

Jules Chevalier

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Spirituality, charism, mission

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sake of completeness it had to be noted that he considered it an ever-operative principle.

« Devotion to the Sacred Heart »?

We have seen that Chevalier's charism consisted in (a) a particular angle of looking at Jesus in the Gospels: the compassionate Christ, the Good Shepherd, the one who revealed the love of God in our regard;

and (b) a special stress on a certain way of following him, a certain way of serving him in other people: as missionaries of his love, in charity, kindness.

The total vision and response have been indicated in the preceding pages.

For Fr. Chevalier all this was living devotion to the Heart of Christ and being an apostle of the devotion. The question remains: to what extent is « devotion to the Sacred Heart » part of his charism? To what extent is it his « historically and culturally conditioned expression, in his own language, in his own time »¹⁰⁷ of the biblical and spiritual realities which can be expressed in other ways? These are questions which can be answered only by the members of the congregations who *live* his charism now. Some of their more recent documentation and research would seem to answer the questions asked. It would, however, be a pity if discussion of these points obscured the light of Chevalier's vision, or lessened the dynamism of the charism which was so clearly his.

Reparation.

Where did Reparation find its place in Fr. Chevalier's spirituality? Prior to answering that question we must answer another: what is the place of reparation in devotion to the Sacred Heart? After the time of St. Margaret Mary, a lot of emphasis was placed on reparation. Not enough attention was given to a distinction made in spiritual theology between mystical graces and charismatic grace. The latter is given for