



The Founders

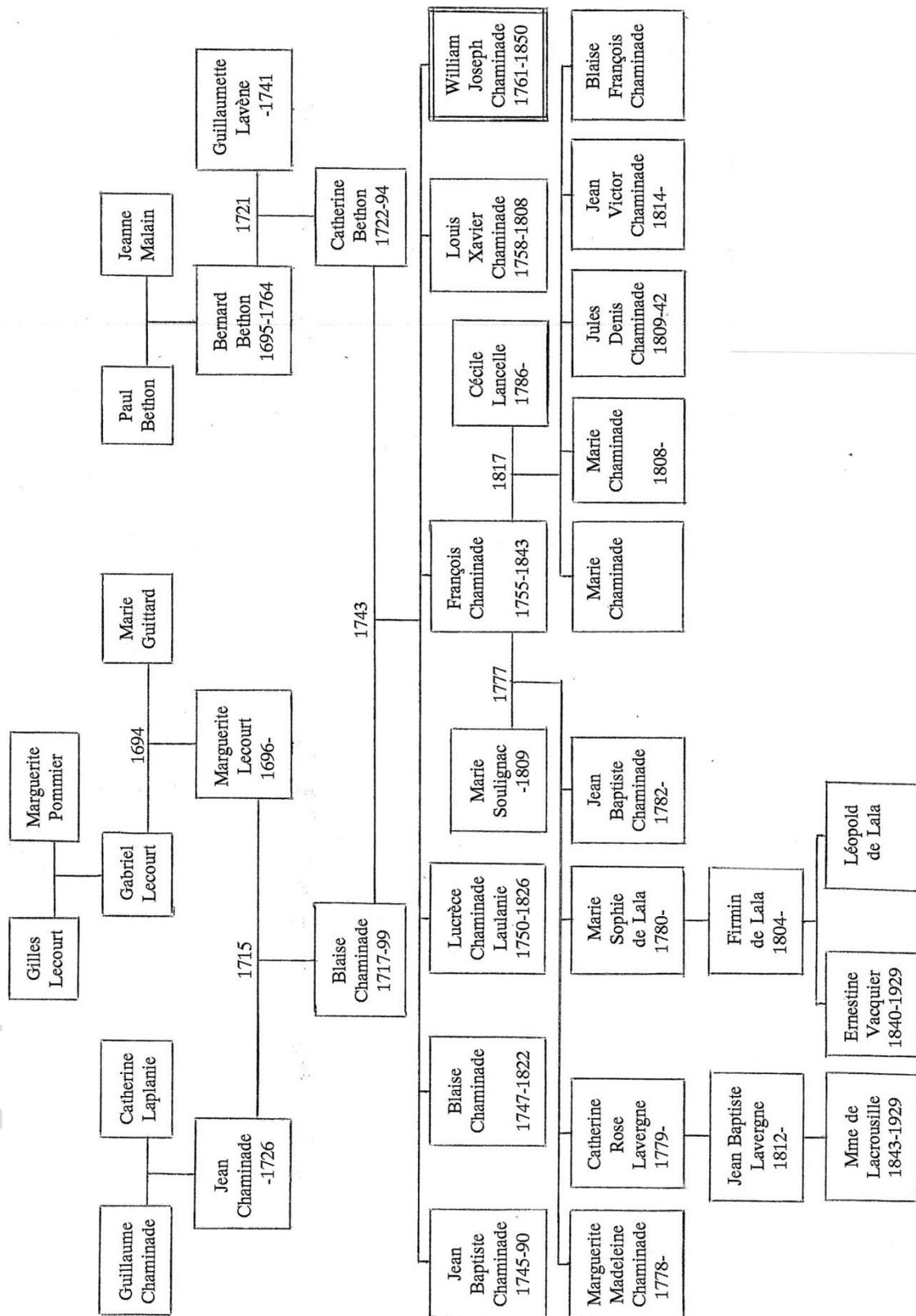
Chapter 5

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Founders before 1800

	Marie Thérèse de Lamourous	William Joseph Chaminade	Adèle de Batz de Trenquelléon
Birth date & Order	1754 1 st of 11 5 to adulthood	1761 14 th of 15 6 to adulthood	1789 1 st of 3 All three to adulthood
Class and Occupations of Parents	Second Estate Landed but cash poor Father's family in Barsac Mother's family from Le Pian Mother raised in convent Father a lawyer, but poor businessman	Third Estate (<i>petite bourgeoisie</i> : craftsmen) Mother's family were cloth merchants Grandfather was a Huguenot Father was first a glass worker, then a cloth merchant	Second Estate Landed and wealthy Mother traced heritage to royalty Father was soldier in prestigious Kings Guard
Birthplace	Barsac: 24 miles from Bordeaux	Périgueux: 65 miles from Bordeaux	Feugarolles (Agen): 60 miles from Bordeaux
Education	Home instruction by mother; on-the-job training as she managed the farm in Le Pian	Primary: Périgueux diocesan school Secondary: Mussidan Seminary: Mussidan and Bordeaux On-the-job training: Mussidan	Home instruction by mother, brother's tutor (Ducourneau), and aunts
Siblings	Marguerite (1757) Widowed early Moves to Le Pian with 2 children Jean Armand (1763) Soldier who moves to Haiti MT Elisabeth (1765) Daughters, Laure and Danielle, important to Miséricorde Catherine Anne (1766) Son, André, writes bio of Marie-Thérèse	Jean Baptiste (1745) Jesuit and Director of Mussidan Blaise (1747) Franciscan Lucrèce-Marie (1750) Widowed early, becomes WJC's housekeeper François (1755) Takes over family business Louis (1758) Shared many experiences with WJC	Charles (1792) Marries and has six children. Lives at château. Becomes an official and lives a long life. Désirée (1799) Marries and has 11 children (one son becomes a Jesuit; one daughter becomes an FMI). Her husband paints one of Adèle's portraits.
Early Stories	Sickly infant; considered unattractive while young. Health kept her from Carmelites. Very poor; moved often (to Bordeaux at age 12). Servants like family members. Heavy family responsibilities throughout life.	Joseph is confirmation name: preferred it to William. Verdelais: shrine he visited when young. Influenced by his mother and often quoted her. Family nickname: <i>Minet</i>	Always at mother's side in service to the poor in the region; food and catechesis. Father exiled early due to political involvements. Vivacious and pretty Best friends: Jeanne and Agathe Diché
Effects of Revolution	Remaining property was almost confiscated. Joins underground to hide/save priests. Became Le Pian's "pastor." WJC her spiritual director just before he is exiled.	See "Chaminade's Early Life" section	Two years old when father exiled. Mother pregnant with Charles. Mother exiled by same circumstances that trapped WJC. Family/servants held château together during Revolution. When French government pressured Spain, many exiles "exiled." Father rejoins family in Portugal. Adèle attracted to Carmel. Once home, property intact, but legal ownership needs reconstituting.
Names that appear in stories	Jeanne Germaine de Pichon de Longueville Jeanne Véronique Cordes Father Lacroix Father Boyer	Father Lacroix Father Langorian Bernard Dariès Denys Joffre Father Bouet	Jeanne Diché Belloc Agathe Diché Jean Baptiste Ducourneau

Family Tree of William Joseph Chaminate



Chaminade's Early Life (1761-1800)

b. April 8, 1761, Périgueux
d. January 22, 1850, Bordeaux
(1995 revision)

Boyhood in Périgueux (1761–1771)

In 1761, **Périgueux** had a population of around 6,000 or 7,000. At that time it was the capital of Périgord, one of the old provinces of prerevolutionary France. It was also the see city of the Diocese of Périgueux, which bordered and was suffragan to the Archdiocese of Bordeaux. Périgueux is about 65 miles from Bordeaux, on the Isle River, which flows into the Dordogne River, which flows into the Garonne just below Bordeaux. Today Périgueux is the administrative seat of the *Département* of Dordogne and has a population of about 24,000.

WJC's family was typical of the lower middle class at the end of the *ancien régime*. His parents were Blaise Chaminade (1717-99) and Catherine Bethon (1722-94) [or Catherine Malain, her family sometimes used the maiden name of her paternal grandmother].

Blaise and Catherine were members of the *petite bourgeoisie*, that is, they were commoners (members of the 3rd Estate), who were neither peasants nor *haute bourgeoisie*. The occupations of their relatives were typical of their class. Guillaume Chaminade (great-grandfather of WJC) was a carpenter. Jean Chaminade (grandfather) was a master sculptor, probably in wood. His first wife, Anne Dubreuil, was the daughter of a Bernard Dubreuil, master tailor of women's clothing, and the sister of Marguerite Dubreuil, who married a master *cartier* (playing card manufacturer). Bernard Bethon (maternal grandfather of WJC) ran a dry goods shop. The first trade of Blaise Chaminade (father of WJC) was that of master glazier. After his marriage, he took over his father-in-law's dry goods shop.

There were also several **priests and religious** in WJC's family. On his father's side, his uncle, Jean Chaminade (1722-48), a younger brother of Blaise (father of WJC), was ordained a diocesan priest in Périgueux just a few days before he died. Antoine Garlandier, another priest relative, was the nephew of Marguerite Lecourt (paternal grandmother of WJC). Her sister, Marie Lecourt, joined the Ursulines of Périgueux and took the name Soeur Marthe. Marguerite Lecourt was Jean Chaminade's third wife. One of his grandsons by his first marriage was Antoine Lachapelle, a priest who died in prison during the Revolution. On his mother's side, WJC was the grand nephew of Guillaume Lavène, the pastor of Trélissac.

Paul Bethon and Jeanne Malain, the great-grandparents of WJC, were **Huguenots**. They moved from Grenoble in the Dauphiné region of France to Morges, Switzerland, after Louis XIV repealed the Edict of Nantes in 1685. Their son Bernard (maternal grandfather of WJC) was baptized a Protestant in Morges in 1695. When he grew up, he returned to France, gave up Calvinism, and settled in Périgueux, where he opened a dry goods shop and married Guillaumette Lavène in 1721. Their daughter, Catherine (mother of WJC), was born the next year in 1722.

Blaise and Catherine (parents of WJC) were married in 1743. They had 15 children, born in the years indicated:

1743 – Bernard	1750 – Lucrèce Marie	1757 – Jeanne Rose
1745 – Jean Baptiste	1751 – Louis Jean	1758 – Louis Xavier
1746 – Marie	1753 – Jean Joseph	1759 – Ursule Lucrèce
1747 – Blaise	1754 – Marie Rose	1761 – William Joseph
1748 – Marguerite	1755 – François	1762 – unnamed boy

Of these, nine died in infancy or childhood. Only the following six grew to adulthood:

1. **Jean Baptiste** (1745-1790). Joined the Jesuits in 1759 and remained with them until 1763, when the Society was suppressed in Pau, where he had been stationed at the time. He then became a seminarian of the Périgueux Diocese. He was ordained in 1769 and spent most of the rest of his life at the minor seminary in Mussidan, where he died just as the Revolution was starting.
2. **Blaise** (1747-1822). Took the habit of a Franciscan Recollect in 1762. He spent the time of the Revolution in the Papal States in Italy and served as a diocesan priest after the Concordat. When he died, he was a curate in Saint Astier, near Périgueux.
3. **Lucrèce Marie** (1750-1826). When she was ten years old, she became the godmother of her youngest brother, William. In 1780, she married Paul Laulanie, a lawyer in Périgueux. He died during the first year of their marriage. The childless widow returned to her parents' home. Later she moved to Bordeaux to join her brother William and became his housekeeper.
4. **François** (1755-1843). He continued his father's business. He married twice and had nine children. It is through François that living relatives of WJC can be traced today. In 1912, Léopold de Lala, a great-grandson of François, drew up a family tree of the latter's direct descendants which included 75 children, grandchildren, and great-grandchildren.
5. **Louis Xavier** (1758-1808). He became a diocesan priest and a member of the Congregation of St. Charles, the society of priests which conducted a minor seminary in Mussidan. He was exiled in Spain during the Revolution. After the Concordat, he became one of the directors of the major seminary in Bordeaux.
6. **William Joseph** (1761-1850). As children, Lucrèce and William had the **nicknames** *Minette* and *Minet*, the feminine and masculine forms of a name used for kittens. In the family, these names stayed with them into adulthood as terms of endearment and affection.

William was **influenced by his mother** in early childhood. "To look nice, it has to cost something." Say "thank you," even for small things. She taught him to pray, to be devoted to the Eucharist, and to love Mary.

Louis and William probably went to primary school at the *Petite Mission*, the preparatory seminary conducted by diocesan priests in Périgueux.

When he was confirmed, Louis took Xavier as his Confirmation name. When William's turn came, he took **the name Joseph**. Thereafter, this name was the one he preferred. He usually signed his name G. Joseph Chaminade (with the "G" standing for *Guillaume*, French for William).

The Mussidan Years (1771-91)

Our knowledge of this 20-year span of WJC's early life has been tremendously expanded by the monumental **research of Verrier**, detailed in the first series of the *Jalons*. Vasey's unrestrained description is apt: "The Mussidan epoch of Father Chaminade's life—as dark as it was for a long time—has been catapulted into a new light by the discoveries of Father Verrier on the Period" (*Chaminade: Another Portrait*, 36).

Mussidan was a small town of about 1,200, about ten miles downstream from Périgueux on the Isle River. Located there was the minor seminary of St. Charles Borromeo, conducted by a small society of priests called the **Congregation of St. Charles**. All its members were diocesan priests who belonged to the Périgueux Diocese. The congregation was quite small and never numbered more than about five members. It had been founded in 1744 by Father Pierre Robert du Barailh for the sole purpose of conducting the seminary-collège.

After his ordination in 1769, WJC's brother Jean Baptiste joined the faculty of the seminary. When Father du Barailh died in 1771, the leadership of the seminary fell to Father Henri Moze and Jean Baptiste Chaminade and eventually the latter became the head of both the congregation and the seminary.

In 1771, **Louis and William Joseph** joined their older brother in Mussidan, where they continued their schooling at the seminary. They decided to become aspirants of the Congregation of St. Charles. Louis continued his seminary training at Saint Sulpice Seminary in Paris. William Joseph continued his in Bordeaux. William probably spent about a month visiting Louis in Paris while the latter was at Saint Sulpice.

While in Bordeaux, WJC became a member of the seminarians' sodality conducted at Sainte Colombe's Parish by Father **Noël Lacroix**.

WJC also became a protégé of Father **Jean Simon Langoiran**, one of the theology professors and one of the most respected priests of the Archdiocese of Bordeaux. He was named vicar general of the archdiocese by Archbishop de Cicé and took the latter's place when he emigrated to London at the outbreak of the Revolution.

No record has come down to us which pinpoints the **ordination** date of WJC. He was probably ordained in 1785.

After their ordinations, Louis and WJC returned to Mussidan, where they joined their brother Jean Baptiste on the faculty of the seminary-collège and became members of the Congregation of St. Charles. Jean Baptiste was superior. He delegated the office of treasurer or bursar to WJC.

Among the students at this time was **Bernard Dariès** (1722-1800). Later, during the Revolution, this seminarian took refuge in Spain. He made contact with Louis Chaminade, who was also exiled there. Bernard tried to organize a “Society of Mary” which would relight the torch of faith in France after the Revolution had subsided. Louis Chaminade knew of Bernard’s dream. So did Father Baudouin, who founded the Sons of Mary Immaculate after he returned to France.

Sometime during the 1780s, **Blaise and Catherine Chaminade moved** from their home above the dry goods shop in Périgueux to Mussidan, where they hoped to have a quiet retirement at the seminary with three of their four priest sons. The Chaminade business and home in Périgueux were left to François and his family.

Jean Baptiste Chaminade died on January 14, 1790. Father Moze took over as administrator of the seminary, which had just been declared property of the nation in November of 1789. In May 1790, WJC established a residence at 8 Rue Abadie in Bordeaux.

In late 1790 and early 1791, the two Chaminade brothers (Louis and WJC) joined Father Moze in refusing to take the oath of the **Civil Constitution of the Clergy**. This added to trouble with the local authorities in Mussidan, who had confiscated the seminary property in the name of the revolutionary government. In June 1791, the local town council decreed that three local citizens replace the faculty and teachers at St. Charles who had refused to take the oath. The student body had shrunk to about twenty, and the school ceased being a seminary. Temporarily, WJC, Louis Chaminade, and Henri Moze (the three remaining members of the Congregation of St. Charles) were permitted to live on the premises, as were the Chaminade brothers’ aged parents.

Bordeaux during the Revolution & Reign of Terror (1791-97)

- November 1791 WJC leaves Mussidan and moves to Bordeaux.
- December 1791 He establishes the address on **Rue Abadie as his legal residence**. With the help of Langoiran, he purchases Villa Saint Laurent on the outskirts of Bordeaux. The cost of the property is 18,000 livres. Of this, Langoiran supplies 13,000 livres in exchange for a lifetime annuity of 1,300 livres per year. It seems that Chaminade's initial reason for buying this property is to provide an agreeable and quiet dwelling for his retired parents, who cannot go on living at the collège in Mussidan now that it has been confiscated by the government.
- January 1792 Incident with the **Annunciation group statues** on the Chemin du Tondu. Newspaper articles on the incident in the *Courrier de la Gironde* refer to WJC as a non-juror, the first time he is so designated.
- April 1792 WJC's parents move from Mussidan to Villa Saint Laurent.
- July 15, 1792 **Langoiran killed** by one of the first violent mobs of the Revolution in Bordeaux. He and another priest are surrounded by the mob on the steps in front of the archbishop's residence and stabbed to death. Their heads are chopped off, mounted on pikes, and carried about the city triumphantly by the mob. Langoiran's bloodstained breviary and his scapula bone (shoulder blade) will be among WJC's keepsakes when he dies more than fifty years later.
- Many priests leave France to seek safety in exile. Exit passports of Noël Lacroix and Jean Baptiste Rauzan are issued in July.
- September 1792 **Louis Chaminade** leaves Mussidan and goes into exile in Spain. At first he lives near Loyola. Later, in November 1793, he moves to Orense, where he remains until 1797.
- WJC does not leave. He goes into hiding and spends the next two and a half years as an underground priest (September 1792 to May 1795).
- July 1793 **Robespierre** comes to power in Paris and becomes head of the Committee of Public Safety.

- September 1793 **Reign of Terror** begins in Paris and lasts the next 11 months. During the period about 300,000 people are arrested throughout France, and about 17,000 are put to death. Many more die in prison or without trial.
- October 1793 Reign of Terror spreads to Bordeaux. The seven-member Military Commission, headed by the ruthless **Jean Baptiste Lacombe**, is appointed to carry out Robespierre's policies in Bordeaux. During the next ten months, Lacombe condemns 314 people to death, including 28 priests.
- April 1794 Government orders former nobles to withdraw from Paris, fortified cities, and seaports. **Thérèse de Lamourous** and her father, who had been members of the lesser nobility, are thus forced to move from Bordeaux to Le Pian. Around this time WJC meets Mlle de Lamourous and becomes her spiritual director. This relationship will last until her death in 1836.
- July 1794 On July 21 Simon Pannetier, a Carmelite priest who had been a spiritual director of de Lamourous, is guillotined in Bordeaux. Six days later, on July 27, Robespierre is overthrown and guillotined in Paris. The Reign of Terror ends. News reaches Bordeaux on July 31, and Lacombe is arrested. Two weeks later on August 14 he, too, is tried, condemned, and led to the scaffold.
- September 1794 Catherine Bethon, WJC's mother, dies at Villa St. Laurent on September 9 at the age of 72.
- Early 1795 After the law establishing freedom of worship is passed in February, Chaminade opens a small chapel on Rue Sainte Eulalie in the city. Here he conducts services and receives the public retractions of priests who want to take back their oath to the Civil Constitution of the Clergy.
- During the thaw, Chaminade begins to speak with some young men about what might be done after peace is finally restored to reestablish the faith in France. Among them is Denys Joffre.

Exile in Saragossa: Chaminade's Vision (1797-1800)

- Fall 1797 WJC is forced to leave France due to another change in government. All *émigrés* who returned to France after the Terror without authorization are now required to leave the country again or be deported. WJC's name had appeared on official lists of *émigrés* when police were unable to locate him at his official residence during the Terror. Therefore, he is now required to leave France, even though he had not actually emigrated before.
- October 1797 WJC meets his brother Louis at the Spanish border. (Verrier doubts this meeting actually took place at the border). Louis was on his way home when the new change in government occurred. He therefore could not return. Louis and WJC go to Saragossa, where they arrive on the eve of the Feast of Our Lady of the Pillar.
- Plans for future
- June 1798 WJC begins writing his series of letters of spiritual direction to de Lamourous. He sends a letter almost every month for the next 2½ years.
- August 1800 WJC writes to de Lamourous about the future. "Take courage. Time and the years are rolling by. We keep moving on, my dear Thérèse. You and I are both getting older; we have approximately the same age. Our bodies are wearing out, and so far we haven't accomplished anything. The time has come to start in earnest and do something for the glory of Jesus, our good Master. Think it over for yourself. I will do the same."
- September 1800 Chaminade's name is deleted from the list of *émigrés*. WJC and his brother Louis return to Bordeaux in the fall of 1800.

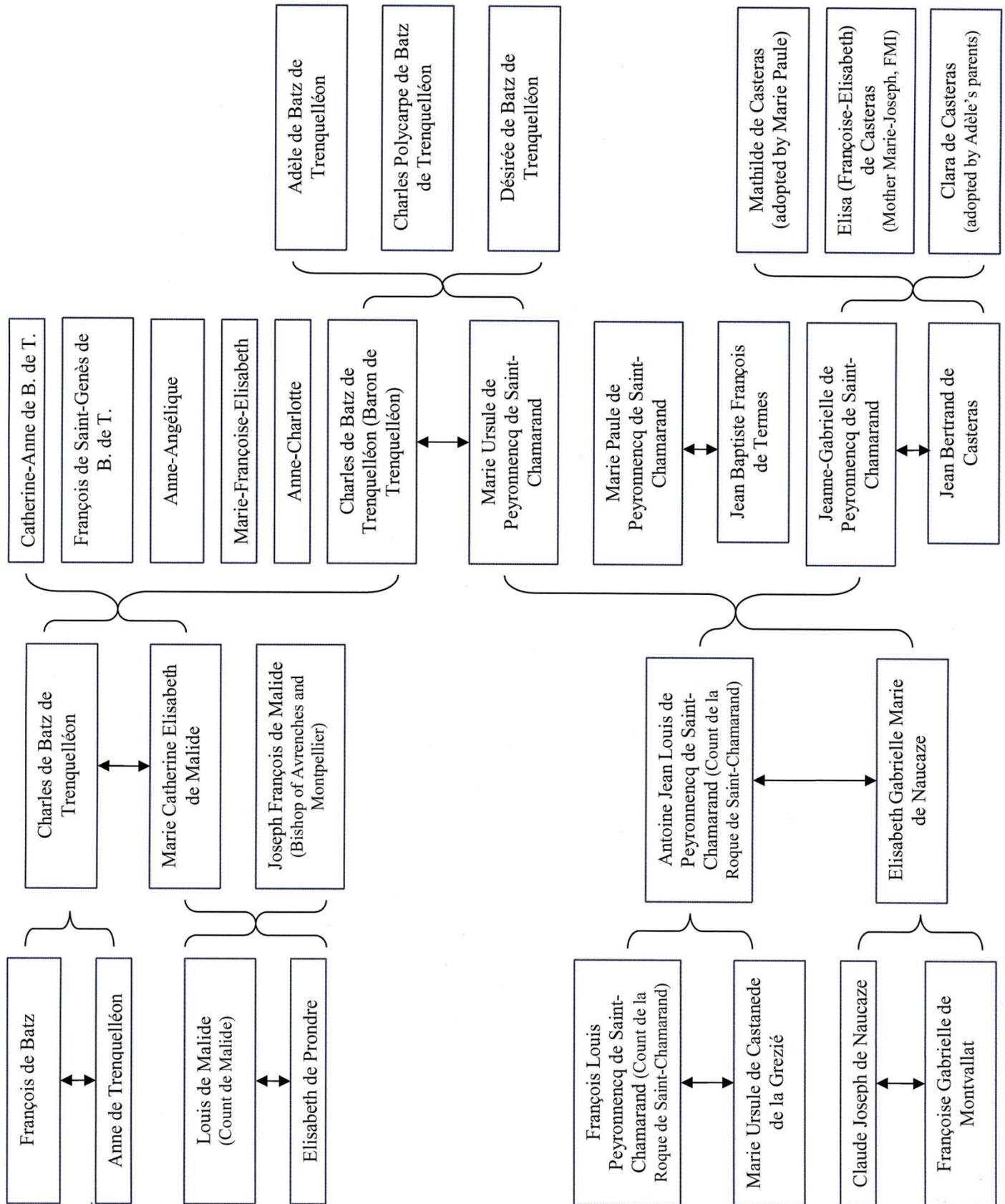
William Joseph Chaminade

A Brief Chronology of His Life from 1800-1840

1800	<p>September—Through the efforts of Louis Lafargue, Chaminade’s name is removed from the list of <i>émigrés</i>. Chaminade can now return to France.</p> <p>November—Travels to Le Pian to visit Marie Thérèse de Lamourous.</p> <p>December—Calls together 12 men he wants to invite into a new Sodality. The meeting occurs at an oratory on Rue Arnaud Miqueu.</p>
1800-1802	Administers the Diocese of Bazas through appointing assistant administrators in parts of the diocese, allowing Chaminade to remain in Bordeaux. He also counsels Constitutional priests around their return to ministry.
1801	<p>January—Accompanies Marie Thérèse to the Miséricorde. When she decides to stay, Chaminade is immediately appointed the ecclesiastical superior of the house.</p> <p>February 2—Official beginning of the Bordeaux Sodality as eleven men make an Act of Consecration.</p> <p>March 28—Title of Missionary Apostolic was conferred on him by the Sacred Congregation of the Propaganda.</p>
1803	Chaminade named Canon of the Cathedral in Bordeaux by Archbishop d’Aviau.
1804	Bishop offers the Madeleine as an auxiliary chapel to 3 local parishes. Becomes headquarters for the new Sodality.
1808	<p>His brother, Louis , dies.</p> <p>Begins the <i>State of Religious Living in the World</i>.</p>
1809	Bordeaux Sodality suppressed by Napoleon, and Chaminade’s papers seized. Madeleine closed; Chaminade moves to St. Laurent.
1812	Arrested along with David Monier due to Lafon’s cooperation in a <i>coup d’etat</i> against Napoleon. More papers seized.
1814	April 30—Madeleine reopens. During Napoleon’s 100 days, Chaminade probably goes to Périgueux.
1816	Having assisted Adèle with the <i>Grand Institut</i> , he travels in June to help give retreat to the founding members of the FMI.
1817	<p>May—Lalanne visits Chaminade, saying he wants to be part of Chaminade’s work.</p> <p>October—Foundation of the Society of Mary. Members gradually move into house at Impasse Ségur.</p>
1818	<p>First solemn retreat of SM at St. Laurent. First public profession of vows and the blessing and approval of Archbishop d’Aviau.</p> <p>November—Community moves to house on Rue des Menuts. Opens a secondary school in the new house.</p>
1819	<p>Fr. Collineau, a member of the Sodality, revives Bordeaux’s ministry to the chimney sweeps.</p> <p>October—Estebenet cedes his school and the property on which it operates to the SM.</p>
1820	Chaminade buys the Madeleine.
1823	Purchase of St. Remy (by David Monier). Rothéa brothers helpful in expansion of SM into the northeast of France.
1824	Reply to the Objections to the Pastors of Bordeaux to the Sodality.
1825	<p>Civil approbation of the Institute. State recognizes both SM and FMI as dedicated to primary education. (Chaminade careful to explain to brothers that this is NOT how the Church recognizes the Institute.)</p> <p>SM move to Rue du Mirail and rename the school the “Institution Sainte-Marie.”</p>

1826	SMs become a distinct Sodality. Death of his sister, Lucrece, and Archbishop d'Aviau.
1824-1828	Start of normal school at St. Remy.
1828	At annual retreat, preliminary draft of SM Constitutions presented. Objections are raised as to role of priests in SM and too broad a definition of ministry.
1830	July Revolution brings in new government hostile to Church and enterprises of religious orders. Police intervened to prevent damage to St. Laurent. Madeleine closes. Normal schools are shut down and Sodalities are outlawed. Chaminade moves to Agen.
1828-1832	Disagreement with Mère St. Vincent, second Superior of the FMI, over money and role of ecclesial superior (Diocesan confessor and vicar-general fostered direct supervision of FMI by the bishop). In the end, debts were cancelled and Chaminade restored to role.
1834	Chaminade moves from Agen to northeastern France, visiting SM communities in those regions. Caillet "reorganizes" Sodalities under the name "Confraternity of the Immaculate Conception."
1834-1836	Last general visitation to "consolidate and purify" the SM communities in the northeast.
1836	Returns to Bordeaux when news of Marie Thérèse's impending death arrives. Assists FMI with formation of The Third Order Regular.
1839	Decree of Praise (April). Chaminade writes <i>Letter to the Retreat Masters</i> .
1840	Lawsuit against the SM is threatened, thus beginning the "Last Years" of Chaminade's life.

Family Tree of Adèle de Batz de Trenquelléon



Adèle de Batz de Trenquelléon A Brief Chronology of Her Life

1789	June 10—Born in Feugarolles at the Château Trenquelléon; baptized in the parish church.
1791	November—Adèle’s father, Baron Charles de Trenquelléon, an officer in the French Guard, leaves home to join the King’s forces in an attempt to restore the monarchy. When it fails, he is forced into exile in England.
1792	January 26—Adèle’s brother, Charles, is born.
1797	September 27—The Baroness’ name is inscribed on the list of <i>émigrés</i> , and she is forced to leave the country with her children. They go to Spain.
1798	Spring—Spanish government exiles lay refugees. Mme de Trenquelléon and the children go to Portugal. July—The Baron rejoins the family.
1799	June 12—Adèle’s sister, Désirée, is born.
1800	September 8—The family returns to Spain and settles in San Sebastián where Adèle becomes familiar with the Carmelites.
1801	January 6—Adèle makes her First Communion. November 14—Family returns from exile.
1801-1803	M. Ducourneau (Adèle’s brother’s tutor) and Catherine Anne (Adèle’s paternal aunt) provide strong influence on Adèle’s education.
1802	January—Adèle shows renewed interest in Carmelite life. Obtains a “Rule of Life” from M. Ducourneau. Jean Jacoupy becomes Bishop of Agen. In late December—for six weeks, Adèle goes to Carmelite monastery to prepare for her Confirmation.
1803	February—Adèle makes her Confirmation with Jeanne and Agathe Diché. August 5—Ducourneau, Jeanne and Adèle found “The Little Society,” the Association for mutual support in prayer and the Christian life (prepare for a good death). First members: Adèle, Ducourneau, 4 Diché sisters, Rosalie and Adèle Pomier, sisters from near Bordeaux.
1804	Two cousins adopted and welcomed into château household: Clara (3) and Elise (7). They become like sisters to Adèle.
1805	April 23—Jeanne marries Dr. Belloc. Adèle begins her apostolate of correspondence.
1807	February—M. Ducourneau and Charles go to Paris to continue studies. M. Larribeau succeeds as spiritual director of both Adèle and Association. Members now number 24 (200 by 1814). Summer—At Figeac, Baroness meets Hyacinthe Lafon, friend/associate of Chaminade. Idea of affiliation between Adèle’s and Chaminade’s communities proposed. Lafon will arrange for information to be sent to Adèle. Mlle Lacombe asked by Chaminade to be link to Adèle and Young Women in Sodality (headed by Marie Thérèse).
1808	Adèle rejects marriage proposal. Members of Association now 60—where possible, weekly meetings held with retreats when possible.
1807-1808	All letters from this period lost.
1809	Adèle’s mother joins the Ladies of the Retreat. Suppression of Bordeaux Sodality: Chaminade counsels caution in correspondence. Adèle seriously ill.

- 1810** Adèle providing religious instruction to local children as well as financial support to “adopted” children.
- 1811** Pig venture begins as fund-raising effort for helping the poor.
- 1812** Ducourneau enters seminary (Charles finishes school in Paris). Lafon in prison, but escapes and participates in coup attempt. Dr. Belloc dies in epidemic (leaves 4 children). Baron becomes seriously ill.
- 1813** July—Association formally affiliated with Bordeaux Sodality. Adèle and others in the Association provide clothing and linens to a young seminarian. Baron worsens—paralysis. Charles become engaged and marries. Chaminade invites Adèle to Bordeaux: cannot go due to Baron’s condition. Adèle manages château while parents go to “baths.” After retreat with Larribeau, *cher projet* defined by interested members of Association.
- 1814** Napoleon deposed. Mlle Lacombe dies (Mlle Cagne is now Adèle’s contact in Bordeaux). *Cher projet* members take “religious” names and wear silver rings. Private vows of chastity. Chaminade assists Adèle with his knowledge of religious life and the options. October—plans are firm to launch foundation of Sisters. Baron very ill; Adèle primary caregiver. End of year—Chaminade approves vows for 3 months, & plans for novitiate are arranged (probably between Jeanne and Chaminade). Men’s section of Sodality in Agen planned.
- 1815** Baron dies and Napoleon permanently exiled; *cher projet* can proceed. Chaminade asks to meet with Bishop Jacoupy and writes up Constitution. Disagreements between Jacoupy and Chaminade over location and mission of Sisters.
- 1816** January 18—Adèle asks Jeanne’s help to rent part of an abandoned convent for the group. May 25—Adèle and five arrive at convent (the Refuge)—meet there to begin FMI along with Marie Thérèse who will serve as guide. June 8—Chaminade arrives with Constitutions; stays for 3 weeks. Appoints Adèle the superior. September 6—Chaminade proposes a vow of cloister that can be dispensed by superior as needed to teach outside convent. November 18—Chaminade authorizes the opening of a school for the poor.
- 1817** July 25—Jacoupy authorizes the Sisters to take final vows, but in a secret ceremony. Chaminade receives the vows.
- 1818** The Third Order Secular founded.
- 1819** Augustinian convent purchased for healthier residence for the Sisters.
- 1820** June 5—purchase house in Tonneins to found a new community. September 7—Chaminade and Adèle accompany the Sisters to new convent. Thérèse Yannasch is named director.
- 1821** November—Adèle admits her cousin, Elizabeth de Casteras, to the novitiate. (She will become 3rd Superior)
- 1823** Thérèse Yannasch dies.
- 1824** July 16—Community of Condom founded under director, Sr. Marie de l’Incarnation de Lachapelle. Bishop Jacoupy grants privileges in his diocese and approves Constitutions. July 27—Novitiate transfers from Agen to Bordeaux. Adèle goes there and stays for several days. Adèle’s illness is serious. Chaminade instructs her to rest from the apostolate. Her letter writing increases.

- 1825** Civil Approbation of the Institute by French government—thus, approval for the FMI. Needed funds come through money owed the Baron for the confiscation of property during the French Revolution.
- 1826** Summer—During visit from Chaminade a new foundation in Arbois is decided upon.
November—Arbois opens under director Sr. Mary Joseph de Casteras.
December 23—Adèle learns of de Casteras’s typhoid fever and last rites. Adèle asks all FMI for prayers; de Casteras recovers.
- 1827** November 28—last letter of Adèle to Agathe, now director at Tonneins.
- 1828** January 7—letter from M. Larribeau to Mother St. Vincent in preparation for Adèle’s death.
January 10—Adèle dies at 38 years of age.
January 11—Funeral in the convent chapel in Agen.
January 12—Burial in the convent cemetery in Agen.
March 23—Legal approbation by the French government for FMI as religious order.
- 1828-1856** Mother St. Vincent serves as 2nd Superior General.
June—foundation in Alsace.
- 1986** Adèle is pronounced “Venerable.” (Research for the cause began in 1946; it was introduced at the diocesan level in 1965; the case went to Rome in 1977.)
Her remains were translated to the Church of Sainte Foy in Agen.
- ?** There are two portraits of Adèle: one as a young girl of 10-12 years of age and the second painted—probably without her knowledge—when she entered the convent. See **Adèle**, page 470, n52 for more information.

Adèle's Rule of Life

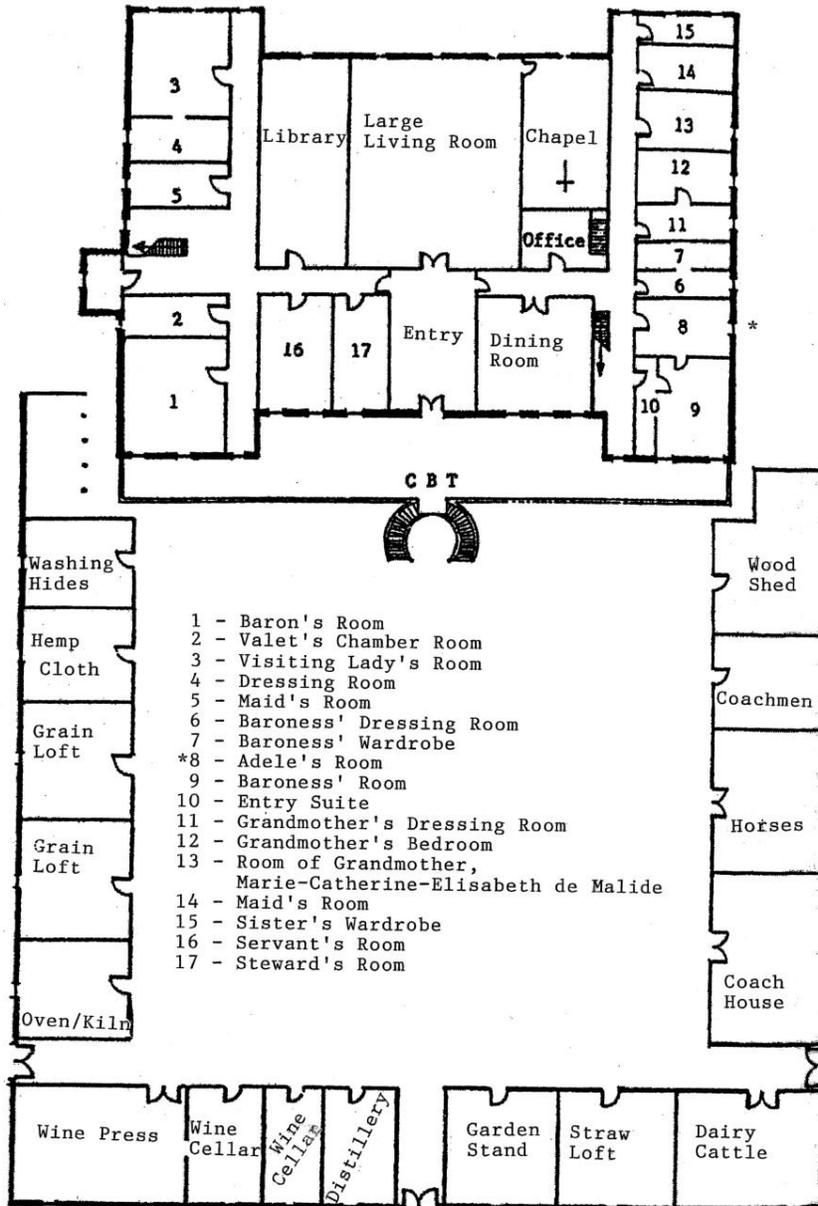
The Rule for the little Association is no doubt drawn up by Ducourneau. Its eight articles are simple and straightforward, detailing the practices to which they bind themselves, but without assuming any obligation other than good will (art. 1). There is no provision for any external structure, for any leadership roles, for any official accountability.

The text itself is preceded by initials J.M.J. and a reminder to make a brief prayer of love and thanksgiving each time the Rule is read. The second article declares a communion of prayer to exist, including Masses, Communion, mortifications and alms, among all the members, both living and dead. The end of the society (art. 3) being to obtain a good death; each member is to receive Communion with this intention of the Blessed Virgin. Friday, being the day commemorating the death of Jesus (art. 4), each one will meditate on death and resurrection in Christ and recite seven Hail Marys to honor the seven wounds of Christ.

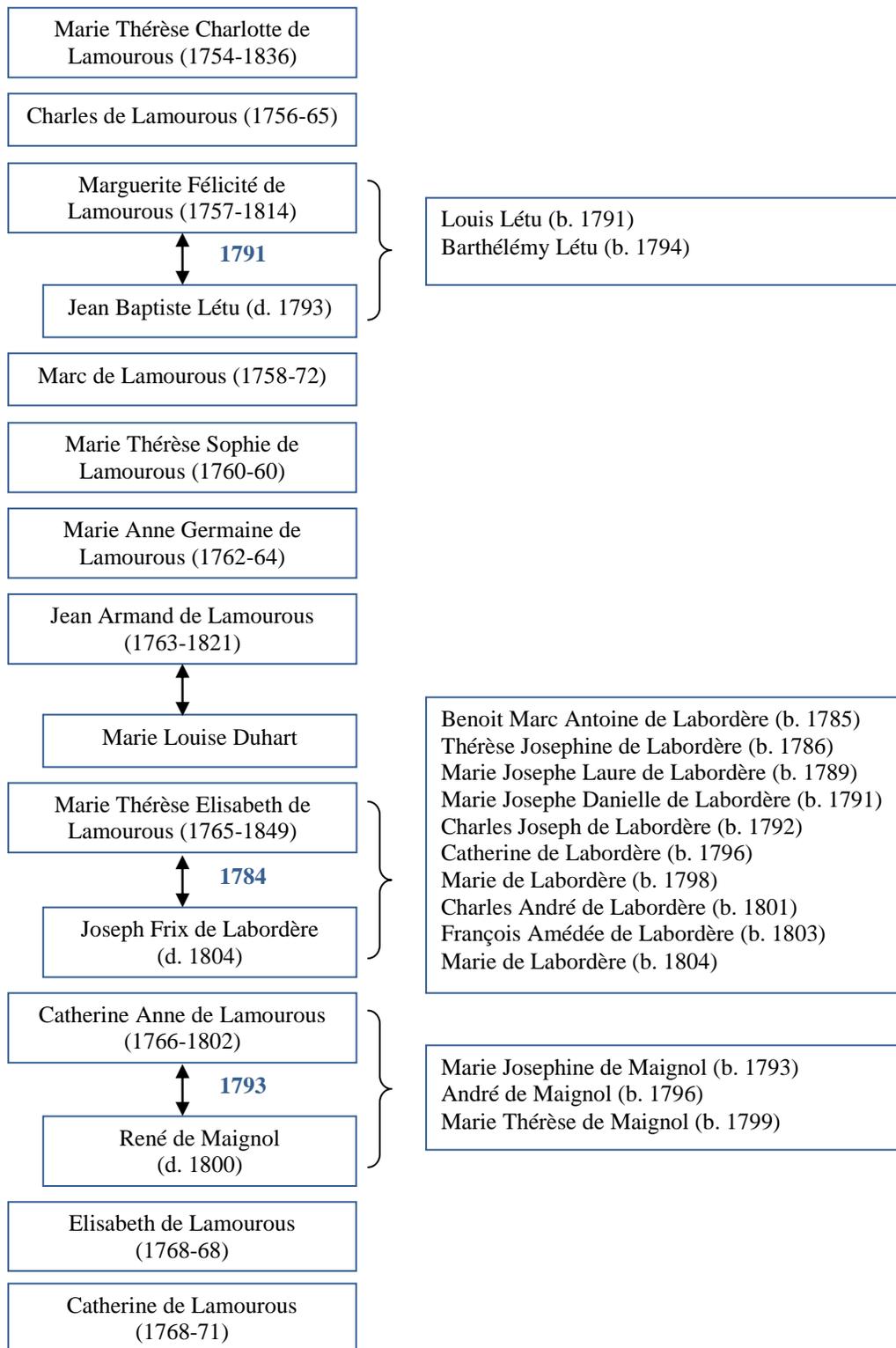
Article 5 declares that the common expression used so routinely by the French, *Mon Dieu*, will be a rallying call for the members and will mean for them: Let us love God! Should the membership increase, those who can, will gather on Friday for prayer and spiritual reading. Meetings at other times are also recommended, to increase fervor, to encourage one another, to share readings and letters received (arts. 6, 7). At three o'clock in the afternoon, each day, the members will gather in spirit at the Cross of Jesus, to honor his death and to express their love for him. This practice, article 8 explains, is entirely interior; it can be made without interrupting one's occupations or disturbing others who may be present.

To these eight articles, five others will be added after 1807. According to the ninth article, the first Friday of each month will be marked by a Mass for the little society . . . Article 10 urges the choice of a good friend as a spiritual companion for mutual support and mutual correction, and for discerning God's ways to live in the lives of each other. Each member will also engage in active efforts to lead another young girl to love and serve her God better (art. 11), and each will try to practice more faithfully a constant remembrance of the presence of God (art. 12). The final article reflects a concern . . . for screening new members and admitting only those of proven virtue, of suitable character, and capable of attracting others, with an emphasis on modesty in dress and demeanor. (Stefanelli. *Adele*, pp. 72-73)

Trenquelléon Château



Family Tree of Marie Thérèse Charlotte de Lamourous



Marie Thérèse de Lamourous A Brief Chronology of Her Life

1754	November 1—Born in Barsac. Baptized in the parish church three days later.
1767	Moves to Bordeaux. Life very different from Barsac. During this period Marie Thérèse experiences the death of siblings; she is educated by her mother, with whom she has a close relationship. When older, she has four spiritual directors: three who die and a fourth who is exiled to Portugal.
1781	As a young woman, Marie Thérèse was sure she had a vocation to Carmel. Now she makes her case to her spiritual director, who dissuades her, saying her health is not adequate to the strain of that form of life. She is greatly disappointed, but accepts this as the will of God for her.
1789	Marie Thérèse becomes part of the Catholic underground movement. She is able to warn a number of nonjuring priests that their name is on the list for arrest and execution and thereby save their lives.
1794	When nobility expelled from major cities, Marie Thérèse, her father, and one sister move to Le Pian. There she ministers to a priestless people. With the resignation and departure of Father Andrieu, the parish church was closed. For all practical purposes, Marie Thérèse is the center of the Catholic community of Le Pian en Médoc for the next six years.
1795	Marie Thérèse meets Father Chaminade.
1797-1800	Marie Thérèse corresponds with Father Chaminade, who is now in exile. He provides spiritual direction by letter; they become friends and plan for the future back in France.
1800	Encounters <i>les filles</i> of Bordeaux. Finds them repugnant; later goes through a period of discernment and embraces the work with these women. (In Paris, 30,000 women out of population of 650,000 worked on the streets; in Bordeaux, 4,000 out of 100,000 people).
1801	Marie Thérèse becomes leader of the Young Women's section of the Bordeaux Sodality and <i>Mère</i> to the Ladies of the Retreat. As Director of the Miséricorde (The House of Mercy), she expands its space and residents. (Will occupy four sites in Marie Thérèse's lifetime—rented locations: Laplante: Jan. 1801 (15 residents); Cours/Fructidor: May 1801 (35 residents), and Guérard: Dec. 1801 (40 residents). Last location purchased over three years 1805-1808: Annunciation (200-300 residents)
1802	One of Marie Thérèse's sisters dies, and a nephew, André, comes into Marie Thérèse's care.
1803	Marie Thérèse takes a vow of chastity.
1804	The Madeleine is assigned to the Bordeaux Sodality—the Young Women's section and Ladies of the Retreat begin to meet there.
1805	A legacy is directed to the Miséricorde, but the legality is argued over for several years. Lack of "civil existence" prevents the legacy from being transferred. It is not awarded until 40 years after Marie Thérèse's death.
	Later in the year, another Sister dies. Two nieces, Laure and Danielle, come to live with Marie Thérèse. (Laure will succeed Marie Thérèse as leader at the Miséricorde.
1806	Sorely needed funds for renovations are received through assistance from a government minister who has direct access to Napoleon.
1808	Marie Thérèse hones her administrative skills to deal with increased numbers at the Miséricorde. As leader of Young Women's section, Father Chaminade gives Marie Thérèse the responsibility of corresponding with Adèle, who is merging her Association with the Bordeaux Sodality.
1808-1830	Cigar making at new workrooms in the Miséricorde provide skills for residents and income for the Miséricorde. Frequently, Marie Thérèse has to negotiate for supply of tobacco as the government establishes a government monopoly on the industry.
1809	Napoleon suppresses the Sodality. Activity at the Madeleine suspended or goes underground. Miséricorde not affected.

1813	Serious financial issues. Trip to Paris for four months: stays with Father LaSausse, founder of Good Books Society. Purpose of visit: fund-raising, renewal of tobacco contract, instruction in “cottage industries”—chocolate candy and artisan crafts, and further attempts to be receive “civil recognition” to unblock receipt of legacy and other types of grants. Laure serves as directress while Marie Thérèse is away.
	Late in year, as the government will only recognize the Miséricorde as a “house of refuge” Marie Thérèse withdraws request for approval; instead begins process to establish a religious order so recognition can be granted under category of “religious association of women.” No action due to uncertainty of Napoleon’s future.
1816	Helps to establish the FMI by assisting for six weeks with organization of the first community in Agen and giving Father Chaminade a recommendation on who should be Superior.
	At the insistence of her <i>filles</i> , a portrait of Marie Thérèse was painted by M. de Galard. Two siblings, Mme Duroy de Brugnac and her brother, funded the painting. It is the only representation of Marie Thérèse we have.
1817	“Partnership of prayer” begins between residents at the Miséricorde and priests in the Foreign Mission Society.
1818	Association with Thérèse Rondeau begins. The two women plan for a “daughter” house in Laval, France, modeled on the Miséricorde. Marie Thérèse acts as a mentor/guide for many years and sends Laure and another experienced directress to Laval for almost two years to assist with the foundation. Eventually, at least 10 other houses open throughout France with the Miséricorde as the inspiration and model.
	The novitiate for the Sisters of the Miséricorde, an order of religious women composed primarily of the directresses of the house, was started.
1819	Marie Thérèse represents Father Chaminade in negotiations to purchase the school owned by M. Estebenet. (This contract was the start of legal proceedings in 1840 against Chaminade, but the contract was upheld as valid).
1822	First profession of religious vows by the Sisters of the Miséricorde.
1823	Marie Thérèse asked by Father Chaminade to take charge of renovations of space next to the Madeleine that would serve as an SM novitiate. She agreed but illness prevented her from carrying out the request.
1824	Adèle opens a novitiate in Bordeaux. It is likely Marie Thérèse was involved in the acquisition and renovation of this building.
1826	Illness often requires Marie Thérèse to be on “bed rest” for the remainder of her life.
1828	Father Caillet becomes her spiritual director.
1830	Father Caillet becomes ecclesiastical superior of Miséricorde as Chaminade has had to leave Bordeaux.
1832	Marie Thérèse begins work on the Constitutions for the Miséricorde. She will not be able to finish them before her death.
1836	Marie Thérèse dies on September 14 at the age of 81. Laure, through Fr. Caillet, asks Father Chaminade to come quickly from the northeast of France, but he is not able to arrive on time. She is buried in the chapel at the Miséricorde.
1935	The cause for Marie Thérèse’s sainthood introduced in Rome
1970	Her remains are transferred to the chapel in Le Pian.
1989	Marie Thérèse is pronounced “Venerable.”

The Founders 1800-1836

	William Joseph Chaminade	Adèle de Batz de Trenquelléon	Marie Thérèse de Lamourous
1800	Returns to France from exile. Calls together 12 potential members for new type of Sodality. Opens an Oratory on Rue Arnaud Miqueu.	Family moves from Bragança, Portugal, to San Sebastián, Spain.	Begins direction of the Miséricorde.
1801	Works to reorganize the diocese of Bazas and counsels Constitutional priests. Becomes ecclesiastical superior of the Miséricorde and Board member who raises funds. Receives title of Missionary Apostolic. Feb. 2: Act of Consecration by 11 founding members of Bordeaux Sodality.	Family returns to château from exile.	Her name is first to appear on register of the women's branch of the Bordeaux Sodality (March 25) and she is appointed Director of the Young Women's Section.
	Publishes first edition of <i>Manual of the Servant of Mary</i> .	Begins spiritual formation under M. Ducourneau and aunts. She and her mother engage in many charitable works.	
1802	Begins the Father of Families section of Sodality.	Start of the Association.	
1804	Bishop assigns Madeleine as an auxiliary chapel to 3 local parishes. New center of Bordeaux Sodality.		Continues work at both the Miséricorde and the Madeleine. Legal process to claim a legacy begins.
1808	Louis, his brother, dies. Begins the <i>State of Religious Living in the World</i> .	Adèle's mother meets Hyacinthe Lafon—connection between the Association and the Bordeaux Sodality begins.	.
1809	Napoleon suppresses the Bordeaux Sodality; Chaminade's papers are seized. Madeleine closes; Chaminade moves to St. Laurent.	Adèle seriously ill.	
1809-1814	Sodality suppressed. Low-key activity and contact maintained. Some sodalities take special vows. Frequent, but cautious, communication with Adèle.	Association grows, 200 members over 100-mile radius. WJC counsels delay of religious order because of Napoléon's distrust.	Involved in "underground" Sodality. Cigar making at Miséricorde underway. Four month trip to Paris, fund-raising for Miséricorde.
1813		Plans to meet with WJC & MT , but tensions in military and her father's paralysis prevent this. Bishop Jacoupy approves idea of foundation.	Staff at Miséricorde asking for religious institute. Would provide stability for work, recognition by government, and reflect the increasing commitment among staff.

	William Joseph Chaminade	Adèle de Batz de Trenquelléon	Marie Thérèse de Lamourous
1814		Adèle meets with several Associates at Lompian. Take religious names & make preparations for institute. Helps WJC expand Sodality into Agen, Condom, Tonneins.	Scheduled visit to Agen to assist Adèle with FMI foundation, but ill health of MT delays.
1816	WJC spends extra time at Miséricorde to “calm” the residents who are upset at MT ’s absence. Begins work with groups to become affiliated Sodalities: Agen, Tonneins, Condom, and Auch. Concludes the writing of the Constitutions for the new congregation, with help of David Monier as secretary.	Bishop Jacoupy “wins”: foundation of FMI; in Agen, not Bordeaux. In May, MT arrives. First house established at Refuge in Agen. MT acting superior for one month. WJC and Jacoupy resolve “cloister” issue. WJC goes to Agen to give the <i>Grand Institut</i> and conferences to new sisters. In June, Adèle named superior.	Spends several weeks with Adèle to organize religious institute and assess leadership questions. Upon return, portrait painted.
1817	Providential conversation with Lalanne. Oct. 2: pronounce intent to found the SM. Dec. 11: first temporary profession. Over next few months, SM move into Impasse Segur.		
1818	At St. Laurent, first solemn retreat and public profession of vows. Community moves to Rue des Menuts. Monier joins. Efforts to merge with Estebenet’s school begin. Helps section of married men expand work in prisons. Work w/ chimney sweeps	Third Order Secular, organized in Agen by Mme Belloc and Father Chaminade, begins. Develops in several cities where Associates live.	Helps WJC negotiate with Estebenet for terms of transfer of school. Novitiate started for Sisters of the Miséricorde. Also, first meeting with Thérèse Rondeau.
1819- 1820	Estebenet cedes property to SM. (Institution Sainte Marie). Gives several conferences at Miséricorde: MT notes give us good view of WJC expansive thought. Buys building next to Madeleine. SM expand into Agen. Start of the <i>Bon Livres</i> project which WJC helped prepare, sustain, and foster.	FMI move from Refuge to new site. Expand to Tonneins.	
1821 Napoléon dies in exile			
1822	Buys building on other side of Madeleine to use for novitiate for clerical candidates. SM expand to Villeneuve-sur-Lot (asks MT to supervise)		First profession among Miséricorde staff occurs.

	William Joseph Chaminade	Adèle de Batz de Trenquelléon	Marie Thérèse de Lamourous
1823	Rothéa brothers recruiting Alsatians. Monier to St. Remy to investigate, then buys the estate. Expansion to Colmar.		
1824	<i>Reply to the Objections of Pastors of Bordeaux to the Sodality</i> written. Summer retreats & school for teachers begins at St. Remy.	Expand to Condom. Novitiate opens in Bordeaux. Adèle's first visit to Bordeaux & Miséricorde.	Helps Adèle establish novitiate in Bordeaux.
1825	Civil approbation of SM. Caillet travels to Paris to negotiate document. SM in Bordeaux move to Rue du Mirail.	Adèle receives money from restitution her father was due after Revolution.	
1826	Lucrece and Archbishop d'Aviau die. SM form distinct Sodality.	Expand to Arbois.	
1827	Orphanage assumed at Besançon.	Adèle very ill. Letter writing resumes.	
1828	Begins plans for normal schools all over France. Retreat. Drafts Constitutions for SM. Leo Meyer is head of priests section of Sodality.	Adèle dies (January 10). FMI receives legal approbation as a religious order.	
1829	Expand to Courtefontaine (normal school).		
1830 July Revolution. King exiled. Anti-clerical climate (therefore, no normal schools). Sodality banned—becomes the Confraternity, but never the same again.			
1831	Riots in Bordeaux. Cholera. Damage to St. Laurent & Madeleine. Madeleine closed. WJC moves to Agen.		
1832			Constitutions for Miséricorde drafted. Not complete until after MT's death.
1836		Third Order Regular founded. Adèle's dream to have sisters in the countryside realized. (Auch)	MT dies on September 14. 300 residents at Miséricorde. Laure de Labordère, her niece, succeeds MT.

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