

Brief Biography



Mother Agnes of Jesus

(Marie Pauline Martin)

September 7, 1861- July 28, 1951

"The Pearl of Lisieux"

By: R. Hannan

On September 7, 1861, Marie Pauline Martin entered into the world with beautiful brown hair and brown eyes in her parent's home on rue du Pont-Neuf in Alençon, France. At the birth, of each child, Azélie would pray: "Lord, grant the grace that this child may be consecrated to you, and that nothing may tarnish the purity of its soul. If ever it would be lost, I prefer that you should take it without delay." (ML) Little Pauline resembled her mother both in personality and in looks. She became the second-born child of nine children of Louis and Azélie Martin. Louis and Azélie honored each of their children with the first name of Marie in honor of Our Lady and honored each male child with the additional name of Joseph in honor of St. Joseph. The children's second name was given after their godparents. Pauline's godfather was her uncle Isidore Guérin and her godmother was Pauline Romet, a close family friend in Alençon. The blessed day arrived on September 8, 1861 when Pauline was carried in her mother's arms to the Cathedral of Saint Pierre-de-Montsort and baptized by Father Lebouc.

Each morning Pauline's mother would make it a habit to rise early to attend morning Mass. Before participating in Mass she would light a candle and pray reverently before the statue of Our Lady. Humble at heart, Azélie petitioned Our Lady for the children that she and her husband were given by God, that one day they would become saints. She would also ask Our Lady for her children to be more reverence toward God than she was. Sadly, four of the Martin children would never make it to adulthood. Azélie gave birth to her fourth child on October 13, 1864, Marie Hélène who passed away on February 22, 1870, at the age of five. Louis and Azélie were given the blessing of receiving another child on September 20, 1866 with the birth of their first son, Joseph Louis Martin. It was with great sadness that he too past away a year later on February 14, 1867. On December 19, 1867 the birth of their second son, Joseph Jean Baptiste was born and Pauline, in particular, was very excited at his birth. Her parents, Louis and Azélie gave Pauline the honor of being this child's godmother. However, he too was taken away from them on August 25, 1868. The life of Louis and Azélie's sixth daughter, Marie Mélanie Thérèse was very short from August 16, 1870 to October 8, 1870.

Pauline, like her mother, developed a high level of energy to accomplish many things in such a short span of time. As a very young child, Pauline exhibited the same healthy characteristics as her older sister Marie. However, Pauline developed a bad case of whooping cough. But with many prayers from her family at her side, Pauline's whooping cough soon disappeared. From the start, Pauline was very affectionate towards her family encompassing a soft, angelic voice. Out of pure instinct, she would consistently give her family several kisses, even blowing a kiss to a statue of Jesus and Our Lady.

Louis and Azélie took special interest in the development of each one of their children's lives. At the earliest stages of Pauline's life, both parents would correct her when she did something wrong. They never allowed Pauline, even at the earliest stages of her life, to go without being corrected. Up to the age of two, Pauline's mother worked with Pauline on her frequent bouts of stubbornness and was able to conquer them.

Their mother would teach both Marie and Pauline how to pray to God. Every morning and every night, Azélie would kneel beside Marie and Pauline, at their bedside, and all of them would pray their prayers to God. Both Marie and Pauline would continually reverse their prayers to their parents to show each one of them no special preference over the other.

Before Marie and Pauline went to bed, their parents would read to them the lives of the saints. They were promoting, instilling and fostering in them the spirit of faith showing them that the things the world offered to them was simply vain. Occasionally, Azélie would take Marie and Pauline to the Cathedral to pray prayers before the Blessed Sacrament. Before they would leave, Pauline would rush upstairs to go to her room and quickly put on her most beautiful dress. Upon returning to her mother she would ask her to clean her face.

Louis and Azélie always stressed the importance to them that they should, “Obey through love, always try to please the dear Jesus, and most importantly to make small sacrifices for Him.” (ML) One small example of Pauline making sacrifices was when her sisters would want to use something of hers. Pauline's mother would be at her side and tell her to give it up to them so that she could earn another pearl in her crown, affectionately, Pauline would obey.

Pauline’s education first started at home; however, it was time for her to start receiving a formal education. Her mother started preparations for both Marie and Pauline to attend the Visitation boarding school in Le Mans. Sister Marie Dosithée, Azélie’s sister, was instrumental in getting Marie and Pauline admitted into the boarding school. Through the years, the boarding school became a very popular place among the elite, in France, for sending their children. It was the perfect place for the Martin children to go there because Sister Marie-Dosithée was there to keep a close eye on them.

In October of 1868, Louis, Azélie, Marie and Pauline boarded a train to Le Mans. Previously, they had taken Marie and Pauline on short trips to see their relatives in Lisieux and also their aunt in Le Mans. However, this time they would leave them behind to start their education. The separation as a family turned out to be very difficult for both the children as well as the parents. Also, the loss of Pauline's grandfather took place the same year. Pauline's mother constantly wrote numerous letters to encourage both Marie and Pauline to do well in their schoolwork as well as maintaining a high level of piety.

On July 19, 1870, The Franco-Prussian War began. France declared war on Prussia and the lower German states then aligned themselves with the North German Federation. The French military would soon realize that the German army was far more superior in combat than their French adversaries. As each battle ensued, French towns in the northern part of France started to fall, leaving behind massive amounts of wounded and dead. Once the Germans had advanced onto Le Mans in the latter part of December of 1870, parents from all over the area rushed to retrieve their children from the Visitation boarding school; Louis and Azélie were no exception. Pauline's mother sought out several options to retrieve their children but the only option was for

them to travel the lengthy road to Le Mans. It was impossible to go by train because the French army was using it for the war effort. Louis set off along the dangerous roads to Le Mans to retrieve his daughters. Louis safely brought his daughters back home amongst seeing for themselves the spoils of war. Sadly, Le Mans fell on January 11, 1871. The Germans in turn used the boarding school to house the wounded, which in some cases, the wounded soldiers transmitted deadly communicable diseases to the local townspeople.

After the fall of Le Mans, the city of Alençon would be no exception. It too fell. As the German army advanced onto Alençon, Azélie led all of the children into the root cellar as the bombs started to land nearby. Once the smoke cleared and the town officially surrendered, the Germans then forced each French family to house a number of German soldiers. The Martin family housed nine German soldiers on the bottom floor of their house during their occupation, which then lasted until May 10, 1871.

Soon after the war ended, things started to get back to normal for the Martin family. They inherited the home once owned by Azélie's father, Isidore Sr. The home was much larger than what they had. So, they made the decision to leave their home on rue du Pont-Neuf and move into their new home on rue Saint-Blaise.

On January 2, 1873, Marie and Pauline were home for the holidays and their mother gave birth to their newly born sister. The next day, they were given the opportunity to glance their eyes upon their new little sister, Thérèse.

A few months later, Marie contracted typhoid and she was sent home from the Visitation boarding school. As a result of Marie's illness, Pauline was forced to stay at the boarding school during her Easter break. Emotionally, it was a very difficult time for Pauline to be away from her family because Marie and Thérèse were both fighting to stay alive.

Weeks after Easter, Marie recovered from her illness and Thérèse was sent to live with a wet nurse. Pauline arrived in Alençon by train on Whit Sunday. She described the event of seeing her home after the long train ride: "My heart almost stopped beating when I caught sight of my own home; I thought I would collapse with emotion and I had to stop for a minute to avoid fainting." (SF) She was overjoyed by the fact that she was able to see her sister Marie as well as going to visit her other sister Thérèse. For once the entire family would be together again for just a short time.

After returning to the Visitation boarding school, Pauline continued to strive to be the best in all of her studies. Eventually, she would surpass most of her fellow peers of her own age group. Pauline understood from the start, at what cost it was for her parents to place both her, Marie and Léonie in school. So, she used her graceful talents to the best of her ability, earning her many awards. Her teachers looked upon her as a very talented, very gracious and thoughtful student.

To Pauline's mother, piety was the most important virtue above all others that she thought all of her children should have. It was her antidote for Pauline's successes in her studies to keep her heart humbled. Pauline's aunt became her "surrogate mother" and reprimanded her when she fell out of line. Pauline's biggest obstacle for herself was to control her temper. She became very sensitive when other students harassed or attacked her. Azélie also saw how tender Pauline's heart was and continued to encourage her, through letters, to overcome her obstacles. Their mother stated in one of her letters to both Pauline and Marie: "You must serve the good God faithfully, my dear girls, and beg to be, one day, in the number of those saints whose feasts we as a family celebrate." (ML)

Pauline studied her catechism feverishly, preparing herself for her First Holy Communion. She wanted to make every effort meaningful when it was time to consecrate herself to God. On July 2, 1874, dressed in her beautiful white gown and veil, Pauline walked down the aisle to receive her First Holy Communion. Her family surrounded her at the Visitation Chapel in Le Mans as she consecrated herself to God.

Her mother still pursued the prospects of her becoming more pious. She remarked to Pauline in a letter: "You are a good little girl, very affectionate, very submissive, but not yet pious enough." (ML) Pauline's aunt, Sister Marie Dosithée, reaffirms to Azélie and tells her that Pauline will be pious. Pauline's mother reinforces her love for her by saying: "You are my true friend. You give me courage to endure life with patience. Be always the joy to others that you have been to me. The good God will bless you not only in the next world, but in this, because he is always happiest even in this life, who always bravely does his duty." (CWe) Another of Azélie's main focuses for Marie, Pauline, and Léonie is that they become holy. Pauline's mother states in a letter addressed to Marie: "I want all of you to become saints."

Pauline's mother also focused her energy on Pauline maintaining her virginity. When Pauline was much younger, her mother would place her on her knees and tell her: "Only virgins would follow the spotless Lamb, Jesus, and that they would be crowned with white roses while singing a song that others could not sing." (SF) Pauline reaffirmed to her mother that she would refrain from marriage and always stays a virgin for Jesus.

Religious life was Louis and Azélie's desire for each of their children that they would be consecrated to God. Pauline was the first of their children to exhibit any interest in becoming a nun. Her aspiration was to become a Visitation nun like her aunt. Pauline's mother, seeing her daughter's aspirations to enter the religious life, started to cultivate slowly into her soul the desire to pursue it. Azélie writes in a letter on July 9, 1876: "In spite of my desires to give them all to God, if He was to ask these two sacrifices (Marie and Pauline), I should do my best even though I would suffer as a result of giving them up." (SF) It was known throughout the family that Pauline would become a nun. As for Thérèse, from the age of two, did not know what a nun was but wanted to follow Pauline's example. She, too, wanted to become a nun. Reflecting back

on her childhood, Thérèse states to Pauline about entering the religious life: “It was by your example, which drew me to the Spouse of Virgins.” (SS)

Family life in the Martin household was filled with much excitement in all its simplicity. They would come together around the piano and sing religious songs. The girls would show their competitive skills in a game of draughts (checkers). But after having fun playing all of their games, Marie and Pauline would then bring out a book such as Dom Gueranger’s Liturgical Year, which was given to Pauline as a present by her father. They would read it to the rest of the family before they retired for the night and say their evening prayers. When it came time to celebrate a Saint’s Feast Day, the family would have a little celebration of their own to honor them. For example, on St. Catherine’s feast day, cake was Pauline’s favorite food to celebrate this event.

Pauline developed a love for painting, using the attic as her studio; she painted several watercolors, which her father had framed. He placed a couple of them in the Pavilion. One of her paintings at the Pavilion was of a fish that Louis once caught. When Louis went on trips, he would bring her back some shells, ivory or parchment so that she could paint little miniatures on them. She also spent time learning to sew and do needlework. When the family spent time at the Pavilion, during the summer months, Marie, Pauline, and Léonie were each given a small plot of land to cultivate and plant a garden. The girls successfully grew several types of vegetables and flowers. They especially loved to pick strawberries. While there they would rest under a tree next to the water and have a picnic.

Soon, October of 1876, came and things would change for the worst. It was Pauline’s last year as a student at the Visitation boarding school. By December, it was widely known that her aunt, Sister Marie-Dosithée, whom contracted tuberculosis, was very sick. It was a very heart wrenching experience for Pauline to see her “surrogate mother” suffer so much from this deadly disease. In addition, Pauline was to find out that her mother was suffering from breast cancer. In January of 1877, Azélie went to see her sister for the last time, as well as, to comfort Pauline. Pauline’s mother says to her: “Have courage, my dear Pauline, whatever the good Lord sends us, we should submit to it. If I lose my dear sister, I shall not weep for her, but for myself. She will be happy; it is we who will have sorrow. But this sorrow will be soothed by the certainty of her happiness.” (ML)

On February 24, 1877, Pauline’s holy aunt, Sister Marie Dosithée, took her last breath. The Martin family arrived by train to Le Mans to pay their last loving respects. All of the children wore black dresses out of respect for their aunt’s death. Her funeral was conducted in the Visitation Chapel and her body was then laid to rest nearby.

By the time summer arrived in 1877, the state of Azélie’s health worsened and had reached to the reality that only a cure from God was her only avenue of staying alive. Previously, she had sought out doctors to cure her of her cancer, but all of them told her it was too late for a cure. She

decided that she would make a pilgrimage to Lourdes. Pauline was so convinced that by going to Lourdes that this was the miracle they were seeking. But her mother cautioned Pauline by saying: “We must prepare ourselves to be ready to accept generously the will of God, whatever that may be.” (ML)

There was only one group from the city of Angers, at the time, making plans to leave on June 18th to go on a pilgrimage to Lourdes. Azélie, Marie, and Léonie traveled by train a few days earlier from Alençon to Le Mans to pick up Pauline and then proceed onto Angers. They left Angers on June 18th with the other pilgrims by train to Lourdes.

On the train from the city of Angers to Lourdes, a calamity of misfortunes occurred. The first occurrence happened when a pot of coffee tipped over onto their luggage as well as onto their food. The coffee seeped into the luggage and stained their clothes. The food that they brought with them met the same fate and had to be thrown out. As soon as the train arrived in Lourdes, it was Pauline's mother expectation to go to the Lourdes baths immediately. But first they needed to drop off their luggage at the hotel. Unaware of the state of the hotel, when they placed their reservations, it became apparent, when they arrived, that it was not suitable for the four Martin women. So, they were forced to leave and seek refuge elsewhere.

Each day, they would endure a new misfortune, from the loss of their aunt's rosary to their mother spraining her neck. These events were chipping away at any expectation that their pilgrimage was going to be a fruitful one. As Pauline and her sisters watched their mother, day after day, being dunked in the icy cold waters of Lourdes', it became apparent that there was not going to be a cure for their mother's cancer. With deep regret, they boarded the train for home, on June 22nd, without a cure in hand. They first traveled to Le Mans to drop off Pauline at the Visitation boarding school and then traveled onto Alençon. Pauline became very distraught over the realization that her “best friend” was going to die.

As soon as Pauline's mother arrived home, she immediately changed her focus from her expecting to be cured to preparing herself for her impending death. Immediately, Azélie wrote a letter to her daughter Pauline to ease her grief over her approaching death. Her mother wrote: “Are you still angry with our Blessed Mother because she did not make you dance with joy? ... Do not look for much joy on earth, for if you do, you will be disappointed. As for me, I know by experience to what extent to rely on the joys of the earth. If I did not live only, for the joys of Heaven, I would indeed be very miserable.” (CWe)

On August 1, 1877, Pauline completed her studies at the Visitation boarding school. The celebration and the awards she received were somewhat bittersweet. She was leaving behind the beloved memories of her “surrogate mother” who passed away just months prior. It was also hard to say farewell to her childhood friends and to head home to help her mother die.

Once Pauline arrived back home she assisted Marie in preparing Léonie, Céline and Thérèse in their studies. It was of great concern for Pauline's mother to have all of her children properly

educated. She tasked this responsibility onto Marie and Pauline. Realizing that their mother would never see the rest of her daughters complete their education, Marie and Pauline put on an awards ceremony for her. It was their way for their mother to celebrate with them on the future completion of their schooling.

After sending Céline and Thérèse to a neighbor's house for the day, Pauline spent time at her mother's bedside attempting to ease her pain. Her mother looks at her after she kissed her hand and replies with a loving look: "Poor little soul! What a vacation for you! And I who was rejoicing to have you back home for good. Oh, my Pauline, you are my treasure. I know well that you will one day become a nun." (SF)

As the end of August approached, the physical pain from Azélie's cancer spread throughout her body. The pain became unbearable for her to move even an inch without crying out to God. As Pauline sat beside her mother, she grabbed and kissed Pauline's hand and then pointed to her sisters. Azélie signaled to Pauline that she was relinquishing all of her responsibility as a mother over to her. As night approached on the 28th of August, Pauline escorted her two little sisters, Céline and Thérèse, to their room to go to bed. Azélie's painful departure from this world would soon follow around midnight. Just after her mother's soul ascended to Heaven, Pauline's uncle Isidore went outside at the back of the house and called out to Pauline at her bedroom window. Answering her uncle's call, he told her in a low voice that her mother just died. Pauline decided not to wake her little sisters up and waited until the morning to tell them.

On August 29, 1877, the family escorted their mother's body to the Cathedral and then onto the Cimetière Notre Dame (Our Lady's cemetery) in Alençon. The family's maid saw them and gave them her sympathies for their mother's suffering. She said to them: "You poor little girls, you have no mother." (SF) Thérèse then leaped into Pauline's arms and said to Pauline that she will be her mother.

Days after their mother's death, Céline approached Pauline and asked her if their mother gave her any sign that her soul made it to Heaven. Pauline said to Céline that she received a dream of an angel writing in the sand: "Blessed are those that mourn, for they shall be comforted." (ML) This was a confirmation to Pauline that their mother's soul ascended to Heaven.

Before Azélie's death, she suggested to Louis, that he should consider moving to Lisieux to be closer to her family. So, Louis and the children focused their eyes on Lisieux so that they would be closer to their cousins. Pauline's father discussed it with her and Marie about making the move to Lisieux. He conceded to both of his daughter's desires for a new change in scenery. After a long search, their uncle found them a place live. The family would nickname their new home: "Les Buissonnets". It was emotionally difficult for each of them to leave behind their dear friends and neighbors. There were many memories spent in their home that they will leave behind. One of which was the untimely death of their beloved mother.

On November 14, 1877, the family said their goodbyes at their mother's grave before leaving to Alençon. Lisieux was a small city with roughly 16,000 residents. It had the same pleasantness as any small city, which was the perfect place for the Martin children to grow up. The famous Cathédrale Saint-Pierre de Lisieux (Cathedral of St. Peter's of Lisieux) was in the center of town as well as many small shops and government buildings. "Les Buissonnets" was located on a hill side on the outer edge of the city. Their new home encompassed a large backyard with plenty of trees and hedges. But unfortunately their home lacked many modern amenities such as indoor plumbing and electricity.

Family life resumed after they set up their new home. Every morning, Louis, Marie and Pauline would attend morning Mass at the Cathedral. Pauline, as well as her sisters, joined a religious organization called the Children of Mary which promoted the adoration of the Blessed Sacrament. Each week, Pauline devoted two days praying before the Blessed Sacrament as part of the requirements for the religious organization.

Pauline continued painting her miniatures and portraits which were admired by her family for its fine detail. Pauline also was very good in sewing. She took upon herself to make an alb for Father Ducellier, whom was her spiritual director at that time. She embroidered it with fine guipure lace. After receiving his newly crafted alb, Father Ducellier went to the Martin home to thank Pauline personally for the beautiful gift.

At times, Pauline had to keep a close eye on her father when he read certain religious books. Louis would be enlightened by a book that he read which inspired him to practice some form of mortification. Some of these mortifications were too stringent on his delicate health and Pauline would have to intervene and strategically remove the book from his possession.

In the evenings, Pauline would place Thérèse on her knees and take out a religious book and read it to her. After reading the book, there would be a multitude of questions that Thérèse would ask her. In one particular instance, Thérèse was concerned that each person's good deeds, whether they were large or small, would not share the grace of God's glory equally. Pauline asked her to bring out her father's drinking glass and also a thimble. Pauline filled both of them up and asked Thérèse to compare each of them to see which one was fuller. Thérèse responded back that both of the containers were equally full. Pauline stressed to her the point that each person regardless of their stature in society will receive the same grace of God's glory equally. There is no reason to be envious of another human being regardless of what they have done or how much they have done for the grace of God's glory.

Preparations for Thérèse's formal education were a priority for Pauline before she entered the Benedictine school in Lisieux. Pauline not only taught Thérèse lessons in such studies as grammar, catechism but also lessons in piety. Pauline conditioned her to the rigors of school life before she entered by having her do lessons and then grading her on them. Thérèse was rewarded by Pauline for her successes but also reprimanded her for her faults. Years later, Thérèse

remarked: “I have asked myself many times how you were able to bring me up with so much love and tenderness and without spoiling me. You never allowed any of my imperfections to escape, and every reproach of yours was truly deserved.” (SST)

Thérèse was reaching the age of her first confession. To prepare her for it, Pauline had her examine her conscious on a daily basis for her to see whether or not she committed any sins. Pauline asked her to confess her sins to the priest as if she were speaking to God. Later, Thérèse remarked to Pauline on her first confession: “You said to me that confessing my sins to a priest was not to the priest himself but to God. I asked, should I also tell him that I loved him too as if he were God in the flesh and you agreed.” Pauline worked with Thérèse on studying the catechism for her First Holy Communion. Later, Marie took over teaching Thérèse after Pauline entered the Carmelite monastery.

Generosity was always the spirit of faith in the Martin family home. Les Buissonnets would be no exception. The poor would congregate outside the family’s home every Monday to receive some form of charitable gift. Pauline would have Thérèse meet them at the front entrance to find out from them what their needs were. Thérèse, in turn, would come back to Pauline and tell her. Pauline would decide on what to distribute to them whether it was food, clothing, or money for the people in need. Even if the person was not able to come to their home, they would make the effort to go to their homes and help them. It was a great lesson for Thérèse given by Pauline to overcome some of the fears she had.

During times of leisure the girls would go sit by the river either sketching the local scenery or working on their needlework while their father went fishing. Pauline would prepare a basket of food for their little adventures.

After spending five years at Les Buissonnets, it was time for Pauline to answer the call to the religious life. Her eyes were focused on the Visitation convent in Le Mans. She frequently went on visits to her former boarding school and spoke with the Mother Superior about entering the convent. But God had other plans for her to serve Him. On February 16, 1882, while praying beside a statue of Our Lady of Mt. Carmel at St. Jacques Church (St. James’s Church), Pauline received a revelation that she is to become a Carmelite nun. Acting on this revelation, Pauline made frequent visits to the Carmelite monastery in Lisieux to speak to the prioress about entering into their Order. But at the time that she was seeking to enter, there was not any room at the monastery. So, she looked into entering the Carmelite monastery in Caen. And as soon as she was going to make her final decision to join them, a postulant at the Carmelite monastery in Lisieux died suddenly which left an opening for Pauline to enter.

Pauline had the enormous task of telling her father of her intentions to enter the Carmelite monastery. Concerned over how he would react, Pauline confronted him after he finished praying. To Pauline’s surprise, he took the news very calmly. His only apprehension for her entering the monastery was the concern of her frequent headaches which made her sick.

However, later that day, he approached her lovingly and said: “My Pauline, I have given you permission to enter Carmel for your own happiness, but do not think that there is no sacrifice on my part, for I love you so much.” (SF)

On the other hand, Pauline never had the opportunity to tell Thérèse herself about going to Carmel. While Pauline and Marie were talking about her entrance, Thérèse overheard the entire conversation between the two girls and she took it very hard. She ran to her bedroom and started crying. She felt betrayed that Pauline was going to leave for Carmel without her. Previously, they discussed about wanting to be “two hermits living in the desert” and Carmel was going to be Pauline’s desert. Thérèse had held true to Pauline’s word. However, at the time when she told her, Pauline was not being serious. It was the first realization for Thérèse that yet again she was going to be losing a mother. Later that day, Pauline explained to Thérèse her reasons for leaving home in order to calm her fears.

Prior to entering Carmel in October, Pauline and her family went on a trip together to Alençon for the last time. There they stayed with Pauline’s godmother Pauline Romet. As a sign of respect for her beloved mother, as well as, her brothers and sisters, she went to the cemetery and prayed before her mother’s grave. Pauline wanted to say her last goodbyes to her mother before she entered. Upon arriving back to Lisieux, Pauline spent time putting all of her things in order before the big day.

On October 2, 1882, Pauline entered the Carmelite monastery as a postulant. Louis, uncle Isidore and Marie escorted her to the Carmelite chapel for Mass. After Mass was over, Pauline said goodbye to her family and then was greeted at the cloister door by Mother Geneviève. Escorted by one of the sisters, she was given a tour of the monastery. She then was taken up to her new cell where she changed her clothes and dawned on “a long blue dress covered with a black cape and a dark bonnet.” (TOL) The initiation in the traditions of the Carmelite Order had commenced for Pauline. Later that day, she was given the opportunity to see her younger sisters Céline and Thérèse for about thirty minutes while she was positioned behind the grille in the reception area.

Thérèse was still in a state of sorrow over the departure of Pauline by saying: “I was weak, so weak that I considered it a great grace to have been able to support a trial that seemed to be far above my strength.” (ST) Pauline comforted Thérèse by explaining to her why she entered the Carmelite monastery in the reception area. “My vocation is not where I live or who I live with or how many different prayers I pray. It’s simply a call from the Lord, an invitation to draw me closer to him in a life of total consecration.” (ST)

A mysterious illness came upon Thérèse, lasting for several months after Pauline’s entry. It was thought by the family that she would not be able to attend Pauline’s Clothing ceremony in April. But Thérèse regained her strength enough to be there at her sister’s ceremony. Later, Thérèse remarked about her mysterious illness during this time stating that it was caused by the devil

himself. The devil did not want Pauline to enter the Carmelite monastery and was angry over the future reprisals that the Martin family would inflict on him.

On April 6, 1883, Pauline officially became a novice and was christened with the new name of Sister Agnes of Jesus. Pauline left the cloister and was reunited with her father as he promptly met her at the cloister door. Escorted by her father, she went to the reception area to see her family. As Pauline was reunited with her family, Thérèse approached her and placed herself on her knees and gave her a few kisses to comfort her. After their brief reunion, it was time for the ceremony to begin. Pauline, in her beautiful bridal gown, dressed in white satin and her head covered by a laced veil, was escorted by her father down the aisle to the altar. Father Ducellier, Pauline's spiritual advisor was the officiant for the ceremony. The family sat nearby in the chapel. After the ceremony, Pauline's father escorted her back to the cloister door where she was received by the prioress. Pauline walked into the choir room where she removed her bridal gown and replaced it with her new religious clothing donning a white veil. Pauline was allowed to see her family once more but this time she would be hidden behind the grille. In honor of Pauline's ceremony, her father, gave the Carmelite monastery two gilded bronze candle holders lined with crystals.

During the time of Pauline's novitiate, she learned the practice of devotion to the Holy Face under the direction of Mother Geneviève of Saint Teresa. At the Carmelite monastery of Tours, a sister received revelations about the mysteries of the Holy Face. After learning of these revelations, Mother Geneviève then invoked the practice of the same devotion for their monastery. Pauline faithfully followed the devotion to the Holy Face. When her sisters came to join her later, she introduced this devotion to them as well. Later, Thérèse stated: "It was Pauline who unveiled the depths of the treasures hidden in the Holy Face of the Saviour to me." (SG)

The teachings of St. John of the Cross were an essential part in Pauline's devotion. She practiced mortifications to further relinquish her heart from earthly possessions, which would otherwise prevent her from serving God wholly. Filling this void in her heart, she would in turn approach this void with God's unconditional love. Pauline would use prayer as her focus solely for her to seek Him and allow for Him to shape her heart. She did not use prayer to seek what she desired for herself but what God desired for her. As an act of her devotion to God, Pauline would do numerous penances in the wake of saving many souls.

Pauline's talents of painting miniatures, as a child, transcended into her life at the monastery. She used her extraordinary talents to paint religious images on cards, letters and statues. She wrote lovely works of poetry promoting God's unconditional love to the faithful. Pauline was also tasked with offering her services as the Provisor of the community, organizing the dining area for each of the community's meals.

Even though, Pauline was already living in the monastery, she continued to prepare Thérèse for her First Holy Communion. Pauline gave her a blue velvet notebook, etched with her initials. She

was to list all of her sacrifices and acts of kindness each day and equating each act with the symbol of a flower. When she was to receive her First Holy Communion, coordinated on the same day as Pauline's profession, she could show Jesus just how many sacrifices she made for Him, through the representation of flowers. Pauline encouraged her to love each act of kindness and sacrifice that she made. In a letter, Pauline reinforced this view by saying: "Do you know, my darling that your flowers need warmth in order to bloom under the feet of Jesus." (TL) Thus, later in life, Pauline's sister would be known as "the little flower" ultimately sacrificing herself for Jesus.

As the days came closer for Thérèse to receive the Holy Eucharist, Pauline sent her a black and white card. In the card, there was a picture of Jesus behind a grille, underneath lay a flower with Pauline's name etched at the base. When Thérèse saw the picture of Jesus behind the grille, it gave her hope that one day she too would be that little flower outside of the grille for Jesus to pluck.

On May 8, 1884, Pauline made her profession to the Carmelite Order. Clothed in the white veil of the novitiate, wore a spree of roses around her head. She entered the Chapter room and walked before Mother Geneviève. She knelt down before her and professed her vows which were witnessed by the Carmelite sisters. Due to the Rule of the Carmelite Order, Pauline's family was not allowed to view her profession ceremony. However, later that day, her family came to visit her in the reception area where they congratulated and praised her on making her profession. Pauline's father remarked how "proud he was of her and how thankful he was to God for giving her so high a vocation." (SF)

On July 16, 1884, the Martin family went to the Carmelite chapel to witness Pauline's veiling ceremony. Her father was given the honor of assisting Father Ducellier during this special occasion. Pauline's white veil was removed from her head and replaced with a black veil. A spree of roses was then placed over her black veil. After the ceremony was over, the family came to visit her in the reception area. Thérèse, seeing Pauline donned in her new black veil, realized she is no longer her surrogate mother that she once was. "She always loved me, prayed for me, but in my eyes my dear Pauline had become a saint." (TL) Pauline had taken her final steps to giving her life wholly to God.

Marie, Pauline's older sister, showed interest in joining Pauline at the Carmelite monastery. She, too, had a vocation with some reservations about the austerities of the order before she entered. On October 15, 1886, Pauline opened her arms and welcomed Marie into the Carmelite monastery. She was given the privilege of escorting Marie around the entire complex as well as initiating her with the traditions and rules. The two sisters that were once inseparable while they were at the boarding school were now joined together once more.

Thérèse, Pauline's youngest sister, also showed an interest in joining the Carmelite order. Pauline questioned her whether or not she wanted to join because she was there or whether

Thérèse really had a vocation to be a Carmelite. Thérèse reassured Pauline that she really wanted to be a Carmelite. Pauline explained to her about the rigors of being a Carmelite. However, it did not convince her sister to relinquish her thoughts on joining the monastery. Pauline then prompted her sister to speak to the prioress and relay her ambitions of becoming a Carmelite.

The prioress agreed and told her that she needed the permission of the Bishop in order for her to enter at a very early age. This obstacle was not the only obstacle she was going to face. Thérèse's uncle Isidore was opposed to the idea of her entering the monastery. Pauline interceded on her sister's behalf by writing a letter to their uncle and convincing him to give her his permission. After receiving Pauline's letter, their uncle agreed to her entrance.

When Thérèse went to see Bishop Hugonin, he was against her entry because of her age. There was only one option for her and that was to see the Pope himself and ask for his permission. Before the family went on the pilgrimage, Pauline insisted that Thérèse not to speak to the Pope about her entry. But she recanted after the family had already left Lisieux. Pauline instructed Thérèse what to say to the Pope in a message she sent to her while she was in Rome. Canon Deatroëtte heard what was happening in Rome. He went to see Pauline and the prioress. He became very caustic in his speech towards both of them and was still adamantly opposed her entry.

Pauline received a relic from the Church of St. Agnes from Thérèse and Céline after they came back from their pilgrimage in Italy. It was a small piece of marble from a mosaic that had fallen while they were there. The mosaic was original from the time the church was built.

Thérèse wanted to find out whether Bishop Hugonin had changed his mind about her entering the Carmelite monastery. Early December of 1887, Pauline helped Thérèse compose a letter to Bishop Hugonin. Pauline edited Thérèse's letter and painted a beautiful card that accompanied it. On December 15th, Thérèse finally sent the letter to him.

In the latter part of December of 1887, Bishop Hugonin recanted his earlier decision and granted Thérèse entrance into the Carmelite monastery. Pauline suggested that her younger sister enter after Easter. Not only because of Lent but also to give Canon Deatroëtte time to get over his opposition to her entry. Later, Thérèse would recall this event and stated to Pauline: "There was only one person who encouraged my vocation and that was you Pauline...your heart is a faithful echo of my own. But when the moment of crisis came, it was you who pointed out to me the road to follow." (SS)

After all of the obstacles to Thérèse's entry into the Carmelite monastery had disappeared, she writes to Pauline a month before her entry and stated: "Oh Pauline, I am so happy that the good God has given me a sister like you; I hope you will pray for your little girl, that she may correspond to the graces that Jesus in His goodness loves to give her. She has great need of your aid for she is only very slightly what she wants to be." (CL)

One tradition of the Carmelite Order was for the professed nuns to take an annual retreat each year. During the month of May, Pauline would take her retreats which were also her anniversary as a professed nun. Pauline's yearly retreat was used as an opportunity to be an offering to God. She would spend ten days in seclusion from the other nuns. When she was obligated to be in the presence of the other nuns she would hide her face. If there was a necessity for any communication with the other nuns it was always communicated in written form and only after the prioress consented to it.

In January of 1889, Pauline became very ill. She constantly suffered severe headaches which made it difficult for her to perform her duties. Thérèse was very worried about her and thought that she might die as a result. Thérèse's novitiate ceremony was to take place on January 10th and she wanted Pauline to be there to witness her taking the veil. This meant a lot to Thérèse especially in the wake of so many obstacles which were placed in her path upon her entry into the Carmel. Thérèse sent Pauline a note stating: "I know you have a bad headache... This grieves me because I have great fear that the dear Jesus may cause you to sprout your wings... Do not die! ... Wait for me to follow you." (CL)

Pauline was a major instrumental figure in helping Thérèse reach her highest point in faith during her novitiate. In May of 1889, Pauline was given permission, by the prioress, to write to her during her retreat. Thérèse alludes to this by responding to Pauline's letter: "Thanks to my dear lamb for having let baby lamb hear once more the music of Heaven. It was a gentle breeze for the little reed... its heart, rather than its eyes, was able to hear the music of St. Cecilia. It did not lose a single word." (CL) Pauline's dream of living as a hermit in the desert still resonated in both her heart and mind. Pauline sensed that the purpose of her existence would not be a martyr and shed her blood for Jesus. But the fruit of her existence would be by giving her sole love for Him and Him alone. Pauline's severe headaches which caused her to be nauseated and vomit profusely were of great concern for her sisters. They would try to keep a close eye on her even though she was in seclusion. Her sisters would send her little notes encouraging her to endure her suffering for the love of Jesus. Thérèse wrote: "The baby lamb begs the Lamb not to go bounding onto Heaven. If your place is already prepared in Heaven, than please wait for me so that we may both go together to our Homeland. I pray that you will stay a little longer here on earth in exile." (CL)

Pauline's father suffered from several strokes and was sent to Caen to be taken care of. During this time of suffering for the entire family, both Léonie and Céline stayed behind in Caen and kept a close eye on him. On April 27, 1890, Pauline painted a picture of five lilies supporting a cloth of the Holy Face for Céline's birthday. Each lily represented each of the five girls. The buds were symbols of their brothers and sisters who departed at a very young age. The stem itself represented their mother and the thorns which wrapped around the lily symbolized their father's plight. Pauline stated to Céline: "You are the beautiful white lily whose petals support the Holy Face." (TOL) The Holy Face had become symbolic for the Martin family in all of their suffering.

Thérèse was continually humiliated in front of the other nuns during her novitiate period for no justifiable reason. It hurt Pauline to see her sister treated so unjustly. Pauline approached the prioress about her harsh treatment towards her sister. Pauline thought that the prioress had taken it beyond the scope of teaching her lessons in humility and wanted her to stop treating her that way. However, the prioress disagreed completely and responded to Pauline by saying: “Well, that’s one of the disadvantages of having sisters...She has more pride than you think and needs to be constantly humiliated.” (SG) Pauline wrote several notes to Thérèse supporting and comforting her through this period of humility.

In May of 1890, Pauline took her annual retreat within the monastery. Thérèse was given permission to write to her due to the fact she was still in her novitiate. With being inundated with the constant humiliations suffered at the hands of the prioress, Thérèse alluded to Pauline the need of some spiritual enlightenment by her to help her endure it. Thérèse wrote: “Dearest Lamb, do you understand? Even when my heart cannot express what I am feeling... You, who are a flaming torch that Jesus has given me to light my steps in the dark pathways of exile, have pity on my weakness; hide me under your veil that I may share your light.” (CL) In turn, Pauline sent numerous notes to comfort Thérèse to give her hope and enlighten her spirit of faith. Pauline reiterated the need to her sister to focus solely on Jesus and Jesus alone. Thérèse replied back to her and told her how blessed she was that she is her “surrogate mother” as well as telling her that it was “you who taught me to love Jesus, to seek only Him.” (CL) Pauline also stressed to Thérèse that we must always remain hidden and not let ourselves be the only source of enlightenment to others. We must seek Jesus to be our sole source of enlightenment. “Let us say no word that might make others think more highly of us.” (CL)

Pauline maintained her focus solely on Jesus. John 12:23-25 “Jesus answered them, saying: The hour is come, that the Son of man should be glorified. Amen, amen, I say to you, unless the grain of wheat falling into the ground die, itself remaineth alone. But if it dies, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world, keepeth it unto life eternal.” (B) He was the true and only source of her love for enduring many obstacles while she was in exile here on earth.

At the end of her retreats, Pauline would reunite herself with her sisters once more and return back to carrying out her day-to-day duties in the monastery. Most importantly, Thérèse was always excited to have her “surrogate mother” back in her sights. Thérèse remarked to Pauline in May of 1890: “The poor baby lamb will have its mother again; at last... I thank Jesus for having given you to me and for understanding the needs of my soul. Silence, that is my language which will tell you all that passes in my soul.” (CL)

In August of 1890, Pauline was verbally attacked by the prioress and was told many things which cut deep into her heart. To add to the negative attack, Pauline was also suffering from bronchitis, which the doctor had prescribed for her to take a tonic of quinquina. She was forced to temporarily stay in the infirmary during her illness. It was a difficult period of time for Pauline

both emotionally and physically. Thérèse attempted to comfort her in a note she wrote: “Yes, joys for us will be suffering... Yesterday’s grace requires a crowning and Jesus gave it to you. Oh! You, who are my light, ask Jesus to allow souls not to be deprived and let the darkness enlighten them.” (CL) Thérèse also encouraged Pauline to use each humiliation and physical suffering as a means of saving more souls.

Prior to Mother Geneviève's death, who was one of the founding sisters of the Carmel of Lisieux, saw great leadership qualities in Pauline. She prophesied to her Carmelite sisters on her deathbed that Pauline's public life would soon begin as a future prioress of the Carmel. On December 5, 1891, Mother Geneviève's soul ascended to heaven. In tradition of the Carmelite Order a biographical account of the sister’s life was written and copies were sent to the other Carmelite Orders. Pauline was given the task of writing a brief account of Mother Geneviève’s life; however, the biography was signed by the current prioress and presented as being written by her.

The Carmelites used their skills to earn money to help support the monastery. In following with this tradition, Pauline used her skills as a painter to paint miniatures to make money for the monastery. She also painted religious quotes from the Bible on the walls of the monastery. In the prioress’s cell, she painted the religious quote from the book of Wisdom 10:17 “And she rendered to the just the wages of their labors, and conducted them in a wonderful way: and she was to them for a covert by day and for the light of stars by night.” (B)

On February 20, 1893, elections for a new prioress commenced. As the Foundress had previously predicted, Pauline now led her Carmelite sisters as their new mother. When Pauline’s father heard of the news about his daughter being elected prioress of the Carmel, he said: “They could not have made a better choice.” (FL) Thérèse alluded to their mother’s feelings in a letter addressed to Pauline about how proud their mother must be in heaven over the fact that she was now a mother too. Obviously, both Marie and Thérèse were overjoyed at seeing their sister become prioress but suppressed their feelings to the others sisters so that they would not upset them. Instead, Thérèse wrote her a note congratulating her by saying: “For a long time you have been my “mother”, but it was in the secret of my heart that I gave that sweet name to the one who was at once my “Guardian Angel” and my sister, and now today God has consecrated you.” (CL)

Mother Marie de Gonzague, prioress before Pauline, was shocked by the results of the vote. She did not expect to be voted out. But she conceded grudgingly and stated to Pauline: “If the majority of your sisters chose to give you their votes, it was because they saw that you were trying to reproduce the virtues, which Mother Geneviève practiced.” (CL) As an act of humility, Pauline appointed Mother Marie, the title of “Mistress of the Novices”. Fearful of the way the Mother Marie treated Thérèse during her own postulancy and novitiate, Pauline appointed Thérèse to be Mother Marie's assistant. It was a strategic move on Pauline’s part so that there would be a slight barrier between the novices and the former prioress.

Pauline's new religious name became Mother Agnes of Jesus. But Pauline was never known as just "Mother Agnes" by her Carmelite sisters, her nickname, was "Ma petite mere" (my little mother) or "La petite mere" (the little mother). They nicknamed her that because Pauline was very thin and short in stature that most of her Carmelite sisters were taller than her.

At the beginning of Pauline's reign as prioress, Thérèse had prophesied to her that her reign would not go without receiving many "crowns" for Jesus. Thérèse comforted Pauline by saying: "The vessels will be too small to contain the precious perfumes you will want to put into them; but Jesus, too, has only very small instruments on which to play His melody of love, yet He is skilled to use all those that we give Him." (CL) The prophecy was not far from being a reality for Pauline.

The former prioress thought that she could manipulate Pauline into doing what she wanted her to do, as it was Pauline's first time as prioress. She found out quickly that she could not manipulate Pauline. From the handling of the novices to the handling of the finances of the monastery, each incident was a challenge to Pauline's authority to govern. Pauline was continually humiliated by her constant outbursts in front of the entire community. Through all these misfortunes, Pauline's soul radiated a constant response of calmness towards the former prioress as well as to her other Carmelite sisters. Thérèse saw each of these acts of humility as an opportunity for Pauline to earn another pearl in her crown for heaven. Witnessing herself several confrontations, Thérèse replied, "She is a Saint", this is why Pauline is not the least spared from the wraths of many. It values her soul greatly in the way of humility.

Thérèse tried to comfort Pauline by writing to her and stating that if others refuse to do what is asked by you, I will without a doubt be obedient to your desires without one refusal. She stated: "When you are tired of plucking the strings of the harps, you can pick up your tiny lyre, hardly touching it, and it will give forth the sounds you desire." (CL)

In December of 1893, Pauline once again was faced with another illness. Her "Godfather" sent her some medicine to help relieve any discomfort she was facing from her illness. She used her suffering as an opportunity to save more souls. She soon recovered from her illness and resumed her duties as prioress.

On January 21, 1894, Pauline celebrated her first year as prioress. For this special occasion of Pauline's feast day, Thérèse presented her with an oil painting that she had painted and titled it: "The Dream of the Child Jesus" The oil painting showed the baby Jesus resting upright on his left side. He was holding white lilies in his right hand with pink roses lying beside him in a cave. Outside of the cave, an image of the Holy Face rests on the center of a cross planted on a hilltop. At the base of the cross lays a chalice.

Thérèse described to Pauline the poetic meaning behind her painting. She reflected from her heart back to her what she had previously learned from her to focus solely on Jesus and Jesus alone. We are not to be fearful when you are met with adversity, focus solely on the love He has

for you. Even though, Jesus sees that we are given a cross to bear, a crown of thorns to wear around our head, and speared on our side by a lance from unfaithful servants of God, we must not let the fear of that suffering overwhelm our attention of the love that Jesus has for us. Each flower that is given by you will be placed in his hands and rests against his breast each representing the sweet virtues that you have acquired through all adversity. These flowers will be returned to you by Jesus in Heaven. Enviously, we will see, the sweet virtues that you have acquired are for Jesus and for Jesus alone. Only in heaven will it be seen by all, the sweet virtues that you have acquired while living here in exile on earth and we can only hope to obtain the same sweet virtues that you have acquired so that we may be at your side for all eternity.

Later in 1894, the signs of life were fleeting from Louis Martin's eyes. Heaven bound was becoming more of a reality for Pauline's father than ever before. Constant reports from her sister Céline were forecasting the inevitable death of their beloved patriarch. Gossip had spread throughout the social circles in the small town of Lisieux about the cause of their father's suffering. They were saying it was brought on by his four daughters entering into the monastery. Obviously, his suffering was not a result of their entrance. However, they had to endure this trial when it was addressed to them by visitors that met them in the reception area of the monastery.

Louis's health deteriorated for the worse as July approached. He suffered many small strokes and as a result was bedridden. Pauline continuously wrote letters of encouragement to Céline to encourage her to seek the Lord to ease her pain concerning their father's poor health. Pauline wrote to her: "Let us be saints. Jesus is asking that of us...He must have it." (SF) Even through all of the misfortunes that we endure, we must focus on Jesus and Jesus alone. We must surrender at all costs His divine will for us even though we may passionately feel otherwise. Allow Him to enter your heart and ask Him to fill it with His love. Do not let your own will go against what Jesus has for you. Is Jesus such a burden that you cannot simply ask for his companionship in this trial for you? Do we not praise Jesus when we receive what we desire? But will we keep Him in our hearts when our desires are not met. The daily pains we endure only strengthen our love for Him, keeping Him ever so close to our hearts. Invite our Lord into your heart and allow him to bear your burdens as you are a witness to our Lord's love.

As the days of July were coming to a close, so was Louis's soul ascending closer to heaven. On July 29, 1894, early in the morning, Louis breathes his last breath while he was staying at the Château of La Musse. Céline was there to witness his ascent. Immediately, she sent a note to her sisters about their father's death. On August 2, 1894, Louis's funeral was held at the Cathedral of Saint-Pierre in Lisieux. His body was laid to rest at the local cemetery. Afterwards, a memorial service was conducted at the Carmelite chapel reuniting the family once more. Weeks later, the remains of Azélie and their belated children were brought to Lisieux and were laid to rest beside Louis's grave. The rest of the family was once again reunited.

In August of 1894, a prayer was written to honor the memory of their beloved father. It was titled: "Prayer of the Child of a Saint". Each part to the prayer represented each daughter that

truly loved him and sought his spiritual guidance before and after his death. A description of their father's guidance in Pauline's section, gives precise insight into the bond between her and her father as it was written: "Remember thou thy beautiful "pure pearl" the timid lamb once to thy tence given! Trusting in God, behold thy lovely girl. Guide Carmel's flock along the road to Heaven. Of thy beloved ones, "Mother" is she today: Then come guide even now thy darling on her way! This Carmel of Thine own, Remember at Heaven's throne. Remember thou!" (FL)

Céline entered the Carmelite monastery on September 14, 1894. Her sisters were pleased to greet her lovingly once more. Unfortunately, Céline's entrance was met with some opposition prior to her entering. But with the intercession of prayers, on behalf of her sister Thérèse, things changed dramatically for the better, allowing her entrance to commence.

One night during the month of January 1895, Marie, Pauline, Céline and Thérèse were warming up against the fireplace before returning to their cells for the night. Thérèse was reminiscing with her sisters over their childhood memories. When it was time for them to retire, Marie approached Pauline and suggested that Thérèse write down all of her childhood memories. Pauline agreed with Marie and asked Thérèse to do so.

Pauline celebrated her thirty-fourth birthday on September 7, 1895. In honor of this event, Thérèse composed a poem for her sister. Thérèse reflected back to the time of her childhood when Pauline took care of her and the longing that both of them had to be "hermits in the desert". It was Carmel that was to be their desert. In Thérèse's poem to Pauline, she told Pauline that if she died before her that she would in turn be Pauline's angel as Pauline was to her:

"To My Dear Mother, the Fair Angel of My Childhood" (PL)

Though so far from beautiful Heaven, my Homeland,
I'm not alone on earth
For in this life's exile
A fair Angel guides my steps.
This fair Angel, O dear Mother!
Sang by my cradle,
And the sound of her melody
Still seems so new.
She sang of the charms of Jesus,
She sang of the joy of a pure heart.
Drying my tears with her wing,
She sang of beautiful blue Heaven...
O deep mystery!
This fair Angel called me her baby sister...
She had a Mother's features,
And I would rest on her heart! ...
But alas! Instead of taking me to Heaven,
One day the fair Angel,

Seeking the Virgins' procession,
Took her flight to Carmel! ...
Ah! How I wanted to follow her
To contemplate her virtues up close
Like her, I wanted to live,
And like her, to unite myself to Jesus...
But without leaving the Heavenly Court,
I'll come down to this foreign shore,
Close by my Mother,
To take my turn as her angel...

Throughout her life Pauline cherished this beloved poem from her sister. She pulled it out from time to time and reread it and reflected on the meaning of the words, especially when difficult obstacles were placed in her path. It was a source of hope and inspiration for her to continue her exile on earth.

In January of 1896, Thérèse completed her notebook listing her childhood memories and handed it to Pauline for her to review her manuscript. Unfortunately, Pauline was too preoccupied with the campaigning for a prioress as well as governing the monastery. She was not able to read it until after the elections were held.

Leading up to the new elections of the prioress in March of 1896, Mother Marie de Gonzague campaigned among her sisters for the position. The campaign was brought on by the dissatisfaction that Mother Marie had against Pauline and her governing. She knew that she could not manipulate her as she thought she could as prioress. Mother Marie purposely used every opportunity to undermine Pauline's authority in front of the other sisters. This was so that she could show the other sisters that she was the one best suited for the position. As Thérèse and Sister Magellan sat and witnessed one of these episodes, Thérèse said to Sister Magellan: "I rejoice; the more I see Mother Agnes suffer, the happier I am. You do not know the value of suffering. If you only knew the good it does her soul." (TH)

On March 21, 1896, the election for prioress was held. By one vote, Mother Marie de Gonzague was re-elected prioress once again. Immediately, it was a devastating blow for Pauline and her sisters. However, Pauline used this whole experience as an act of humility, adding one more pearl in her crown for Jesus.

After the elections were over, Pauline had the opportunity to read the manuscript that Thérèse wrote. Pauline was astonished at how far Thérèse had advanced in her way of perfection. All that was taught to Thérèse by Pauline had mirrored itself to her in the manuscript. Pauline later apologized to Thérèse for taking so long to review her manuscript.

The Carmelite nuns of Lisieux established, in 1861, a monastery in Saigon, Vietnam. In August of 1896, the Carmelite nuns of Saigon requested help for more nuns to come and join them.

There was serious consideration by the newly re-elected prioress; Mother Marie de Gonzague that Pauline would be one of the nuns sent to Saigon. Weeks later, Céline and her cousin Marie Guérin were also added to the list for consideration. But as divine intervention should have it, neither of the Martin sisters or their cousin was sent to Saigon.

On December 4, 1896, Thérèse wrote Pauline a small note expressing to her how much she loved her and commending her on her valiant acts of humility. Thérèse would periodically study Pauline's sacrifices during several incidents, which were known to be discomfiting. Thérèse took every opportunity to continue to learn from Pauline through these incidents without ever having to say a word to each other. In another note, Thérèse expressed words of encouragement to Pauline as she was enduring minor difficulties in her job as Depositrix. Pauline took on the responsibilities for taking care of the administration part of the monastery. Thérèse reminded her that all that she endures is for Jesus and after her exile here on earth is over, Jesus has created a special place for her in Heaven. He, in turn, will return the sacrifices she made for Him and administer to her needs.

In a letter, dated January 9, 1897, Thérèse wrote to remind Pauline of how blessed she was to have a sister like her. Thérèse emphasized how much Pauline had given of herself to meet her needs both as a child and as an adult. Thérèse felt she was not able to repay her in full for all that she had done in this life, but promised Pauline that in Heaven she would give back double of what she received from her here on earth. Thérèse saw Pauline's way, of remaining hidden, similar to that of Jesus when He lived His life here on earth. She again thanked Pauline for being the one chosen in their family to guide her sisters out from the darkness of the earth and into the light of heaven.

Several months prior to Thérèse's January 9th letter, she had already seen the first signs of her impending death after she had coughed up blood while she was in her cell in April of 1896. But Pauline was never told of this event, which was kept hidden from her by both Thérèse and Mother Marie de Gonzague. Thérèse, knowing that tuberculosis was a fatal disease, made several indirect attempts through her notes to prepare Pauline for her impending death. Thérèse did not want Pauline to know because she did not want her to worry about it because Pauline, herself, was physically suffering off and on during this same period.

On January 21, 1897, in honor of Pauline's feast day, Thérèse wrote a poem titled: "My Joy". In her poem to Pauline, she described parts of the "Little Way" to her. She gave several examples of her life, which "her joy" could not escape her. One example was when people search for joy in all things material to fill their hearts, the opposite occurs for her because joy cannot escape her when it's always treasured in her heart. When suffering has taken root in her soul, she accepted it even though she may have been crying over it. When her joy may seem that it is abandoned in her soul, she hides herself and uses humility as her defense. Her joy is to be little in all things so that when there were times that she failed it would not be far for her to get up again. During her struggles, her joy is to lead more people to God.

In a note, dated on March 19, 1897, Thérèse knew that Jesus had proven his love to Pauline several times before in her life. However, Thérèse knew that she had not been able to always show her that same love. So, she reminded Pauline yet again of how much she loved her. Thérèse told her she would give proof of that same love that Pauline showed her and which Jesus willed for her through testimonies from other people around the world after her death.

During the second week of May, Pauline wrote Thérèse a short note to simply ask her for an opportunity to speak with her. Thérèse had been showing signs of her illness to everyone but the severity of her illness was not to the extent that indicated to Pauline that she was suffering from tuberculosis. Pauline started to worry about her because Thérèse had been keeping her distance from her sister. Pauline asked her instead of taking your walks, “Why don’t you spend a little time talking to me?” But unknown to Pauline, Thérèse was using this time to walk with missionaries. Even though it was difficult for Thérèse to walk without suffering, she used her suffering as a means of sacrifice for those missionaries who themselves were suffering.

Pauline witnessed Thérèse become irritated with another sister when she was asked to help her paint a statue, earlier in the morning of May 28th. When Thérèse looked at Pauline she understood immediately that the way she acted was wrong. Pauline did not have to say anything to her about it, however, later Thérèse sent her a small note apologizing for her actions concerning the incident. She revealed to Pauline that she has always been “the angel charged to guide me and announce the Lord’s mercies to me.” (CL)

By the 30th of May the time had come where the severity of Thérèse’s illness could no longer be hidden. Pauline was worried because Thérèse’s health was declining at a fast rate. She approached Thérèse and found out discreetly from her that she had coughed up blood in April of last year. Pauline realized then that she was severely ill. Pauline was not aware that it was tuberculosis that was going to take her sister’s life. Pauline was hurt by realization that Thérèse was going to die! She was devastated by the news. She could not understand why Thérèse never told her. Thérèse was never given permission from Mother Marie de Gonzague to tell her herself. Thérèse tried to comfort Pauline by saying: “Please do not be sad that my illness was hidden from you. For you still know all that possesses in my soul. Will you not be pleased that God will see all that you yourself cultivated in my soul? I know God will see firsthand the power of your love for Him through me forever in Heaven.”

In a note written on May 30th, Thérèse again tried to comfort Pauline by stating; “That when I leave this earth and reach Heaven, I will still be at your side because your soul will ascend to mine in Heaven. You are the angel that Jesus sent before me to prepare the way for me, the way that leads to Heaven, the elevator to raise me without fatigue to the infinite regions of love.” (CL) There are no words in any language on this earth that can be expressed to show you the love that I have for you and the thankfulness that I possess in my heart for all that you have done for me.

That same day, Pauline responded to Thérèse's note. She asked Thérèse to ask God to give her the graces that she, herself, possessed in letting her go. Even though, I will shed many tears of your absence here on earth, happiness will possess at the bottom of my heart knowing that you have reached Heaven. My "white dove" God is calling you back to our Homeland. He must not be deprived of His beloved child's companionship any longer. For His glory in receiving you, "I am willing to suffer on this earth as long as God wills, I am willing to mourn in my turn like a plaintive dove exiled in this valley of tears." (LCM) I am blessed that you will be in the presence of God before me, for you will "prepare a place for me and make me into a saint from up above." (LCM)

After Thérèse received Pauline's response, Thérèse wrote her a second note on the same day. Thérèse desired only to be a blessing to Pauline and not a burden. She did not want Pauline to worry about her at all. She apologized to Pauline for keeping her illness hidden. As far as Thérèse could remember, there was nothing else that she had hidden from her. Thérèse asked Pauline that after her death; please do not believe anything that will be said about her and her illness, which would contradict what she has said to her now.

After a brief conversation on June 2, 1897, Mother Marie de Gonzague gave Pauline permission to stay with Thérèse at night in her cell. Pauline also suggested to Mother Marie to have Thérèse to write the second manuscript about her life as a Carmelite nun so that they would have something for her obituary letter after her death. The same day, Pauline approached Thérèse and told her that she was not allowed to die. Pauline's heart was still pierced by the fact that she was severely ill. Thérèse explained to Pauline that it's not that she wanted to leave her "little mother" but it was God who was calling her home.

Pauline started writing down all of her conversations with Thérèse in her yellow notebook. In her notebook, she added in the months of April and May from previous conversations that both of them had before she started to stay with Thérèse. It was an effort on Pauline's part to record and cherish later the beautiful memories she had of her sister. There was also a need to relay the same information to her sister Léonie, who already left the Visitation monastery, as well as her uncle and aunt which all of them were very concern for her health. During this period of time, Léonie had gone with her uncle and aunt on vacation so they were not able to see any of them in person.

On June 4, 1897, Thérèse started to write her second manuscript. But the first week of June was very traumatic for Thérèse because her health depleted rapidly. Pauline was upset and felt guilty for having her start her second manuscript. But on the contrary, she was joyous at knowing the second half of her life would be written. Pauline stated to her: "I shall be your herald; I shall proclaim your deeds of valor; I shall try to make the world love and serve God by all the lights He has given you, lights that never go out." (LCM) After all that I will do for you, will I be blessed by you for it? Will your angel dust fall upon me from your wings in Heaven? Your presence will be needed everywhere in my life after your death. When I woke up this morning,

Thérèse's attitude towards your impending death is changing. God spoke to me: “Your little sister has been praying for you. Thérèse, that is the secret of where I get my strength. So, I thank you and press you close to my heart.” (LCM) My “little mother”, the one that I love so much, the one who laid out for me the preparations for my First Holy Communion when I was but a child now my “little mother” I ask you to prepare me for my journey to our homeland.

Even though, Pauline's attitude towards Thérèse's illness was changing, she sought out the protection of Our Lady of Victories. A novena of masses was said in Thérèse's name for a cure of her illness. But on the 9th of June, Thérèse felt otherwise, 'Our Lady', the one who cured me once when I was a child is not going to cure me again in the same way. The only consoling 'Our Lady' will give is that to Pauline, who grieves more of my future passing than I. On the 14th of June when the novena ended, Thérèse's condition improved slightly. Pauline also took it upon herself to seek out other medicinal remedies from her uncle Isidore as well as from her cousin Dr. La Neele. It pained Pauline so much to see her sister receive a vesicatory, she cried more at seeing her sister receiving it than Thérèse herself. After Pauline had escorted Thérèse back to her cell, she knelt down beside her and asked her for her forgiveness for causing her to suffer more for not being able to receive the Holy Eucharist. But Thérèse turned and looked at her and in a soft voice and said there is not much for me to suffer in receiving the Holy Eucharist.

As a loving gesture towards consoling her sisters Marie, Pauline, Léonie and Céline, Thérèse gave them a picture with a poem. In the poem, she described to them her future journey home to be with Jesus forever. The most important thing she told her sisters is that they should always remember the importance of Love above all other things. She also reiterated to them her unending commitment to loving and serving Jesus fully. She was at peace.

Late in the evening, on June 15, 1897, Pauline sat down beside Thérèse and asked her: “Will I be forgotten by you when you have reached heaven?” But on the contrary, responded Thérèse, I will never forget you. Then, she looked at Pauline and recited a verse from John 14:3 “And if I shall go, and prepare a place for you. I will come again, and will take you to myself; that where I am, you also may be” (B)

Pauline had painted miniature pictures of Our Lady holding the baby Jesus for the prioress, Mother Marie de Gonzague, on her feast day. She took them over to show Thérèse, on the 20th of June, before she gave them to Mother Marie as a present. Lovingly, Thérèse gazed over the pictures and placed each one of her fingers on each of the heads of the baby Jesus'. She looked at Pauline and said: “I am holding them all under my dominion.” (LC)

Pauline had finished her duties for the day and went to Thérèse's cell to check up on her, on the 3rd of July. During their conversation the topic of her death was being discussed. Pauline relayed to her the Carmelite tradition of placing a palm in the deceased nun's hand while she lay in her coffin. But Thérèse looked at her lovingly and stated, “I will at times release the palm from my hands so that I can be at your side whenever you are in need of graces.”

Several days later, Thérèse's deteriorated physical condition was becoming more evident when she started to vomit blood again. Pauline, at the mercy of Our Lady, prayed before her statue asking for Thérèse's vomiting of blood to stop. She held a vigil in her honor and lit a candle. By the end of the day, Thérèse's vomiting had stopped for the rest of the night.

Thérèse was moved down from her cell into the infirmary permanently on July 8th. There was great consideration over the thought of giving her the Last Rites. Pauline sat beside her bed in the infirmary as she tried to console Thérèse. Thérèse's eyes glossed over with tears because she felt overwhelmed by the care given to her by Pauline. She reflected back to the memories of when she was a child and now in a frail state of health as an adult. She said to Pauline, "You have always taken care of me very well throughout my entire life. When I enter heaven, I will take the opportunity to give back the graces that you have showered upon me while we have been here in exile. Not only will I return all of the graces that you yourself have given me but I will multiply them beyond measure."

Pauline was always in the habit of looking up at the window of Thérèse's cell when she passed through the courtyard. It was always Pauline's way of keeping an eye on her. After Thérèse was moved to the infirmary, it became more evident to Pauline that she would not be returning back to her cell. Pauline remarked to Thérèse: "Now when I look up at the window of your cell, it will be very painful for me to see it because I know you will no longer be there." Thérèse responded back to Pauline and said, "Every time you look up at the window of my cell, it will remind you that I am very happy in Heaven, even though there will be many memories which will surface in your heart of the place where I fought so many battles against my illness." Pauline has been there to comfort her through her illness, filling her last days with nothing but pure love.

On the 14th of July, the doctor came and visited Thérèse. The doctor told Pauline that she seemed to be getting better and she might be able to conquer her illness. However, Thérèse thought otherwise. She knew that God was calling her home to Heaven. Thérèse wanted her illness to end soon so that she could spare Pauline and her sisters any more grief over her suffering. She looked up at Pauline and expressed to her how much she loved her. You will know how much I love you soon, real soon.

Thérèse had responded to Father Bellière's letter on July 18th. In her letter, she tried to comfort him over her impending death. Previously, she had asked him to pray for Pauline so that she would view her impending death not with great bitterness but as a blessing. Both Father Bellière and Pauline were greeting Thérèse's death as a great loss. But Thérèse's prayers were slowly being answered; Pauline's attitude towards her arrival in Heaven was going to be met with celebration. Pauline was realizing that even though she would lose her sister here on earth, she would always be with her in Heaven. Thérèse asked Father Bellière to continue to pray for Pauline that both of them will seek consolation in her passing. Please pray for my intentions because I love my sister Pauline "even more because she is Jesus visibly present to me." (CL)

On July 21st, Pauline went to the infirmary to see how her sister was doing and she would always do little things to comfort her. Each day, Thérèse looked forward to seeing Pauline and commented to her what it really meant to her that she was there. When she appeared before her each day her spirit was filled with great joy. Thérèse knew she did not have to spend a lot of her time giving to Pauline for she was the one that always gave so much to her.

The anguish of seeing Thérèse suffer added to the physical suffering Pauline was already facing. On July 27th, Thérèse, seeing evidence of this when Pauline entered the infirmary commented to her on her ill health. Thérèse reversed her role of a patient and insisted to Pauline that she not forget to take her medication that was prescribed to her by the doctor.

The spiritual union between Pauline and Thérèse was very strong. They had that special bond between the both of them. Without having to say a word to each other, everything was revealed in their souls. On the 27th of July, when Pauline arrived in the infirmary to check up on Thérèse, she remarked to Pauline about their strong spiritual bond. She said: “Little mother is my telephone; I have only to cock my ear when she comes, and I know everything.” (LC)

Thérèse leaned forward in her bed and took the fan that was given to her by one of her Carmelite sisters from Saigon on July 30th. As her sisters Marie, Pauline, and Céline were sitting at her bedside, Thérèse took the fan and started to fan them instead. She looked at them lovingly while she was fanning them and said: “I am fanning the saints instead of myself; I am fanning you to do you some good because you are saints!” (LC)

On August 1st, Pauline brought in Thérèse’s manuscript for her to review it. Thérèse reread it and was overwhelmed with emotion by what she had written. Thérèse then turned to Pauline and gave her a warning. She told Pauline: “Please do not let anyone know that I have written this manuscript until after it has been published but with the exception of Mother Marie de Gonzague. “Little mother, if you were to tell anyone about this manuscript, the devil will place several obstacles in your path and your ability to have it published will be extremely difficult.” Little did Pauline know at this time what lay ahead of her in the future in regards to Thérèse’s manuscript.

Pauline came into the infirmary on the 5th of August to comfort Thérèse and see how she was coping with her illness. During their conversation, Pauline had confided in her over a certain incident that she was suffering from. Thérèse looked at her and told her that as a mother, the one who is a representative of Christ to her sisters should not let anyone know that she, too, is suffering. It is more comforting to a sister when she is able to confide in her mother the sufferings that she is facing without her mother comparing her own sufferings to the sister that is confiding in her. Thus, echoing to Pauline what she had already taught her during her childhood.

At times when Thérèse was suffering enormously, whether it was vomiting blood or when she was choking, Pauline would pray reverently to Our Lady and ask her to relieve her sister’s dire symptoms. Thérèse, on the other hand, asked her not to bother asking Our Lady to relieve her

symptoms. On the 17th of August, Thérèse made reference to this to her sister Céline. In a joking manner, Thérèse said to Céline, after Pauline earlier had told her she was going to pray for her said: “She (Pauline) prayed to Mary, and I am no longer hiccupping.” (LC)

Thérèse’s condition continued to worsen in September. Upon the anniversary of her profession and a few days afterwards, the symptoms of her tuberculosis hid themselves very well. The doctors were somewhat baffled by this after they came in and examined her. On September 11th, Pauline came in to see how she was doing. As Pauline sat at her bedside speaking to her, Thérèse made a prophetic announcement to Pauline. Out of all of the sisters, Marie, Léonie, and Céline, Pauline was to be the last of the sisters to leave this earth and enter the kingdom of Heaven. It would not be her time until Pauline was to complete the work that Thérèse was to bring forth to her from Heaven. Unless of course, there are those souls that are in need of her guidance after which time God will send for her. It was true out of all of Thérèse’s sisters, Pauline lived the longest in age but Céline on the other hand would be the last sister to reach the gates of Heaven eight years after Pauline.

Thérèse went on to tell Pauline how much she loved her. Every day, when she heard someone come in, she would always think that it was Pauline. When it was not Pauline a hint of sadness entered her soul. Thérèse saw her as the light that chased away the darkness. Pauline was the song that Thérèse’s soul sung loudly even without both of them ever having to say a word to each other.

On September 24th, it was Thérèse’s anniversary of her veiling. Pauline received permission from the prioress to have a Mass said in her name. Later, Pauline went to see Thérèse but was met with disbelief. She saw that Thérèse’s symptoms did not change and was still causing her to suffer immensely. Thérèse caught on to Pauline’s grief and questioned her if she had the Mass said in her name to relieve her symptoms. Pauline told her that it was true and said, “It was for her own good.” (LC) Thérèse responded back by saying, “I must be the will of God that I suffer”.

During Pauline and Thérèse’s conversation on the 26th of September, Thérèse was using a dead leaf, which was barely hanging from a tree by a spider’s web outside the window of the infirmary, to describe her life. Thérèse pointed to Pauline the dead leaf and said that it was the same way her life was now, hanging by a simple thread.

On September 29th, Thérèse was in her final hours of suffering. The physical signs of her immediate death were more evident than ever. Pauline, as well as Marie and Céline sat by her at her bedside while Thérèse surrendered to her suffering. Pauline read to her about St. Michael the Archangel to help comfort her. However, Thérèse noticed that Pauline was suffering from one of her severe migraine headaches. She motioned to Pauline to go to her cell and lie down. Late in the evening, Pauline left the infirmary and went to an adjoining cell close to the infirmary. Marie and Céline stayed with Thérèse throughout the night. As morning rose, Pauline got up and left

for the infirmary. She stayed with Thérèse while Mass was being held in the Chapel and tried to console her while she was battling periods of suffocation. Pauline told her how much she loved her and what a blessing she was to her throughout her life.

Céline said to Thérèse that her last look should be on Pauline. But Thérèse wanted to offer it to Mother Marie de Gonzague out of respect. Thérèse said to Pauline do not be offended if I do not give you my last look. I want to give my last look to the person in need of it the most. As the hours progressed, Thérèse's condition was at its worst. She could barely breathe and her skin was turning purple as well as large drops of sweat were pouring down her face. Pauline rushed out of the infirmary because it was overwhelming for her to see her sister suffer so much. She walked to the statues of the Sacred Heart of Jesus and Saint Margaret Mary and kneeled before both of them and pleaded to the Sacred Heart of Jesus and to Saint Margaret Mary to relieve her sister's suffering. She then came back to the infirmary and prayed some more.

The community was summoned twice to the infirmary. The first time was at five o'clock and it was thought that Thérèse would have a few more hours of life before she died. The prioress told the community that they may leave, but at seven o'clock, she reversed her decision and summoned them to come back. It was at this moment that the community witnessed Thérèse's ascent to Heaven. As Thérèse held onto her crucifix, she whispered her last words of how much she loved God. She then went into a state of ecstasy and breathed one more time leaving her last look at her sister Céline at twenty minutes after seven. Minutes later, Pauline wrote a small note to Léonie, her uncle and aunt who were praying in the Carmelite chapel for Thérèse. A lay sister brought the note to them to let them know of her passing. Pauline, Marie and Céline would later speak directly to them in the reception area about Thérèse's funeral.

Once the community left the infirmary, Pauline walked out into the courtyard to retrieve the dead leaf with the spider's web still intact. The dead leaf had fallen to the ground due to the force of the wind of the storm that had passed through at the time of Thérèse's death. It was that same leaf which Thérèse had used to symbolize what her life was like on the 26th of September. Later that night Pauline, Marie and Sister Aimee of Jesus prepared Thérèse's body for her funeral.

Thérèse's body was taken to the Carmelite chapel where the mourners could view her body. On October 4th, Thérèse's funeral took place in the Carmelite chapel. After the ceremony was over, Léonie led the procession of mourners to the Lisieux cemetery. Thérèse was to be the first Carmelite nun to be buried on a plot of land at this cemetery, which was recently purchased by her uncle Isidore for the Carmelite nuns. To honor her sister Thérèse, and using her talents from years of painting miniatures, Pauline painted Thérèse's name and anniversary dates on the cross that stood at the back of her grave.

After Thérèse's burial at the local cemetery, Léonie went to visit her sisters in the reception area at the Carmelite monastery. Pauline wanted to keep Thérèse's clothing intact and asked her if she would purchase her clothing so that it would not be burned or given away to another sister.

Unfortunately, Thérèse's sandals were not spared and they were burned by mistake by another sister. Mother Marie de Gonzague allowed Léonie to buy the remaining articles of her clothing from the Carmelite monastery.

Pauline's next task to honor her sister's memory was to get Thérèse's autobiography published. A tradition of the Carmelite Order after the death of a nun was to have an obituary letter written and sent to each of the Carmelite Orders in France and also to Carmelite communities around the world. This was going to be no easy task for Pauline because there were many obstacles in her way. The manuscript that Thérèse wrote prior to her death was addressed to Pauline as well as to Marie. In order to calm Mother Marie de Gonzague's sensitive nature and not offend her, Pauline erased her name as well as Marie's from the manuscript. Pauline replaced the names with Mother Marie de Gonzague's. Pauline was fearful that if Mother Marie were offended by what was written in the manuscript, she would burn it in the fire.

Pauline took the manuscript to Mother Marie de Gonzague to be reviewed. After reading the manuscript, Mother Marie sought out Fr. Godfrey Madeline of the Norbertine Fathers at the Mondaye Abbey. On October 29, 1897, Pauline gave Fr. Godfrey Thérèse's manuscript. After he reviewed the manuscript, he was immediately inclined to receive the Bishop's permission (imprimatur). But after the Bishop read the manuscript, he refused to give the imprimatur that Fr. Godfrey was seeking to have it published. Fr. Godfrey went to see Pauline and asked her if she would allow him the opportunity to try again. She consented. Fr. Godfrey then took the manuscript to the Diocesan Office of Censorship. There they reviewed the manuscript to see whether or not it was in line with the Church's teachings and it was.

After Thérèse's manuscript was reviewed, Fr. Godfrey made some recommendations. Some of his recommendations that he made were for Pauline to remove some sentences which he deemed to be "too intimate" for the general public as well as other sentences which he saw as being repetitious. He also titled the manuscript "The Story of a Soul" dividing them into chapters, which he felt, was needed prior to it being published. It was essential to have him review Thérèse's manuscript as well as speak to the bishop so that they could get final approval for it to be published. On March 8, 1898, Fr. Godfrey notified Mother Marie that he received permission (imprimatur) from the bishop for the book to be published.

Once deemed by Thérèse as her "biographer", Pauline made the recommended changes to Thérèse's manuscript. Thérèse had told Pauline prior to her death that whatever changes that are made by her, would be the same as if she were to do them herself. She was also not to get upset or worried over the changes that she would make to the manuscript. Thérèse had also asked her to include in the manuscript about charity, God's justice and having confidence in God.

Pauline sought out to get her sister's autobiography 'The Story of a Soul' published. She looked to her uncle Isidore to arranging the details of the publication of the autobiography with the publishers directly. She convinced Mother Marie de Gonzague to allow her to send out published

books instead of sending an obituary letter to the other Carmelite monasteries. In October of 1898, Pauline had passed through her last obstacle with the publication of the autobiography. Pauline was finally able to honor her sister's memory by sending to the other Carmelite monasteries the first published edition of the 'The Story of a Soul'. On January 28, 1899, Pauline's sister Léonie once again made her fourth attempt at religious life. She entered the Visitation monastery in Caen. This time, as her sister Thérèse stated prior to her death to her other sisters that after her death, Léonie will remain there permanently. Léonie's sisters were very excited about her entrance but were very cautious. Marie, Pauline and Céline all prayed for her and encouraged her through their letters.

Pauline was given a brief opportunity to see Léonie in 1902. Pauline and Mother Marie de Gonzaga were traveling to a city called Valognes, located in the northwestern part of Normandy, on business. This was a special gift and blessing for Léonie because she thought she would never see any of her sisters ever again after she entered the Visitation monastery. This would be the only time for Pauline to see where Léonie lived and worked in what was described to her in the letters written by Léonie.

It was time again to elect a new prioress. Mother Marie de Gonzague was the current prioress at the time that defeated Pauline by a very narrow margin in the last elections. Her sisters still considered Pauline as a good candidate for the position this time around. On April 19, 1902, the charter members of the monastery voted for the new prioress. Pauline received the most votes and once again became prioress.

Pauline celebrated her feast day on January 21, 1903. A tradition of the Carmelite monastery was to give some form of gift to the nun who was celebrating their feast day with the community. One of Thérèse's former postulants, Sister Marie of the Trinity, composed a book of the four gospels titled: 'History of the Life of Our Lord Jesus Christ.' Pauline was truly blessed by her beautiful gift.

Mother Marie de Gonzague was diagnosed with tongue cancer in 1904. Her health dissipated rapidly and she was placed in the infirmary. Despite their differences, Pauline devoted a lot of her time taking care of Mother Marie at her bedside. On December 17th, she looked up at Pauline and said, "I have offended God more than anyone else in the community. I should not hope to be saved if I did not have my little Thérèse to intercede for me." (WWM) Pauline, along with her Carmelite sisters knelt at her bedside and witnessed her death. Her funeral was conducted in the Carmelite Chapel and she was buried in the Lisieux cemetery.

Sister Marie of the Eucharist was Pauline's first cousin. She, too, had entered the Carmelite monastery of Lisieux in 1895. All of the Martin sisters were very close to the Guérin family especially after their father, Louis Martin, died. Sadly, in 1905, the doctor who examined Sister Marie revealed the fatal news to Pauline. She had tuberculosis. Like Pauline's sister Thérèse, their cousin had contracted the same fatal disease; it was as if history was repeating itself yet

again. This was the year where Pauline, Céline and Marie had to witness their beloved cousin waste away like their sister. Sister Marie of the Trinity's father, Isidore, and brother-in-law, Dr. La Neele, worked feverishly to find new medicines to cure her of her fatal illness. However, their valiant efforts failed. A novena of Masses were requested by Pauline to ask her sister Thérèse for intercession, which echoed through the doorways of the monastery. Days later, Thérèse responded to their prayers in a dream to one of her Carmelite sisters. In her dream, the Carmelite sister saw an image of Thérèse and she said to her, "If you hear my voice after Sister Marie of the Eucharist has died; you will know that her soul has ascended to Heaven." Like their sister Thérèse, Pauline and her Carmelite sisters gathered around her at her bedside and witnessed Sister Marie of the Trinity's last agony as her soul ascended to Heaven. Immediately, after Sister Marie of the Eucharist's soul ascended to Heaven, the same Carmelite sister heard Thérèse voice. She told her that Sister Marie was with her in Heaven forever. Her funeral was conducted in the Carmelite Chapel and she was buried in the Lisieux cemetery alongside Thérèse.

With abundant interest and devotion in Pauline's sister Thérèse, correspondence increased between those that were devoted to Thérèse and the Carmel of Lisieux as the years progressed. Many religious corresponded directly for guidance on Thérèse's "Little Way" from Pauline. It was impossible for Pauline to answer all of the letters that were received, which sometimes numbered in the hundreds each day. But, there was one devotee in particular that caught the eyes of Pauline. Her name was Sister Stanislaus of the Blessed Sacrament from the Carmelite monastery of Boston, who received one of the first editions of the book, 'The Story of a Soul.' She was deeply drawn to the "Little Way". She started correspondence with Pauline and was periodically counseled, through letters, by her. Later, Sister Stanislaus would become one of the foundresses of a new Carmelite monastery in Philadelphia, Pennsylvania, United States of America. Her devotion to Thérèse became so deep that her sisters knew her as the "Little Flower of Philadelphia." At that time, Sister Stanislaus's monastery became the mid-point between the Carmelite monastery of Lisieux and America.

The Carmelite monastery of Philadelphia supplied many of the intercession cards, pictures, as well as booklets of Thérèse to the American communities to promote her canonization. In 1907, Sister Stanislaus asked Pauline Wilcox if she would commission a portrait to be painted by Thérèse's sister Céline. Pauline Wilcox also agreed and Céline painted a portrait of Thérèse. The portrait was sent to the Carmelite monastery of Philadelphia where it was venerated in a side chapel until 2002. To ensure the longevity of the portrait, it was sent as a donation to the Servant of God, Pope John Paul II Cultural Center in Washington, D.C. It is now located in the chapel of the cultural center where many followers that come still venerate it today.

In 1908, elections were held again for a new prioress. With increased interest in Thérèse from around the world, they needed a prioress that was very well rounded in leadership of the monastery as well as dealing with the public. Sister Marie-Ange of the Child Jesus was thought to be the right candidate for the position. Even though she was not a professed nun at the time she also could not vote in the elections. Sister Marie-Ange was the first to enter the Carmelite

monastery after the death of Thérèse and attributed her entrance to Thérèse. She was very devoted to following Thérèse's "Little Way". After the results were in, the community summoned her where they told her she was the new prioress. Sister Marie-Ange of the Child Jesus, now Mother Marie-Ange of the Child Jesus accepted this position gracefully.

This became an opportune moment for the new prioress, on the first day of her leadership, to appeal to the new bishop, Bishop Thomas Paul Henri Lemonnier. Bishop Léon Adolphe was appointed Coadjutor Archbishop of Paris, France in 1906. Bishop Thomas Paul Henri Lemonnier came to the monastery to welcome the new prioress, her first official action, was to request to him to officially open Thérèse's cause for beatification. The Bishop agreed and soon after their meeting he started work on preparing for her cause. The process was officially opened in 1909. However, Mother Marie-Ange of the Child Jesus served as prioress only eighteen months. She died during her reign as prioress at the age of twenty-eight. The funeral was conducted in the Carmelite chapel and she was laid to rest in the Lisieux cemetery.

After the untimely death of Mother Marie-Ange of the Child Jesus, Pauline resumed her role as prioress again. By this time, Pauline made extraordinary efforts to piece together all of the information about Thérèse's life that was needed by Father Rodrigue, postulator of the cause in Rome and Father de Teil, vice postulator of the cause in Paris for her beatification. When 1910 arrived the process for Thérèse's beatification process was in jeopardy. Father La Fontaine, secretary of the Congregation of Rites, was very skeptical about the favors and the cures that were received by many people who invoked Thérèse to intercess on their behalf. There was one in particular that he wanted to suppress and that was the miracle that happened to Mother Carmela in Gallipoli, Italy. Father La Fontaine sat down with Father de Teil and told him the only way that he would be convinced to proceed with Thérèse's cause is that he, himself, would receive a rare favor from Thérèse.

Father de Teil contacted Pauline in the first week of August and relayed to her the difficult situation that he was facing with Thérèse's cause and asked her to pray for Father La Fontaine's intentions. Without hesitation, Pauline honored Father de Teil's request and prayed earnestly for Father La Fontaine's intentions to be answered. Two days after Pauline prayed for Father La Fontaine's intentions, her prayers were answered. He received the favor that he was asking for. In the first week of September, the Diocesan Tribunal ordered Thérèse's remains to be unearthed from the Lisieux cemetery. On the 5th of September her remains were brought back to the Carmelite monastery so that they could be examined.

On August 3rd, the Diocesan Tribunal started their investigation on the two different versions of Thérèse's autobiographies. They fully examined both autobiographies as well as other documents and came to the conclusion that the corrections that were made did not distort Thérèse's message, both versions were basically the same. The evidence also showed that Pauline did not try to make Thérèse more "saintly" than what she really was. In order to provide proof of the treatment Thérèse received prior to her death from Mother Marie de Gonzague,

Pauline and some of her other Carmelite sisters wrote a deposition describing some of the incidents between Mother Marie de Gonzague and Thérèse to support their claims.

Many people outside of the Carmelite monastery criticized Pauline for making any corrections to Thérèse's autobiography. What most people did not understand, at that time, was that the corrections were necessary in order for the first edition of the autobiography to be published. Pauline faced several obstacles that she had to overcome. One example was the obstacles of Thérèse's autobiography, was the threat of it being burned by Mother Marie de Gonzague and also it being censured by the bishop. In another threat by someone outside of the monastery, was an attempt to blackmail them. The blackmailer made false claims about having information about Thérèse that would repudiate what was written in her autobiography. When the authorities confronted him, he had no proof to back up his claims. Prior to her death, Thérèse warned Pauline there would be several obstacles that would be in her path in order to get it published and she was right.

The Diocesan Tribunal had completed their investigation and on the 5th of September they ordered Thérèse's remains to be unearthed from the Lisieux cemetery. Her remains were brought back to the Carmelite monastery so that they could be fully examined. After seeing her sister's remains unearthed, Pauline reflected back on the thirteen years after Thérèse's death, she said, "This blessed child who wrote these heavenly pages is still in our midst. I can speak to her, see her and touch her." (PT)

With the inundation of letters, telegrams and personal visits from many followers of Thérèse from around the world, Pauline was overwhelmed. With a lot of work on Thérèse's cause, as meticulous as she was in her work, she carried that same persona in her relationships with her Carmelite sisters. Pauline gathered enough energy to also give her Carmelite sisters the same endless support and affection as she gave to Thérèse's cause. As one of her Carmelite sisters stated to Pauline, in one of her letters, she said: "I find you so merciful, that it seems to me that God could not be more so. Oh, how much I love you." (MT)

Marguerite-Marie became a postulant; she was the sister of Sister Marie of the Trinity, on August of 1911. The austere rule was too much for the postulant and as a result she left the monastery. Though she left, she continued her contact with Pauline. Pauline counseled her for years on helping her find her vocation. She recommended to Marguerite-Marie that she should enter the Visitation monastery in Caen instead. This was the same monastery that Pauline's sister Léonie was residing in. Acting on the advice of Pauline, she decided to enter the Visitation monastery and took the name of Marguerite-Agnes. Agnes was added to her name to honor the one that helped her so much in finding her vocation. Sister Marguerite-Agnes found herself also under the watchful guidance of Léonie as she took the necessary steps towards her profession.

At the start of 1913 there were increased visits from the hierarchical of the church. Many of them were priests, bishops and cardinals; Thérèse's message of the "Little Way" was gaining more

popularity among them. Some of them who requested to enter the Carmelite monastery wanted to be able to see and to pray in Thérèse's cell and to meet Thérèse's sisters Pauline, Marie and Céline. Most notably were many future popes and some currently having their own causes up for sainthood. Among the popes that are currently up for sainthood are Servant of God Pope Pius XII, Blessed Pope John XXIII and Servant of God Pope John Paul II.

As 1914 approached, the threat of war was eminent. As World War I started, it had major effect on the Carmelite community as well as the Visitation community in Caen where Léonie was a professed nun. The Germans advanced into France through Belgium's border and occupied the northeastern half of the country. Even though during this time, Pauline, her sisters at the Carmel and Léonie were miles away from the front lines, all of them were asked to make many sacrifices for the war effort. Food was rationed for everyone as well as medicines and other much needed supplies. The majority of the supplies were sent to the front lines for the support of the French soldiers. Léonie wrote to her sisters Marie, Pauline, and Céline because she was very concerned about their health and safety at the Carmelite monastery due to the rationing of supplies. Pauline, Marie, Céline all reassured Léonie that they were all right. Surprisingly, the number of letters received by the Carmelite monastery was not affected as much as it was thought to be because of the war instead the letters only increased. When the war came to the end, all of them survived the horrors.

The canonization process for Thérèse progressed rapidly on April 9, 1915. A second examination of Thérèse's virtues was required for the Apostolic Process. The examination of these virtues would take place at the Carmelite monastery in Lisieux. To the great joy of Pauline, Marie, and Céline, Léonie and her Mother Superior Jeanne-Marguerite traveled to the Carmelite monastery. Pauline had not seen her sister Léonie in thirteen years. It was an exciting eight days for all of the Martin sisters. They were blessed to be able to see each other again. It was a great joy for Léonie to finally see where her sister Thérèse lived and worked. Léonie remarked: "As we were sitting down together on the steps of Carmel, it was like nothing had changed. It was as if we were together at Les Buissonnets once more." The examination of Thérèse's sisters was over and it was time for Léonie to depart the Carmelite monastery. Pauline, Marie and Céline yet again, had to say their goodbyes to their sister Léonie. This time it was to be forever until they all saw each other again in Heaven. The Carmelite sisters arranged a song for Léonie's departure, which was a very touching gift for her to receive.

Many prioresses and mother superiors who followed the life of Thérèse sought out Pauline and looked upon her for her guidance on issues that they themselves were facing. Many of the religious were simply asking for prayers for their intentions to be prayed for by Pauline and her Carmelite sisters. Once example was in the early 1920's, when Blessed Mother Mary Ellerker of the Blessed Sacrament, a mother superior born in Handsworth, England visited Lisieux. She had a great devotion to Pauline's sister Thérèse. She started her journey by touring the places she read about in Thérèse's autobiography. Mother Mary then went to the Carmelite Chapel to seek out many graces from Thérèse. She brought with her many intentions but there was one in

particular and that was for Thérèse to protect her communities. She relayed this same message to a sister in the reception area of the Lisieux Carmel when she went to visit them. The sister relayed the message from Mother Mary Ellerker to Pauline which in turn she asked the entire community to pray for Mother Mary's intentions and to let her see God's will for her and her communities.

On May 31, 1923, Pauline was still prioress and received an unexpected honor from Pope Pius XI that she remains prioress for life. When Pauline heard the announcement in the Carmelite Chapel from Cardinal Vico, who was visiting the Carmelite monastery, she was immediately shocked by the announcement because she did not ever expect to receive such a high honor. Her first instinct was to refuse this honor because as she saw it she was not worthy of it but Cardinal Vico convinced her otherwise as she stated with great humility: "Be it done as the Holy Father wishes. I am a Carmelite and I will obey." (CWe)

Fr. Daniel Brottier, now declared blessed by the Catholic Church, wrote to Pauline in November of 1923. He was the newly appointed director of the congregation of Holy Spirit Fathers and a faithful devotee of Thérèse. He wanted to build a chapel in honor of Thérèse and wanted a sign of 10,000 francs from her so that he knew that this was God's will for him. Fr. Brottier contacted Pauline and asked her if she and her Carmelite sisters would pray a novena to Thérèse for 10,000 francs to build the chapel. Pauline agreed and instructed her sisters to pray for his intentions. On the last day of the novena, said by Pauline and her Carmelite sisters, Fr. Brottier received his 10,000 francs for the new chapel.

When Father Dolan visited the Carmelite monastery of Lisieux and the Visitation monastery of Caen in 1924, he came there to gain more information about Thérèse through her sisters. His first visit was to the Carmelite monastery where he spoke to Pauline, Marie, and Céline. During his conversation with Pauline, he asked her if she would give him a message from her to give to the followers of the Little Flower Society in America. Pauline agreed to his requested. She stated to Fr. Dolan that if the women of the society seek to honor Thérèse and be rewarded by her, they should consider dressing modestly and not wear anything that would be deemed by society standards as indecent. Pauline also added a message for the men of the society stating that if they seek to honor Thérèse and be rewarded by her, they must place themselves above everything that is not in line with the teachings of the Catholic Church. They should also make every attempt to receive Holy Communion as frequently as possible. After their conversations, he was left with the deep impression that the sisters were very holy, especially after the conversations he had with Pauline.

When Fr. Dolan spoke to other people that were associated with the monastery, he asked them whether they too felt that Pauline was very holy. Fr. Dolan was introduced to Sister Agatha who was a frequent visitor to the monastery. She came there to assist the Carmelite infirmarian in the rehabilitation efforts of some of the Carmelite sisters. When Fr. Dolan asked her if she too felt

that Pauline was very holy, she replied: “Pauline is the holiest because she formed the character of the Little Flower and therefore must be holy.” (CWb)

Fr. Dolan then went to visit Léonie at the Visitation monastery; he also introduced the same question to Léonie about Pauline’s holiness. He asked her: “Do you think Pauline is saintly?” (CWc) Without any hesitation, Léonie reinforced to him this perception and went even further to say that she was a saint. “I do not believe there is a superior so esteemed.” (CWe) Decades later on December 3, 1943, Fr. Dolan would state in one of his books after the death of Marie: “St. Thérèse owes much of her sanctity, to her holy parents as well as to her holy sisters Marie and Pauline. I would not be surprised if the Church in the future would declare both of them saints.” (M)

Many of Pauline’s Carmelite sisters were very loyal to her especially in her leadership role as prioress. With the overwhelming interest in the Carmelite monastery, the job of prioress was extremely demanding. Her sisters witnessed firsthand the day-to-day difficulties Pauline faced both inside and outside the monastery. She had a dual task of fulfilling the needs of her Carmelite sisters within the monastery as well as fulfilling the needs of the numerous visitors that came to the monastery. In order to accomplish such an enormous task as being prioress, she always sought out God for guidance in every task and practiced both humility and simplicity to fulfill each task. Once, in a letter to her sister Léonie, she had remarked: “I do not know why my sisters love me so much. Since I have been prioress, I have never had to say the same thing twice.” (CWc)

Pauline’s little sister became St. Thérèse of the Child Jesus on May 17, 1925. A beautiful ceremony took place in Rome to celebrate the newly canonized Saint. Earlier, Pope Pius XI extended an invitation for Marie, Pauline, Léonie, and Céline to attend the ceremony in Rome. However, all of them declined the invitation so that they could continue their work in their respective monasteries as cloistered nuns thus not interfering with community life. But in the place of their absence, Pauline arranged for two Tourière (lay) sisters from the Visitation monastery to travel to Rome for the ceremony. Pauline made every effort to notify Léonie of all the news and events surrounding Thérèse’s canonization.

On January 15, 1927, as an added honor to bestow upon her newly sainted sister Thérèse, Pauline compiled and published the booklet titled: “Novissima Verba” (Last Words). These were a compilation of her last conversations that she had with Thérèse. Their conversations were recorded in Pauline’s yellow notebook from May to September 1897. One of Pauline’s closest confidants, her sister Marie, suffered from a severe case of rheumatoid arthritis. On January 25, 1929 she was placed in the infirmary permanently. Her health depleted even further and on March 8, 1937, Pauline requested that the priest give her the Sacrament of Extreme Unction. But this was not to be her last communion, in fact; she would live just two years longer.

In December of 1939, Marie's lungs had filled with fluid. It was a great indication that she was gravely ill. The doctors were summoned at her bedside and their final verdict was that she was not going to make it much longer. It was very hard on Pauline because both of them had been through so much together starting from their childhood while they were at the Visitation boarding school and then as nuns at the Carmelite monastery. Pauline and Céline spent several hours a day at her bedside while she suffered. They informed Léonie of the daily events occurring around their beloved sister.

Marie had managed to make it to the month of January. Pauline had asked her if she wrote her a letter for her feast day. Marie nodded and acknowledged to her that she did. Pauline wanted to know from her which Bible verses she used to give herself comfort when she suffered through so many challenges in her life. On January 19, 1940 her last audible words in front of her sisters were, "I love thee" as she kissed her crucifix. As she was praying the rosary and gazed her eyes on the statue of "Our Lady of the Smile", she breathed her last breath, the time had come for her soul to ascend to Heaven.

After the community left the infirmary, her sisters prepared her body for burial. As Marie's body lay still in the infirmary, Pauline found the letter Marie had written to her. As Pauline sat beside Marie in tears, she opened the letter and read it out loud. Marie explained in her letter to Pauline about what she was going to do for all eternity and in closing what Pauline meant to her with her beautiful words of endearment to her longtime faithful companion.

On January 23, 1940, a Mass was said in the Carmelite chapel and witnessed by many worshippers including two lay sisters that were sent by the Visitation monastery in Caen representing Léonie on her behalf. Marie's body was then brought down to a vault located underneath the chapel where her body rests today.

Four months after Pauline's beloved sister Marie died, France was invaded by Nazi Germany. It was a fear cast down by many Frenchmen and a fear that would soon be realized on May 10, 1940. A German dictator by the name of Adolph Hitler decided to invade France. The French army thought that the Germans would attack them on the French and German border, where they had a strong line of defense. However, the Germans decided to attack France through Belgium instead. The French army made an enormous effort to stop the German army from penetrating the front lines. However, they were no match to the German arsenal of weapons. On June 22, 1940 the French and German governments signed an Armistice agreement that called for two different zones. One zone occupied by the Germans and the other zone occupied by the French. Unfortunately, Caen and Lisieux were both positioned in the German occupied zone. The Germans setup outposts in most of the major cities in France, Caen and Lisieux being no exception.

Léonie's health started to noticeably decline. She was always plagued with illnesses throughout her life. However, it became more apparent to her as well as to her sisters that her current illness

was going to be the one that takes her soul to Heaven. Léonie wrote to Pauline describing her declining health and how upset she was that she was longer able to perform her duties in the monastery. One of Léonie's duties that she valued to do the most was chanting in the choir. Pauline replied to her in a letter: "Oh, do not permit yourself to grieve, my dear little Léonie. As long as your heart chants unceasingly the praises of the good God, all is well." (GV) Always remember the apparition that you saw of Thérèse's hand, it is the same hand now, which is closing your "breviary" "but it is only to open wider your great heart." (GV)

On behalf of Léonie's 40th anniversary of her profession in June of 1940, Pauline arranged for Léonie to receive a papal blessing from Pope Pius XII. Unfortunately, due to the occupation of France, it took a year later before Léonie was able to receive it on June 3, 1941. Not only did Pauline send Léonie a papal blessing on this day but also sent a reliquary to house Thérèse's profession cross. As a gift to the Visitation monastery Pauline agreed to allow them to hold Thérèse's cross in possession, after Léonie's death. Years earlier when Pauline first sent Thérèse's profession cross to Léonie; she stipulated that after Léonie's death that it would be returned to the Carmel of Lisieux. Pauline also notified Léonie that she received permission to have her body placed alongside her sister Marie in a vault underneath the Chapel of the Carmel after her death. But Léonie refused this offer for fear that Pauline would end her relationship with the Visitation monastery.

During the years of occupation by the Germans as well as prior to the invasion, Pauline had helped the Visitation monastery on several occasions. It was very important to Léonie that her Visitandine sisters were taken care of even after her death especially during the time of war. Pauline reiterated to Léonie in her letter: "If you fly to Heaven, I will not fail to communicate often with your Visitation; furthermore, I, myself, feel the need of such continued intimacy." (GV)

It was not long after Léonie's birthday that Pauline was notified by the Mother Superior of the Visitation monastery of her sister's dire health. On June 12, 1941, Léonie had a stroke and was found lying on the floor unconscious by one of her sisters. A doctor was immediately summoned to the monastery to check on her condition. Pauline sent two lay sisters from the Carmel that afternoon to represent both her and Céline. Both Pauline and Céline wrote beautiful messages to their beloved sister as well as picked some flowers at the Carmel to give to her. Days later after a very difficult struggle, on June 17th, Léonie's soul ascended to Heaven. Pauline had two lay sisters from the Carmel represent them at their sister's funeral on June 21, 1941. Even though everyone felt the presence of the Germans, many people from around the world still came to pay their respects.

After four years of occupation of France by the Germans, the decision by the Allied Forces to invade France was imminent. On June 6, 1944, the first course of action by the Allies was the bombing missions prior to the troops landing on the beaches of Normandy. The barrage of bombs came several hours later, in the middle of the night, upon Lisieux on June 7th destroying

two of the main churches as well as a couple other monasteries. The first bombing mission lasted for over forty-five minutes and the majority of the bombs fell on the city center as well as the railway station. The main objective of the Allies was to destroy the transportation routes of the Germans but due to the heavy cloud cover over Lisieux the bombs rained down on the small town indiscriminately.

Later that afternoon the second round of bombings commenced. This time the immediate area around the Carmelite monastery was on fire and they too were now in danger of losing their lives. As Pauline and her Carmelite sisters heard the sounds of the explosions of the bombs, one of the fathers, associated with the monastery, rushed to find Pauline and advised her to leave the monastery immediately with her sisters and take refuge at the Basilica. Pauline agreed to his request and was escorted with her sisters to the Basilica. The only thing Pauline and her sisters were able to take with them, while they were being bombarded, was Thérèse's relics. They were forced to leave behind all of the other possessions associated with Thérèse and all of the work they had accomplished for decades with the risk of losing it forever. About eighty-five bombs landed in the Carmelite gardens, luckily not dropping on the main buildings of the monastery. Their gardens were destroyed, leaving them with little food to eat in the coming days. A barrage of fire had started to commence on the monastery as a result of the bombs. But luckily the fathers were able to put it out saving the monastery and the chapel.

After two days of bombing raids on Lisieux ended, over seven hundred people died including the majority of the nuns at the Benedictine monastery, which housed the relics of Thérèse's First Holy Communion. Despite the dangers that were lurking in their sites, all of the Carmelite sisters made it to the Basilica unharmed. Many of the townspeople had already gathered in the crypt of the Basilica when they arrived. It was for Pauline as well as for Céline a great culture shock. They were forced back into the world once more, a world they had abandoned years ago.

Pauline and her Carmelite sisters went to the altar of the crypt and prayed in the chapel dedicated to Our Lady of the Smile. There they set up a temporary place for them to continue their life of prayer. Hours upon hours they would pray numerous prayers for their own safety and also for the safety of all who were involved in the fighting for the liberation of France.

Days after the initial bombings, the German army made their retreat from the Normandy beaches and set their sights on many small French towns as they retreated eastward. They made several attempts to regroup their armies so that they could make an attempt to counterattack the Allies invasion on June 8th. An order was sent to the German Panzer division to regroup in Lisieux but due to the Allied bombings, the German army became disoriented. German General Speidel changed his division's direction from regrouping in Lisieux and turned around and headed to the town of Caen instead. As the fighting went on, a number of the German soldiers, after being separated by the fighting, retreated to Lisieux and took refuge in the upper half of the Basilica. The Germans made many attempts during the fighting to use the townspeople as a buffer between them and the Allies. Pauline and Céline as well as their Carmelite sisters and many of

townspeople were also used as a buffer from the Allied forces while they were forced to stay in the crypt of the Basilica. The Germans also gathered up many of the townspeople and forced them to repair the roads and bridges that were destroyed by the Allied bombs.

To get a glance at the town they once knew from childhood, Pauline and Céline walked up the steps to the top of dome of the Basilica. It was very heartbreaking for Pauline to see all of the destruction that lay before them. As tears fell from her eyes, there were only memories left of the town she once knew for most of it was destroyed.

When fighting had stopped temporarily, the Carmelite nuns grouped themselves into pairs of two, risking their lives to try and find some food in Lisieux. Pauline and Céline traveled throughout the ravaged town several times trying to find anyone, which would be willing to share with them some food to eat as well as for their sisters. As they went searching for food, they took the opportunity to go to Les Buissonnets and see whether it survived the bombings, it of course did. When Pauline and Céline reached the door of the house that they once spent their childhood in, many of the fond memories that they had shared resurfaced.

When there was another opportunity for them to venture out in Lisieux, they walked to the cemetery where their family members were buried. Pauline and Céline prayed before the graves of their father and mother as well as their brothers and sisters. They also had the opportunity to see and pay their respects to the Carmelite sisters they once knew while they were in the monastery. These were the first and only times they were able to see what they thought they would never see again in their lifetime.

Due to the Germans having a stronghold in and around Caen, it delayed the liberation of Lisieux until August 23rd. Once the British troops reached the outskirts of Lisieux, word had spread throughout the town that the Allied forces were nearby. On the 21st of August, the British finally reached the outskirts of Lisieux. In the distance, they could hear the bells of the Basilica ringing even though the German army was still occupying the town. Soon, the German army retreated to a ridge overlooking the town, leaving snipers behind. The Germans waited for the British troops to arrive before they started to commence firing mortars on them and the townspeople. The rain delayed the British troops briefly but they soon took control of the town.

When the British troops arrived at the Basilica, their first intentions were to blow it up. Because it was thought that the Germans were still in the Basilica, however, they had already left. By a miracle alone, the British commander ultimately changed his mind and spared the Basilica. After the British troops had complete control of Lisieux on August 24th, it was time for Pauline, Céline and the sisters to return to the monastery. On August 27th, a procession carrying Thérèse's relics made its way from the Basilica and back to the Carmelite monastery. It was a day filled with tears by both Pauline and Céline, the worst was finally over.

After they returned to the monastery, there was minor damage done to the monastery compound itself as well as to the Basilica. It was time to repair the damage that was done. Life soon

resumed as normal or at least what could be thought of as normal. For years after, the Carmelite monastery and the town of Lisieux were still mending its wounds from the devastation that the war had caused. Much had been lost of the medieval houses that inhabited the town as well as the damage done to the famous Cathedral. Life was very hard for all.

As sisters, the relationship between Pauline and Céline was very close. After the deaths of their beloved other sisters Marie and Léonie, the legacy of Thérèse's life was left in their hands. They both continued to work feverishly together on books and illustrations to continue the legacy of their beloved sainted sister. Even after the war, they relied heavily on each other more and more. Pauline once remarked about her sister Céline, "I love my little Céline more than anything else on earth." (C) Pauline and Céline made every attempt to keep the legacy of their sainted sister as accurate as possible in their publications to the public. Both of them were met with some resistance from people outside of the monastery for years. Some authors even made attempts to alter their sainted sister's "Little Way" but Pauline and Céline were there to counteract their false interpretations.

When 1949 reached, Pauline contracted a lung infection. She was to realize that she was no longer the physically strong woman she was once before. Already, 87 years old, she had to rely on others to help her do medial tasks. Céline, her sister, was always at her side aiding her in all of things that Pauline needed. Pauline became totally dependent upon her sisters. But she surrendered all of her misgivings and only looked upon God as her source of inspiration and peace. Pauline always echoed the words to her sisters and those that came to visit her: "Love and Confidence", now she was living her own words.

As the 1940's ended and the 1950's were ushered in, Pauline was reaching the final years of her life. She battled many illnesses throughout her life but the common colds as well as the influenza outbreaks were becoming more and more difficult for her to battle. But through it all, she still maintained her humility as well as her abilities to reign as prioress.

Due to Pauline's physical infirmities as well as her illness, she was moved to the infirmary. This time would be the last time that she would see her cell, the room that was filled with so many memories of her and all of her sisters. Our Lady of the Smile was placed in front of her bedside. It was very disheartening for Céline to watch her "little mother" suffer so much. Céline wrote in a note describing Pauline, "She is as sweet and serene as possible, totally abandoned to God." (C) As Céline witnessed previously the physical sufferings of her other sisters Thérèse and Marie, so now she was to witness Pauline's long ascent to Heaven.

Once the middle of July 1951 came, it became more apparent that Pauline only had days remaining of her life here on earth. A priest gave her, her last confession as well as the Last Rites. She endured harsh suffering especially when it came to her breathing. It was very difficult for her to breathe because of the fluid that had built up in her lungs.

On July 28, 1951, just minutes leading up to her death, she made every attempt to pray aloud the prayer, which she often recited herself: “Jesus, meek and humble at heart make my heart unto thine.” After her last agony, witnessed by her Carmelite sisters, Pauline’s soul ascended to Heaven. Céline as well as her other sisters prepared their “little mother” for her viewing and her funeral. Her body was placed in the choir of the Carmelite chapel to be viewed by many that had come from around the world to pay their respects.

On August 1, 1951, Bishop Picaud conducted the funeral Mass for Pauline. After the Mass ended in the Carmelite chapel, her body was then taken to the vault and placed beside her sister Marie who was already interned there.

After close examination of the works of Thérèse, many theologians as well as biographers have found “Pauline’s inspiration of evangelism in Thérèse’s message.” Throughout all of the Martin sisters lives, many of the visitors who came to see Pauline, Marie, Léonie and Céline, at their respective monasteries, were left with the impression that all of them were very holy nuns. There were many blessings bestowed upon the many visitors who came or wrote letters to all of them about their sainted sister. Some were simply requests of prayers on their behalf for their intentions and others were relics that were given to them of their sainted sister.

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