless this is what a Benedictine friend calls, "Le secret de Dieu". I cannot believe it can be delayed much longer, and I hope this little book will help her Cause in the Anglophone world.

## Prologue

On 10 February 1936, Fr Georges Finet, a young Priest in his thirties, drove from the city of Lyon, in south-eastern France, to the village of Châteauneuf-de-Galaure in the Drôme foothills, to visit Marthe Robin. In his car he had a hand-coloured picture of Mary Mediatrix of all Graces, which he had been asked to deliver personally to Marthe, who lived with her parents in a small farmhouse a mile from the village.

She was the youngest of six children, born in 1902, and had been bedridden since 1928, and from 1929 more or less paralyzed. She had a reputation for an intense prayer life and a very deep union with Christ and His Mother; in October 1930 she had been marked with the stigmata of His Passion and every Friday she underwent the Passion of Christ.

This providential meeting led to a partnership between Fr Finet and Marthe which would only be broken by her death in 1981, by which time some sixty Foyers of Charity had been established on five continents; and since then even more communities have been founded.

During three hours of conversation the Abbé Finet was convinced by Marthe that his vocation lay in helping her. They spoke for the first hour about the Blessed Virgin and her role in the Church, and Fr Finet, who gave Marian conferences on the teaching of St Louis de Montfort, was astonished at the depth of her insights.

Then Marthe began to talk of the great events which were soon to occur in the world, some rich in graces—usually taken as a reference to the Second Vatican Council—and others very painful, presumably a reference to World War II. Marthe

then spoke of a renewal of the Church by means of the laity and a "New Pentecost of Love," which would take many forms, but outstanding in this process would be new communities, the Foyers, "Homes" of Light, Charity and Love.

These communities were to be made up of consecrated lay persons and directed by a Priest, the Father of the Foyer; Marthe saw their main task as providing week-long silent retreats to be given by him. She maintained that the Foyers would have a worldwide influence, and would particularly be "an expression of the Heart of Jesus to the nations after the defeat of materialism and satanic errors." Amongst these she mentioned Communism and Freemasonry.

Following this, Marthe asked Fr Finet to come to Châteauneuf to found the first Foyer of Charity, telling him that this was the express wish of God. She also told him that he would be required to preach retreats, to be held in silence, initially for women and girls, and that the first of these was to take place the following September. She reassured him that the Blessed Virgin would take care of everything to do with publicity and the necessary finance.

He said he was willing but would have to ask permission from his superiors. These subsequently agreed to this request as did his spiritual director, a professor of theology, who was enthusiastic about the idea since he had already met Marthe. Thus thirty-three persons, all women, assembled seven months later for the first retreat, and indeed two of these would eventually become permanent members of the first Foyer.



## Marthe Robin's Early Life: 1902–1925

When St Thérèse of the Child Jesus and the Holy Face, O.Carm., died of tuberculosis at the age of twenty-four in the Carmel at Lisieux in 1897, nobody could have imagined that within a quarter of a century the Church would beatify her, and go on to proclaim her a saint in 1925. Nor would they have imagined that her autobiography, *The Story of a Soul*, would be read by millions of Catholics in many languages, or that Pope Pius X would call her “the greatest saint of modern times”. Since then she has been proclaimed Patroness of the Missions, and more recently a Doctor of the Church. There is more than a touch of God in all this, a definite intervention of the supernatural.

In the same way one can only explain the life and influence of the French mystic Marthe Robin in terms of the supernatural. From time to time, God raises up someone in the Church quite unexpectedly to reveal his power, and to influence those who are led into contact with that person. Such in the twentieth century were Saints Faustina and Pio, in Poland and Italy, Mother Teresa in India, and Thérèse and Marthe in France, as well as the seers of the apparitions of Our Lady approved by the Church.

There was quite a close connection between Thérèse and Marthe, as we shall see. Marthe was drawn to the Carmelite life as she entered her twenties, but this hope was frustrated by growing illness. However, in 1925 she received mystical visits from Thérèse on three occasions, and these had a profound effect on her.

### *Marthe's Early Life*

So, who was Marthe Robin, and what was her influence in the Church? Marthe was born in March 1902, the youngest child of six, into a modest farming family who had a smallholding about a mile from the village of Châteauneuf-de-Galaure, near the Rhone Valley south of Lyon. It was the year that St Maria Goretti was murdered by Alessandro Serenelli. Sometimes described as "peasants," though that term would soon be as dated as the medieval "serf," the Robins owned some ten hectares of land and a solid farmhouse on the plateau above the village, from where on a clear day there was an extraordinary view in all directions, including the Alps. They were not exactly poor, nor in any sense rich, but they were independent and made a reasonable living from crops and livestock by working hard.

The district in the Drôme Department suffered, as did so much of France, from declining religious practise and a rise in belief in socialism and its corollary, anti-clericalism. The political climate was republican and freemasonic, and the persecution at the turn of the century, with the separation of Church and State, and the hostile Acts of Association that drove so many Catholic communities into exile—many to England—affected the region considerably.

The Robin family were Catholic, if not particularly religious, and Marthe was baptised by the Abbé Caillet three weeks after her birth, on Holy Saturday. Her brother Henri, aged twelve, was her godfather. A year later there was an outbreak of typhoid fever in the district and the sister above her named Clémence died at the age of five. Both Alice, the

one above that, and Marthe were weakened by the disease, but survived. In 1905, the teaching sisters were expelled, and the village school was staffed by the secular state.

### *School and Religious Development*

At the age of six, Marthe joined her sisters and other children from Moilles, as the area on the plateau was called, at the village school, which entailed a two kilometre walk morning and evening. She seems to have been perfectly happy in the school, and got on well with her teachers. That same year her eldest sister Céline married and settled nearby. Marthe missed Céline, but as she grew older she often visited her, particularly when her husband was called to fight in the First World War. From what little evidence we have it seems that Marthe was a normal child, sometimes mischievous, but who not infrequently missed days at school on account of illness; she eventually left without any “certificat d'études.”

As for religious formation, it is not clear whether she received this at Châteauneuf or nearby Saint-Bonnet. What we do know is that the catechism book from which she was instructed was dull in the extreme. As was normal right up to Vatican II, children had to learn the answers to formal questions by heart. For example: “What is the Apostles' Creed?” “The Apostles' Creed is the profession of faith which comes to us from the Apostles.” “How many articles of faith does it contain?” “There are twelve articles which are truths we are bound to believe.” And so on...! Marthe did not warm to this kind of instruction, and was later heard to comment: “There was no love in that catechism.”

However she liked the teacher, who was able to enthuse her pupils with the Faith, and taught them to pray. And the Holy Spirit, who is the principal catechist, led her to a knowledge and love of Jesus Christ. As for the second commandment “to love one's neighbour”, there were plenty of practical examples at La Plaine, where Mme Robin often gave

simple food to wandering beggars. And she also encouraged her children to share their treats with less well-off people.

We are told that from the age of five, Thérèse Martin began to show an interest in spiritual practices, such as visits to the Blessed Sacrament with her father. In Marthe's case we have this reminiscence: "My sisters didn't want me praying all the time, so I prayed chiefly in bed. I would pray to the Blessed Virgin and talk with her. I used prayers that I found in my grandfather's prayer book. When I walked down to the village I always carried my rosary in my pocket and prayed as I went along."

In May 1911 she received the sacrament of Confirmation, and made her First Communion on the Feast of the Assumption 1912. "I think Our Lord took possession of me then", she was to write in due course. Two years later, as the war clouds were gathering, she made what was called a "Solemn Communion" with other children. That year war broke out with Germany, a war which was to gravely weaken France for a generation or more. Thus at the age of twelve her formal education was complete, and she began to help her parents on the farm. Later she would write: "The prayer of children is very powerful with the Heart of God. Pray often with them, and lead them to love prayer. It is by means of the child that the family will grow in faith."

### *Marthe's Health Declines*

Working on the little farm at La Plaine, she shared in some ways the experience of the three young shepherds at Fatima at the same time. Theirs may have been a more expansive life—they covered surprising distances with their sheep—but both loved their time with animals in the open air. And both delighted in prayer. There was, however, no angel or private revelation of Our Lady in Marthe's youth, and God was to form a relationship with her in a somewhat different way. Like Jacinta she loved to laugh and dance. And like her she was introduced to suffering through illness, but she was not

destined to die young. Like the Fatima children, Marthe advanced along the way of holiness.

It was in 1918, a year after the Miracle of the Sun at Fatima, that Marthe's health began to decline. She suffered severe headaches, and consulted a doctor at Saint-Sorlin. She developed fainting fits, and about the time of the Armistice—St Martin's Day—she fell in the kitchen and couldn't get up. Other doctors were consulted, and one suggested she might have a brain tumour. There were other indications of what was to come: partial paralysis and weakness of the eyes.

One day, during a visit from the parish priest, Abbé Payre, she fell asleep, and several months later woke up and immediately asked for the priest, taking up the conversation where she had left off. It may be that Marthe suffered from a form of encephalitis during this time, a coma of some sort, which lasted for approximately seventeen months, although she was not always unconscious. She remained in bed until 1921. That May she experienced her first vision of the Blessed Virgin. She shared this with her sister Alice who slept in the same room, although Alice saw only a bright light after hearing a loud noise: Marthe said, "Yes, the light is beautiful, but I also saw the Blessed Virgin."

Her health appeared to improve a little that summer, and she was able to do needlework and read. She became an avid reader, and her sisters supplied her with books from the parish library. She could also write, and began to fill notebooks with copied poems and spiritual texts. There was much talk at that time of Thérèse Martin the young Carmelite who had died in 1897, whose autobiography was being widely read, and who was to be beatified by Pius XI in 1923. Marthe sometimes thought she would like to try her vocation to Carmel, but of course her fragile health precluded this.

### *Marthe Discovers her Vocation*

In the spring of 1922 she went to keep house for her sister Gabrielle who had to be away for a few days in Marseille. She

looked after Gabrielle's child and her grandfather. It was during that visit that she found her way up to the attic, where in an old trunk she examined some ancient books. Thumbing through one of them she came across the following: "Why search for peace when you are destined to struggle? Why look for pleasure when you are made for suffering?" And apparently she remarked to herself: "For you there will be suffering!" This prophecy was to be well and truly fulfilled. Another saying she recalled from the book was: "One must give God everything."

There has been some speculation as to what the book she found in the attic was. Some think it might have been *The Imitation of Christ*. Or it could have been *The Secret of Mary* by St Louis-Marie de Montfort. Yet another suggestion is the *Letter to the Friends of the Cross* composed in 1714 by the same author. Certainly this great Marian saint, whose works, oddly enough, were hidden for over a hundred years in a chest, was to play a big part in her life in due course.

Back at La Plaine, Marthe was again faced with the cross of her illness, a cross not easy to bear with joy. As 1922 progressed she developed pains in her back, her eyes and her teeth. She took to wearing glasses. By the autumn she was again using crutches. It was the following year that a doctor suggested she go to Saint-Péray, on the other side of the Rhone opposite Valence, where rheumatics were treated with hot and cold baths. She underwent various treatments for three weeks without evident improvement. She was just twenty-one. It was there she was befriended by a baroness called Madame du Bay, who lived not far from Châteauneuf, and who often came to visit her thereafter. She was a devout lady with a good religious library. Marthe was still torn between giving all to God and hoping for a normal life. It was the priest of Saint-Uze who recalled her saying: "I struggled with God!" The years 1923 to 1925 were filled with anguish.

In August of 1923 the Abbé Faure took over the parish of Châteauneuf. To start with, and for some time, he and Marthe

did not hit it off. Had he not prayed as a seminarian to be spared mystic women?

A graphologist was later shown some of Marthe's letters written at this time and made some revealing comments on her psychological evolution between 1923 to 1925, which Raymond Peyret quotes in his book published in 2007. By 1925 she had come to accept that God had a mission for her in her handicap and illness. That summer, Fr Faure obtained a place for her on a diocesan pilgrimage to Lourdes, but when she heard about another sick woman in a neighbouring village who was keen to go, and there was no more room, she gave up her place in her favour, to Fr Faure's incomprehension. This was a considerable sacrifice of love, and a turning-point in her spiritual life. Our Lady was going to obtain a host of graces for Marthe, but they would not include a physical cure. She was now ready to consecrate her life to Christ.

### *Portrait of Marthe in 1925*

This year was an important one in Marthe's spiritual journey. So let us pause and try to throw some light on the state of her life then. She was twenty-three and already fairly handicapped by illness. She had made four friends locally who were to play a role in her subsequent life. There was Gisèle Bouteville who used to come to Châteauneuf on holiday from Lyon and met Marthe in 1924. Five years later she married Monsieur Signé, and has left interesting memoirs of Marthe. Another was Jeanne Bonneton whose family lived locally. She got to know Marthe a few years later, and for a while helped her as a secretary; she eventually found her vocation as a Poor Clare and finished up as Abbess of her community. Paulette Plantevin was a friend of Abbé Faure, and visited Marthe regularly from 1926 to 1930; she too acted as her secretary. Finally there was Marguerite Lautru, a convert from an anti-clerical family, who planned to become a religious even before receiving baptism. She practised as a midwife at Châteauneuf from 1925 to 1927 before joining the Sisters of

Charity in Lyon where she eventually became Mother General. All four women have thrown useful light on Marthe during this period.

*Marthe's Friends and Visitors*

Marguerite Lautru was probably Marthe's closest friend, with whom she had most in common; she was a frequent visitor at this important time. Not all Marthe's contemporaries in the village spoke well of her; some feared contagion and some thought she was a fraud. At times Marthe felt quite lonely, and she valued visits from her few good friends all the more. She had been at the village school, and was known to most of the locals. But we must not exaggerate; La Plaine was after all a good mile out of the village, and probably few young people are good at "visiting the sick" or any other of the Church's "corporal works of mercy". Gisèle Signé noted that Marthe never looked in good health, though she smiled a lot, and was very grateful to receive visitors. Marthe's mother never gave up in her duties towards her sick daughter, but it seems that her father became more than a little fed up at times.

Praying, reading and needlework filled her days. To try and pay for her medication, mainly aspirin, and occasional visits from a doctor, she sold prettily embroidered work and knitted garments via a Mlle Caillet. But Marthe also loved giving things away as presents; and to raise a little money for charities and the missions she also dealt in unwanted items such as barometers. She loved to give her friends refreshments when they came to see her, and would prepare cream cakes and jam. She would be sitting in the kitchen to receive her visitors; she was always reticent to discuss her illness and troubles, but showed great interest in the lives and doings of her friends and family. Marguerite Lautru says that humility was her hallmark.

Then, and for the rest of her life, she had an extraordinary capacity for friendship and interest in whoever happened to be with her. The pattern of her dealings with the estimated



hundred thousand visitors who were to see her during the next fifty years was already evident. Marguerite records that they sometimes sang together and also prayed; St Thérèse often came into their conversation. Paulette Plantevin recalls being a little frightened when Marthe spoke of the devil, and Gisèle noted how beautifully she spoke and wrote about “le Bon Dieu”.

### *Marthe's Acts of Abandonment*

In 1930 Marthe wrote: “I dared to choose Jesus Christ. One day, having consecrated myself to Him and received clear proof that my humble act of Abandonment had been accepted, He revealed himself to me and gave himself spiritually to me as the spouse of my soul, living and active.”

Just two months after giving up her place on the pilgrimage to Lourdes, she experienced a wonderful interior sense of calm and peace which made her want to live entirely for God. It was on 15 October 1925, the feast of St Teresa of Avila, and not long after Pope Pius XI had canonised St Thérèse of Lisieux, that Marthe composed her first Act of Abandonment. Such documents are not infrequent in Church history. St Thérèse had composed one in 1895. The theology of the nineteenth century tended to emphasise the notion of sacrifice to propitiate the Justice of God. What was new in St Thérèse's theology was an emphasis on Love. The other noticeable shift in both Thérèse and Marthe is that they are not really giving anything to God—they are rather accepting whatever He will send them. “Take my life, Lord.” The other model for Marthe's Act was one made by a Père Bouchard which had come to her notice.

Believing that she was not destined to remain long in this world, Marthe decided to destroy the first version, which apparently she kept hidden under her pillow; but this was not before she had shown it to Abbé Faure who made a copy to give to Abbé Perrier of Saint-Uze, which is now in the possession of one of Marthe's nieces. Eighteen months later,

Marthe wrote a second version, considerably developed and amplified. In this second Act she uses the term “je me livre” rather than “give or abandon”; and this notion she develops, as we shall see. Another characteristic of the second Act is the idea that her sacrifice may help millions of other people, sinners and those who have wandered from the truth, culpably or in ignorance. Finally there is a Marian dimension in the second Act. Mary was hardly mentioned in the first, but she receives a whole section at the end of the second Act of Abandonment. Thus Marthe renounces her own will completely, and is ready to accept whatever God has in store for her. She was now entirely open to the work of the Holy Spirit.

This second act begins as follows:

“I hand my life to You in self-abandonment. Eternal God, Infinite Love! O my Father, you have asked your little victim to give everything. So, take and receive all ... this day I give and consecrate myself to You, wholly and with no turning back. ..”

This remarkable document makes it clear that from now on Marthe is no longer in control of her life. It is the Lord who will now direct it. From now on Marthe will die to herself and be entirely guided by the Holy Spirit.