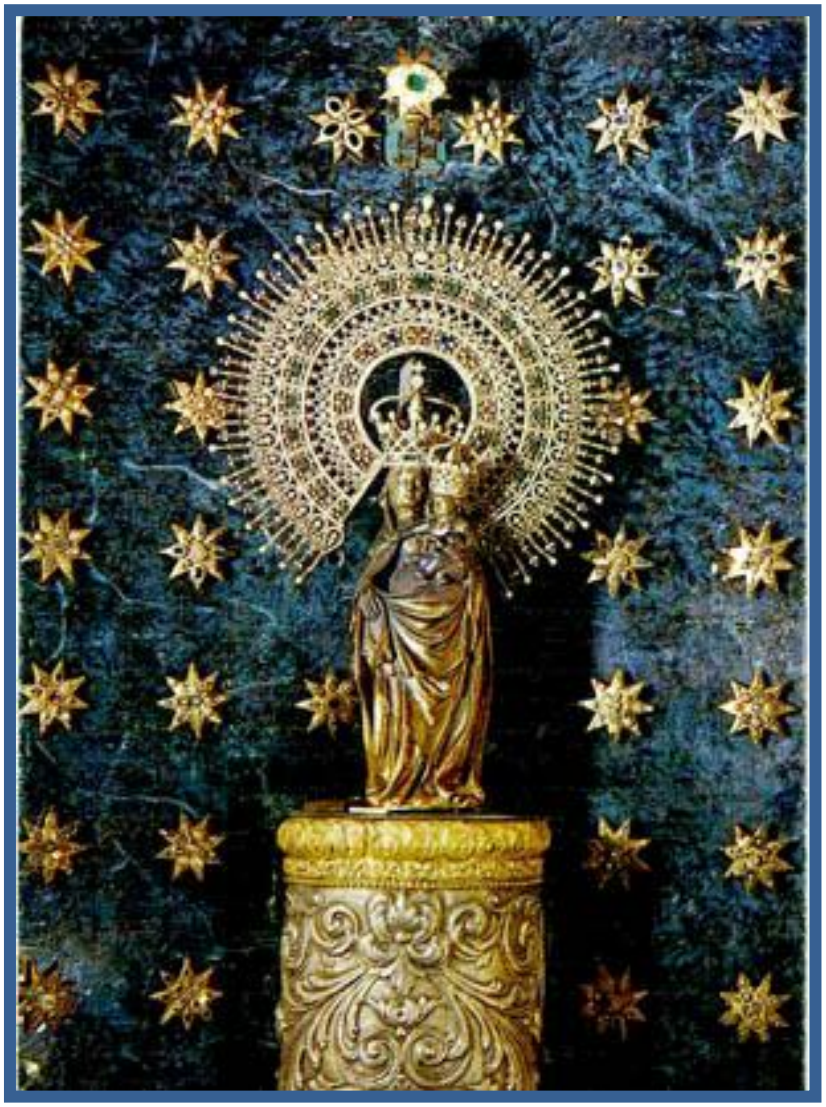
Marianist People, Places, and Terms



Part 4

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1. 

Acarie, Mme Barbe [Marie de l'Incarnation] (1566-1618): Mme Acarie was the foundress of the Discalced Carmelites of the Reform in France. She also assisted Mme de Sainte-Beuve in establishing the Ursulines and encouraged Bérulle in the foundation of the Oratory. (*The Oxford Dictionary of the Christian Church*, 8) She was a cousin of Pierre de Bérulle and nine years older than he. She gathered leading early figures of the French School in her salon who then formed the "Acarie Circle." Among them were François de Sales and Vincent de Paul.

Adeilhé, Florentine [Sœur Thérèse de Saint-Augustin, FMI] (1785-1840): Florentine became one of the more active members of Adèle's Association, engaging in all the good works recommended by it. She kept up a correspondence with Adèle and established sodality groups. Although she greatly desired to enter the new religious foundation, the care she owed her sick father made that a practical impossibility. After the death of her father, and more than four years after the death of Adèle, Florentine was able at last to enter the convent in 1832 when she was 47 years old. She became novice mistress and continued in that function at the novitiate until her death in 1840. She proved a most competent guide to the young Sisters and is venerated in the Institute as a saint. (Stefanelli, *Companions of Adéle*, 408-09)

Adèle's Association: A community of letter writers in France started by Adèle in 1804 and scattered across an area the size of Ohio. The Association provided prayer and mutual support for spiritual growth and for preparing for a good death. Premature death was an all too common occurrence.

Agen: A small city on the Garonne River about 75 miles upstream from Bordeaux. Agen is the site of the first community of the Daughters of Mary, founded in 1816 by Adèle with the help of Father Chaminade. The first location of the community was at the "Refuge," a building owned by the city of Agen, which the Daughters rented. This location was found to be unsatisfactory because of damp surroundings that were judged unhealthy. In 1820 the community moved to a larger building and property at the edge of Agen, which had been a monastery of the Canons Regular of St. Augustine before the Revolution. The Daughters bought the Augustinian property and remodeled it into a spacious convent and school (shown in the picture), which continues as a home of the Marianist Sisters down to the present. The Sisters moved out of the Refuge in September 1820. Two months later Bernard Laugeay opened the first SM community there together with two of his fellow brothers. This was the first foundation of the SM outside Bordeaux. It lasted until 1837.

2. 

Alliance Mariale: A secular institute for women who want to live Marianist spirituality. Members pronounce the vows of poverty, chastity and obedience. Their principal objective is to help improve their evangelical sanctification. The principal city where the leaders of the Alliance live is Bordeaux, France. However, there are members in many countries across the world. (*Marianist Soundings*, Spring 2003, 17-19)

Alliance with Mary: The recognition of the Mary's mission to make Christ present in the world. Mary models sensitivity to the needy and the disenfranchised of society, prayerfully heeding the Spirit's call and acknowledging God's constant presence. In alliance with Mary we follow her call: "Do whatever he tells you."

***Ancien Régime*:** The political, ecclesial, and social system of France prior to the Revolution of 1789. The term *ancien régime* (literally, the "former regime") refers to the entire period before the French Revolution.

Andrieu, François (1738-unknown): A former Benedictine monk of the Abbey of Sainte-Croix in Bordeaux. He took oath to the Civil Constitution of the Clergy and was appointed as the Constitutional pastor of the parish in Le Pian, where the de Lamourous family owned a small property. At the urging of MarieThérèse, Andrieu retracted his oath under the guidance of Chaminade in 1795. Later in the same year he was imprisoned in the former convent of the *Orphelines* until 1800. (*Positio* of de Lamourous, 55-56, 62-65. Verrier, *Jalons*, vol. 1, 206, 226; vol. 3, 263, note 76, 266, note 26)

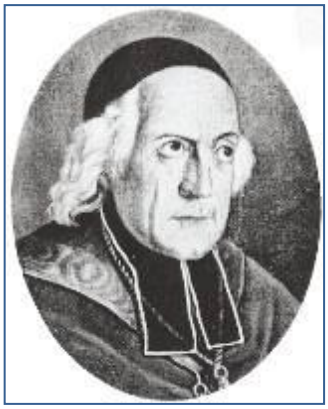
Apostolic Mission: In Marianist tradition this means the call to bring Jesus to others and to be Jesus for them. It is to stand with Mary in solidarity with the poor and the oppressed. It is to courageously fight injustice and to work for peace and unity among all peoples. (Moyer, *Things Marianist*, "What Do You Mean, 'Community is a Gift and Task'?")

Apostolic Missionary: The word "apostolic" is derived from the Greek term for "sent." "Missionary," from Latin, means "one who is sent." From this combination of Latin and Greek, the two-word term "apostolic missionary" was developed to "signify a call from God to a human being to proclaim the divine plan revealed in Jesus." (Fleming, *Commentary on the Rule of Life of the Society of Mary*) (*see* Missionary Apostolic.)

Arbois: A town in Franche-Comté, the site of an early foundation of FMI in 1826. (Stefanelli, *Adèle*, 332-33)

d'Aviau du Bois de Sanzay, Charles François (1736-1826): Archbishop of Bordeaux from 1802 to 1826. Before the Revolution he had been Archbishop of Vienne, starting in 1789. He resigned from the see of Vienne in 1801. When he came to Bordeaux he quickly recognized Chaminade as one of the most important priests of his archdiocese. He allowed Chaminade to play a leading role in the Church without requiring that he become a pastor of a parish. Chaminade received d'Aviau's encouragement and blessings in his work with the Bordeaux Sodality and eventually with the foundation of the Daughters of Mary and the Society of Mary. D'Aviau played an influential part in the politics of France during the Napoleonic era. He openly challenged Napoleon at public meetings in Paris.

3.



4.



Bardenet, Jean Étienne (1763-1844): A priest of the Besançon archdiocese who sold Saint-Remy to the Society of Mary in 1822. Father Bardenet had acquired ownership of this property of more than 150 hectares, including a château and dependent buildings, which had been an aristocratic estate before the Revolution. (Simler, *William Joseph Chaminade: Founder of the Marianists*, 355)

Barsac: A small town on the left bank of the Garonne some twenty-four miles upstream from Bordeaux and the birthplace of Marie Thérèse de Lamourous. (Stefanelli, *Mlle de Lamourous*, 11)

Basic Christian Communities: Also known as *communidades de base*, the term most frequently refers to small faith-sharing communities in Latin America. Organized in the 1950s and 1960s, lay catechists, steeped in liberation theology, played a significant role in their formation. These communities pray, worship, and explore scripture; offer mutual support to one another in all of life's challenges; pool their resources and unite their commitments for the social transformation of unjust structures (Lee and Cowan, *Gathered and Sent*).



5.

Bastille: An old fortress in Paris used as a prison that was captured by Revolutionaries on July 14, 1789. The fall of the Bastille is a symbolic point of reference for antimonarchists, those persons wishing to remove royalty from power and to replace it with a more representative or democratic form of government.

6.



de Batz de Trenquelléon, Adèle [Adélaïde Marie Charlotte Jeanne Josephine, Mère Marie de la Conception, FMI] (1789-1828): She was more commonly known simply as Adèle. As a teenager Adèle began an Association of young women who supported each other by writing letters to one another in their goal of leading Christian lives. After a providential meeting with Father Chaminade, Adèle began working with his Sodality. Adèle and a number of members of her Association decided to form a new religious congregation of women which they called the *cher projet* and which evolved into the Daughters of Mary (*Filles de Marie*) founded in1816.

de Batz de Trenquelléon, Anne Charlotte [Madame de Lorme] (1769-1855): Adèle's aunt and sister of Anne Angélique and Marie Françoise. She was only a novice in the Dominican convent of Prouillan (near Condom) when she and Anne Angélique, a professed sister, had to leave the convent. After the Revolution Anne Charlotte and her two sisters opened and conducted a girls' boarding school in Condom. They are "the three aunts" to whom Adèle refers in her letters.

de Batz de Trenquelléon, Anne Angélique (1761-1844): Adèle's aunt, the Baron's sister. She had entered the Dominican Convent of Prouillan near Condom in 1784, and was already professed at the start of the Revolution. Since she refused to take the oath to the Civil Constitution of the Clergy, she had to leave the convent. She moved into a home in Condom to remain there throughout the troubled years just ahead.

de Batz de Trenquelléon, Caroline: Cousin of Adèle. Caroline was a daughter of Adèle's uncle François, one of his six or seven children (there is discrepancy in the names as well as the number). She was a member of the Association, never married, and in later life was the author of some works of poetry and several novels. (Stefanelli, *Adele*)



7.

de Batz de Trenquelléon, Charles Joseph François (1754-1815): Father of Adèle. Baron de Batz de Trenquelléon was a member of the King's Royal Guard and was from a wealthy land-owning aristocratic family—one of the most illustrious in all Gascony. He married Marie Ursule de Peyronnencq, a descendent of King St. Louis IX. One of their children was Adèle. (Stefanelli, *Adele*)

de Batz de Trenquelléon Family: Charles de Batz de Trenquelléon (1712-1779), Adèle's grandfather, had ten children, six of whom (two boys and four girls) grew to adulthood. In order of birth, they were:

- Charles Joseph François (1754-1815), Adèle's father
- Catherine Anne (1756-1804)
- François (1759-1843)
- Anne Angélique (1761-1844), Mlle de Trenquelléon
- Marie Françoise Elisabeth (1764-1834), Mme de Saint-Julien
- Anne Charlotte (1769-1855), Mme de Lorme

None of the daughters married, even though the two youngest were addressed as "Madame." Saint-Julien and Lorme were probably names of family estates, as it was customary before the Revolution to identify unmarried women of the aristocracy by such place names. (Stefanelli, *Adele*, 468 n 33)

Baude, Felicie [Mère Marie Sophie, FMI] (1830-88): Fourth Superior General of the FMI.

Benedictine Rule: Composed c. 530 to 540 by St. Benedict, the Rule sets out directions for formation, government, and administration of a monastery and the daily life of its monks. He gave both practical and spiritual advice for community life in a way that combined principles with moderation and humanity. Father Chaminade used this Rule as the basis for his Constitutions because of Benedict's emphasis on community life. (Fleming, *Commentary on the Rule of Life of the Society of Mary*)



8.

Benlloch, Eduardo SM (1927-2011): After attending elementary and secondary school at Colegio Nuestra Señora del Pilar in Madrid, Eduardo became a novice in Elorrio, Spain, where he made his first vows in 1946. He pursued university studies at the Marianist scholasticate in Carabanchel-Madrid and obtained a licentiate degree in 1951. He was ordained in 1954 at the seminary in Fribourg, where he also obtained an STL degree in 1956. After returning to Spain, he taught at Marianist schools in Valencia, San Sebastián, and Saragossa. He became superior of the scholasticate in 1965 and served as provincial of the Saragossa Province from 1966 to 1976. He was then named superior of the Marianist seminary in Fribourg and was still in charge when the seminary moved to Rome. He returned to Spain and became superior of the community in Vitoria. From 1989 he was chaplain and teacher at the novitiate in Saragossa until he died at the age of 84. Throughout his life he did extensive research in Marianist Studies and wrote several important books including *Chaminade's Message Today* and *Origins of the Marianist Family: Notes on Marianist History*. The latter work compiles the material he used when he taught the novices in Spain. It is especially notable for a succinct, easy-to-understand account of the complicated last years of Father Chaminade.

9.



de Bérulle, Pierre (1575-1629): By his activities as spiritual director and promoter of Church reform and the effects of his spiritual writings, Bérulle initiated a distinctive spirituality in 17th century France that remains widely influential down to the present day. It is now known as the "French School of Spirituality," the name Bremond used to identify it in his *Literary History of Religious Thought in France*. Bérulle described this spirituality as a Copernican revolution which shifted the center of mystical life away from anthropocentric preoccupation with human beings and their redemption to theocentric and christocentric emphasis on God and Christ. He stressed the importance of union with the mysteries of Christ's life and the states of Christ these mysteries revealed, such as the Holy Childhood of Jesus and the humanity of Jesus made divine as the Incarnate Word. Each of these states remains a source of grace eternally for Christians. The spiritual life consists in both adoring Jesus in his mysteries and adhering to his interior states. This process results in a radical loss of self Bérulle called *anéantissement*. In 1611, Bérulle founded the French Oratorians, a society of priests modeled on the Oratory of St. Philip Neri. The French Oratorians worked at the reform of priests by conducting seminaries. Through his contacts with members of the Acarie Circle and other leading figures in the Church, nobility, and royalty of France, he launched the spiritual current we now call the French School of Spirituality. He was never a bishop, but in 1627, two years before he died, he was created a cardinal.



10.

Besançon: Capital of the *département* of Doubs in the Franche-Comté region of eastern France. Site of orphanage assumed by the Society of Mary in 1827. Along with this was a series of workshops for hat makers, shoemakers, carpenters, etc., which became a school of arts and crafts. (Benlloch, *Origins*, 231)

Bethon, Catherine (1722-1794): Mother of Father Chaminade. She gave birth to 15 children. Of the six who grew to adulthood, four became priests.

Bidon, Jean Baptiste, SM (1778-1854): Brother Bidon was called "the faithful Bidon." He joined the Bordeaux Sodality during its first year (1801) and the Society during its first year (1818). He was one of the Working Brothers among the first seven members of the SM. By profession he was a barrel maker and served as prefect of the working men's section of the Sodality. In the SM he also served as an elementary school teacher and director of the community in Clairac. Lalanne said of him, "This Nestor of our Society was perhaps the only one who, in the midst of so many storms that beset its early years, never wavered." He died at the age of 76, assisted by the young Brother Simler before he was ordained.

Bidon, Catherine-Rose (1782-1846): Joined the staff of the Miséricorde on November 29, 1802, to assist Mlle de Lamourous as a directress together with Jeanne Cordes. Catherine was born on March 13, 1782, the daughter of Jacques Bidon, a barrel maker of Bordeaux, and Elisabeth Meynard. Catherine was a younger sister of Jean Baptiste Bidon (1778-1854), who joined the Sodality in 1801. She, too, joined the Sodality, seven months before her brother. She was one of the nine founding members of the young women's branch on March 25, 1801. Catherine took the name Sœur Marie de Jésus in religion. She remained a directress at the Miséricorde until her death in 1846. (*Positio* of de Lamourous, 111, note 42. *Apôtre*, vol. 22, 1930-31, 257.)

Bonne Mère: In English, "Good Mother," a term used to describe and refer to Marie Thérèse de Lamourous.

Bonnefoi, Charles, SM (1795-1855): Signed the substituted minutes of the council meeting which did not mention that Chaminade intended to name his successor. Bonnefoi was not even present at this meeting. (Simler, *William Joseph Chaminade, Founder of the Marianists*, 458)

11.



Bordeaux: The Garonne River flows north along Bordeaux in the crescent shape which for centuries has been referred to as a characteristic of the city. Its left bank is lined with busy wharves and a series of attractive eighteenth-century buildings still there today. Its broad expanse, spotted with sailboats and smaller craft, is crossed by the bridge built at the decision of Napoleon. Beyond the bridge only a few houses rise from today's populated section called *La Bastide*. The road running into the background is the one used by Father Chaminade when coming from his native Périgueux and from Mussidan. Chaminade spent many years here; it was the center of the Madeleine Sodality. (Kramer, *Chaminade Lore*)

de Borie, M.: Brother of Mme Duroy Brugnac. Through his kindness, mail to and from Paris had been forwarded for Mlle de Lamourous. In 1816, he also paid half the price with his sister for the portrait of de Lamourous painted by Philippe de Galard. (Stefanelli, *Mlle de Lamourous*, 258*)*

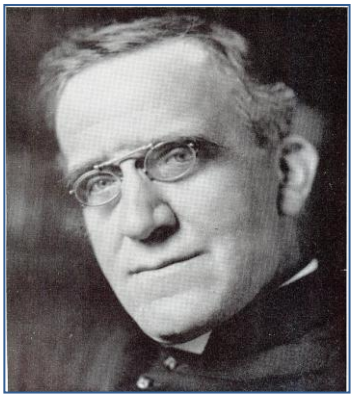
Bouet, Guillaume Joseph (1766-1848): In the Bordeaux suburb of Chartrons, his family home harbored priests disguised as workers in his father's bakery, during the French Revolution. His father lost his life to the guillotine in 1794 for supporting the opening of churches and having had as friends "well-known members of the aristocracy." Joseph's family suffered greatly after his father's death, and Joseph had a fit of "madness." After a pilgrimage to the feet of Notre Dame de Verdelais he felt renewed and healed by faith. Returning to Bordeaux, Bouet met Chaminade and became a close disciple. He became an ordained priest in 1797. He accompanied and lived in community with Father Chaminade during his exile in Saragossa, Spain from 1797 to 1800. While in Saragossa, Bouet joined the Trappists and took the name Brother Basile. The wars in Spain forced Bouet to move around in Spain, and he returned to Bordeaux in 1822. He continued contacting Father Chaminade, although he stayed with his unstable mother. He eventually became an affiliate of the Society of Mary, under the name Father Joseph, and supported the society by giving retreats, being a confessor, and giving spiritual direction to Marianists. (Verrier, *Jalons*, vol. 1,169, 240; Benlloch, *Origins*, 280-81)

Bourbons: A French Royal family founded in 1272. From 1589 to 1793, the rulers of France belonged to this royal line. They were restored to the throne from 1814 to 1830.

Bourgeoisie: Middle class or townsperson. In prerevolutionary France, the bourgeoisie belonged to the Third Estate or the class of Commoners. Most were peasants or manual laborers, but some, the *haute bourgeoisie*, were often more educated and wealthy than the nobility or Second Estate.

Boyer, Joseph (1762-1819): In 1792, after the massacre and decapitation of Father Langorian in Bordeaux, Archbishop de Cicé, who had taken refuge in Belgium, named Boyer the vicar general of the Bordeaux archdiocese. He ensured there were safe places for priests to hide during the French Revolution. On February 21, 1795, a decree of freedom of worship was published. At this time, Boyer wrote new directives for a catechism and encouraged ministry by lay people. At this time, Boyer named Father Chaminade as the person specially charged with the rehabilitation of the juring priests. In 1800, after Father Chaminade returned from exile, he was named vicar general of the Diocese of Bazas. Father Chaminade left three assistants in Bazas as he worked with the Youth Ministry of Bordeaux at the request of Father Boyer. Boyer also approved the work of the Miséricorde with Marie Thérèse as director. Boyer had been a spiritual director of Marie Thérèse. He named Father Chaminade ecclesiastical superior of this work. (Simler, *William Joseph Chaminade, Founder of the Marianists,* 42-44, 46; Verrier, *Jalons*, vol. 1, 164-65)

12.



Bremond, Henri (1865-1933): French priest and writer who introduced use of the term "French School of Spirituality" into the historical study and theology of the spiritual life. He wrote *A Literary History of Religious Thought in France from the Wars of Religion to Our Own Time*, a monumental, eleven-volume analysis of Bérulle, Condren, Olier, Eudes, and other 17th-century masters of the spiritual life and their subsequent influence. Bremond held that this current of thought was so distinctive and important that it merited its own name, the "French School." Bremond joined the Jesuits in 1882 and was sent to England where he spent 10 years in formation. He was ordained in 1892. He was influenced by Newman and Blondel and was a friend of key Modernists including Tyrrell and Loisy. He left the Jesuits in 1904 and devoted himself to a career as a writer. In 1923 he was elected to the French Academy.

Brougnon: (*see* Perrière.)

Cahiers de doléances: Literally, "notebooks of complaints (or grievances)." In preparation for the Estates-General, these lists of grievances and requests were submitted to Louis XVI by members of each Estate at the outset of the French Revolution in 1789.

13.



Caillet, Georges, SM (1796-1874): The second Superior General of the SM during the years 1845-1868. He was ordained as a diocesan priest in Switzerland in 1816. He came to know Charles Rothéa in the Besançon seminary, who in 1822 invited Caillet to follow him to Bordeaux to become a religious in the newly founded SM. From 1823 to 1845 Caillet was the superior of the SM community at the Madeleine. In the last years of Father Chaminade, Caillet was elected second Superior General of the SM. He cut off access of most SM members to Chaminade. He intercepted Chaminade's mail, and behind his back often stopped letters from being sent or received. He forbade Chaminade going to the novitiate. Both Caillet and Chaminade lived at the 2 Rue Lalande (next door to the Madeleine chapel) which Chaminade owned. Eventually Chaminade ordered Caillet to move out. Caillet moved to the SM residence on the other side of the Madeleine. Oral tradition has it that in retaliation Caillet

walled up the door connecting Chaminade's house and the Madeleine. This meant that whenever Chaminade wanted to enter the Madeleine during the last months of his life, he had to go out onto the street and through the front door of the chapel. Vasey and Verrier have doubts about this oral tradition.
(Vasey, *Chaminade: Another Portrait*, 343, note 28; Kramer, *Chaminade Lore*, 336-39)

14. 

Calvin, John (1509-1564): Founder of the Reformed branch of Christianity, may be the most misunderstood figure in the long history of the Church. Often caricatured as rationalistic, cold, mechanical, and uncaring, he was in fact a great pastor whose care for his flock stemmed not from humanistic sentimentality, but from an awestruck reverence for the God who had created humanity out of sheer love, redeemed it from sin by the death and resurrection of his own Son, and provided for all its needs. (http://reformedpastor.wordpress.com)

Carthusian Cemetery: The cemetery in Bordeaux where Father Chaminade is buried. Initially he was buried in the priests' vault with other diocesan priests. In 1871, his remains were transferred to the grave where they are now buried and on which Father Estignard erected a large monument. Estignard was later buried there, next to Chaminade.

de Casteras, Françoise Elisabeth (Elisa) [Mère Marie Joseph, FMI] (1798-1874): Cousin of Adèle and third Superior General of the FMI, she drew up a document *(Mémoires)* composed of her personal recollections, various oral traditions, and notes provided by others. Together with Adèle's letters, they are a prime source of information about Adèle. (Stefanelli, *Companions of Adèle*)

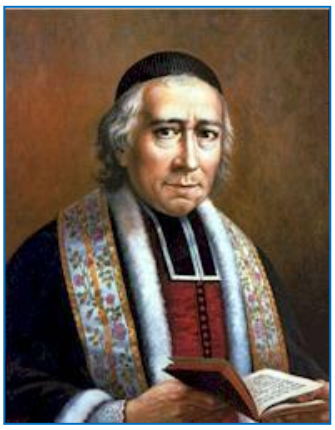
Chaminade, Blaise (1717-1799): Father of William Joseph Chaminade. He was a master glazier or window glass worker. At some point after he married he took over the business of his wife's father, who was a cloth merchant. At the same time he continued his work as a master glassworker. (Kramer, *Chaminade Lore*, 128)

Chaminade, Blaise (1747-1822): Father Chaminade's brother. He asked to enter religious life at the age of 15 but was refused by his father who thought it was a youthful caprice. Repeated attempts also proved futile**.** He finally refused to eat until his mother became alarmed and pleaded her son's cause. Without any farewell to his family, he left the house and headed for the friary of the Franciscan Recollects. Mary Bethon, his aunt and godmother, came to his aid by selling her wedding ring. The diamond alone paid for his board during the novitiate year. Two years later he professed vows in the presence of his family under the name of Brother Elie. (Kramer, *Chaminade Lore*, 128). [Verrier wonders about the anecdote concerning Mary Bethon's wedding ring since there is no record that she ever married.]

Chaminade, François Julien (1755-1842): Brother of Father Chaminade and the only son in the family reaching adulthood who didn't become a priest but continued his father's business as a dry goods shopkeeper. He lived to an old age. (Kramer, *Chaminade Lore*)

Chaminade, Jean Baptiste (1745-1790): Brother of William Joseph**.** Jean Baptiste was a Jesuit but because the entire Jesuit order was suppressed in France 1762, he returned home, became a diocesan priest, and found his place in the direction of a collège-seminary in Mussidan, where William Joseph later studied and worked. (Kramer, *Chaminade Lore*)

Chaminade, Louis (1758-1808): Brother of Father Chaminade. He was also a priest who studied at Mussidan (was accepted by his brother Jean Baptiste at the very early age of 11) and later at Bordeaux. (Kramer, *Chaminade Lore*, 15)

15. 

Chaminade, William Joseph (1761-1850): Father William Joseph Chaminade was Founder of the Marianists and collaborator in many works. Because of his holiness and his life of faith in action, the Catholic Church beatified him on September 3, 2000. Principal among Chaminade's many works was the Sodality of the Madeleine, located in Bordeaux, France. The Sodality of the Madeleine is considered the birthplace of the Marianist Family. From it sprang the two religious institutes and Marianist Lay Communities, which continue to carry on the first Sodality's spirit, tradition, and spirituality today. (Stefanelli, *Things Marianist*, November 1994 and 2000, "Who started all this, anyhow?")

Chapel of the Madeleine: The cradle of the Marianist Family. The Madeleine was one of the first churches to be opened to Catholic services under the new regime headed by Napoleon. During the two years after the French Revolution the chapel of the Madeleine was used as a parish church. The Archbishop requested permission of the Prefect of the *département* of Gironde to use the Madeleine as an auxiliary chapel and appointed Chaminade as its *desservant*. Chaminade brought his Sodality movement with him and thus built the setting for the foundation of the Society of Mary in 1817. (Kramer, *Chaminade Lore*, 285-86)

Charism: A gift and grace of the Christian life that is inspired and sustained by the Holy Spirit and is focused on an aspect of the spiritual life. The charism is then offered as a gift to the rest of the Church. For example, St. Francis taught us about poverty; St. Thérèse had a gift for contemplation. The Marianist Founders gave witness to a new way of relating to Mary in her role as a deeply hopeful person whose life and love bring Christ to the world.

16. 

Chevaux, Jean J., SM (1795-1875): Third Superior General of the SM. A man of great modesty and even greater austerity. Only obedience induced him to accept the priesthood. He was especially imbued with the spirit of the Founder who showed him marked predilection and was his guide along the paths of perfection.

17. 

de Cheverus, Jean Louis de Lefebre (1768–1836): Bishop of Boston in the United States, Bishop of Mantauban in 1823, and Archbishop of Bordeaux in 1826. He was raised to the cardinalate in 1836, the year of his death.

Civil Constitution of the Clergy: The law that placed the Catholic Church in France under the control of civil authority and required the clergy to take an oath of allegiance to the king and Constitution. The State would pay the clergy its salary. The Constitution did not recognize the spiritual authority of the pope. The Civil Constitution was passed by the National Assembly in July 1790, and in November 1790 the Assembly required the oath to the Civil Constitution. In May 1791, the pope published his condemnation of the Civil Constitution. In November 1791, nonjuring priests were declared in revolt against the nation and subject to deportation. About 30,000 priests fled or were driven from France.

Clouzet, Dominique, SM (1789-1861): One of the five founding members of the SM who pronounced his first vows in 1817. He was a businessman and a member of the Bordeaux Sodality. For almost 30 years he was director of the community and establishments of St. Remy. In 1830, he was named Head of Temporalities on the Council of the Superior General, a post he held until his death. He was one of the three signatories of the Confidential Memorandum which led to the Founder losing his right to name his own successor and Caillet becoming Superior General in 1845.

Collège: French secondary school.

18.



Collège Stanislas: Founded in 1804 by Father Claude-Marie Liautard on Rue Notre Dame des Champs, Paris. The name was changed to Collège Stanislas in 1821 to honor King Louis XVIII, who was named Stanislas in honor of his grandfather, King Stanislas of Poland. In 1854, direction of Collège Stanislas was turned over to Father Lalanne and the Society of Mary. When the Society of Mary was expelled from France in 1903, the direction of the *collège* reverted to a nonprofit corporation under the indirect control of the Archdiocese of Paris. The arrangement is still in effect today.

Colmar: The Society of Mary took charge of the elementary schools there in 1824. A normal school had been planned, but the July Revolution made it impossible. (Benlloch, *Origins*, 231)

Common Method: An early writing of Chaminade on prayer. There are three movements of this prayer: 1) considerations, reflecting on a text or theme, and listening; 2) affections, letting God love us, then responding to love; 3) resolutions, discerning and practicing what God has said to us. (*Écrits et Paroles*, vol. 6, document 1, pp. 9-20)

Community: [As Marianists] we believe that we find salvation, freedom, and justice in and through community. The Trinitarian community, creator, savior, and sanctifier, is a model for communities that are generative, united, and diverse. In Jesus Christ, we recognize others as our brothers and sisters, united with Mary in the journey of the people of God. (*Being in Community*, § 1.1)

Company of the Blessed Sacrament: A noted society of laymen and diocesan priests devoted to the Catholic renewal in 17th-century France. After the first community was founded in Paris in 1627, branches sprang up in more than 50 cities and towns across France. The Company was dedicated to reforming the Church according to the spirit of the Council of Trent and uniting its members in their efforts to do charitable work. The Company was organized as a secret society that held meetings on Thursday afternoons, the day dedicated to the mystery of Christ secretly hidden in the Blessed Sacrament. Its activities included: establishing hospitals for the poor; visiting prisons; aiding the sick, poor, and afflicted; helping poor people settle legal disputes; giving magistrates suggestions on how they could practice good government; discouraging dueling among nobles; combating gambling houses for the wealthy; promoting laws against heretics; distributing food to the hungry during famines; teaching trades to displaced farmers; and establishing refuges for women trying to escape prostitution. The Company was instrumental in sponsoring foreign missions such as those of the Paris Foreign Mission Society, which has continued in existence to the present time. The Company was founded by Duke Henri de Lévis, the king's lieutenant governor in Languedoc. Its members included noblemen, state councilors in the royal government, wealthy merchants and members of the bourgeoisie, prelates, and influential members of the diocesan clergy. Leading figures of the French School of Spirituality belonged to the Company. Gaston de Renty was one of its first leaders, as was his good friend John Eudes. Other important members were Vincent de Paul, Jean Jacques Olier, Charles de Condren, and Jacques Bénigne Bossuet. Cardinal Richelieu and Louis XIII supported the Company. However, after their deaths, the Company fell into disfavor with powerful people. The situation was not improved by the impolitic efforts of some zealous members of the Company to reform the

morals of high society. They took to doing things like leaving anonymous notes in incongruous places where they could be found by persons such as Cardinal Mazarin pointing out how he could become a better Christian by improving his personal behavior. Mazarin curtailed the activities of the Company by banning the meetings of secret societies, and Louis XIV officially suppressed the Company in 1665. Soon after that Moliére subjected the Company's memory to ridicule in his play *Tartuffe*, which portrays its members as a cabal of religious hypocrites.

Concordat: An agreement between the pope and secular government regarding the regulation of church matters. In 1801, Napoleon's concordat with the Church affirmed Roman Catholicism as "the religion of the great majority of citizens," limited papal interference in the affairs of the French Church, provided state salaries for the clergy and recognized the Revolution's confiscation of church lands as permanent.

19.



Condom: Town in France on the Baïse River, about 20 south miles of the Trenquelléon château. A site of an early foundation of the FMI in 1824. (Stefanelli, *Adèle*)

de Condren, Charles (1588-1641): Second Superior General of the French Oratorians. In 1613 Condren became a seminarian at the Sorbonne. He was ordained in 1614 and joined the Oratory in 1617. He soon became known as a very holy priest and was sought out by many to be their spiritual guide. Bérulle had been his spiritual director, but after Condren joined the Oratory Bérulle chose him to be his own (Bérulle's) confessor. The historian Delumeau claims that, "Between 1630 and 1640, he was the spiritual director of all the saints in Paris." (Deville, *The French School of Spirituality*, 58). He was the director of Olier, Eudes, and Baron Gaston de Renty among many others. He had a strong influence on Olier. He introduced him to the spirit of Bérulle and urged Olier and his companions at Saint Sulpice to form a seminary. Olier and the Sulpicians recognize Condren as their originator and spiritual father. During his lifetime none of Condren's writings were published. However, various collections came out afterward together with an important biography published in 1643.

20.



Confidential Memorandum: A document written by a member of the General Administration of the Society of Mary, and signed by Roussel, Caillet and Clouzet that contained false allegations against William Joseph Chaminade and led to the Vatican's decision to declare the position of Superior General within the Society of Mary vacant. Through this process, Chaminade lost his right to name a successor.

Conformity to Christ: We contemplate Jesus Christ not as an object of study but in order to follow him and to become conformed to him. This is one of the chief features of the spiritual life stressed by Olier in the two works of his which Chaminade recommended to his followers. Conformity with Christ is the central idea of the Marianist ideal according to the famous Article 6 of the Simler Constitutions of 1891: "The most faithful imitation of Jesus Christ, Son of God become Son of Mary, for the Salvation of mankind."

Congregation of St. Charles: A small society of priests at Mussidan. All its members were diocesan priests who belonged to the Périgueux diocese. The congregation was quite small and never numbered more than around five members. It had been founded in 1744 by Father Pierre Robert du Barailh for the sole purpose of conducting the seminary-collège. (Kramer, *Chaminade Lore*, 43). In 1771, William Joseph and Louis Chaminade came to study as seminarians at Mussidan where their oldest brother, Jean Baptiste, was a teacher and a director until his death in 1790.

Consecrated Life or Religious Life: A permanent state of life recognized by the Church, entered freely in response to the call of Christ to perfection and characterized by the profession of the evangelical counsels of poverty, chastity and obedience. (*Catechism of the Catholic Church*, Glossary, 872)

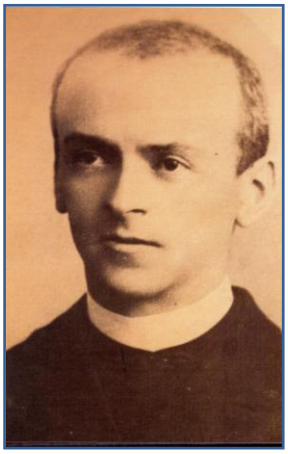
Consecration: The dedication of a thing or person to divine service by a prayer or blessing. The consecration at Mass is that part of the Eucharist prayer during which the Lord's words of institution of the Eucharistic at the Last Supper are recited by the priestly minister, making Christ's body and blood—his sacrifice offered on the cross once for all—sacramentally present under the species of bread and wine. (*Catechism of the Catholic Church*, Glossary, 827). In Marianist Sodality tradition a person sealed his membership in the Sodality by making an act of consecration to Mary.

Constitutions: The book of established customs and practices of a religious order or congregation. Today, this document is referred to as the Rule of Life both for the Society of Mary and the Daughters of Mary (Marianist Sisters).

Cordes, Jeanne Véronique (1756-1804): The first collaborator to join Marie Thérèse de Lamourous in founding the Miséricorde. She had been a former member of the Madelonnettes, the religious order of women whose convent was suppressed in 1792 and eventually turned into the Madeleine, home of Chaminade's Sodality and cradle of the Marianists. As a Madelonnette nun, her name was Sœur Adélaïde. She made vows in 1781 at the age of 25. When Jeanne Cordes left the convent in 1792, she took with her a statue of Our Lady of Mercy (Miséricorde). Nine years later, when she joined in founding the Miséricorde, the statue was given a place of honor at the Mass celebrated by Chaminade. During the Revolution Jeanne Cordes had met Jeanne de Pichon, who had established a refuge for former prostitutes in Bordeaux in 1784. This work had been dispersed by the Revolution, but Cordes supported de Pichon when she approached Chaminade and Marie Thérèse about assuming direction of a revived house for repentant prostitutes that became the Miséricorde. Jeanne Cordes died in 1804, just three years after the founding.

Courtefontaine: Town in the Franche-Comté region of eastern France. The plan of the Society of Mary to start a work there was made in 1827 and became a reality in 1829. It began with a normal school, but later became a large complex of Marianist works when the normal school closed. (Benlloch, *Origins*, 231)

21.



Cousin, Louis, SM (1855-1931): After studies and early assignments in France, Brother Cousin was sent to Spain in 1887 to found the first SM community at San Sebastián. When the Province of Spain was established in 1895, he served as its first Inspector. He is remembered in Spain as "Don Luis." He was a delegate to the General Chapter of 1891 and a delegate to every SM General Chapter after that until his death. At the Chapter of 1896, he was elected Inspector General, that is, assistant to the General Head of Instruction, and served in that position until 1905. He lived at the General Administration in Paris, which was then located on the grounds of Collège Stanislas. In the 1890s Father Leber, the assistant principal of Stanislas, had helped Marc Sangnier found the Sillon Movement among the school's alumni. After Cousin moved to Paris, he joined Leber and became one of the main advisors in the work of the Sillon. Even though he was not a priest, he was known as "Père Cousin" among the Sillonists. He favored the implementation of Catholic social doctrine which had been developing after the publication of *Rerum novarum* by Leo XIII in 1891. He

accompanied members of the Sillon Movement on trips to Rome for audiences with Pius X after the latter's election in 1903. During this period tensions between the Vatican and the French Third Republic were growing steadily worse with the passage of the Combes Laws and the Law of Separation of Church and State. In this atmosphere of anti-clerical legislation, the reputation of the Sillon Movement among conservative French bishops deteriorated and led to the condemnation and suppression of the Movement by Pius X in 1910. Cousin spent his final years promoting Marian sodalities and continuing his career as a writer. All his life he had an intense devotion to Mary. He moved to the Marianist seminary in Fribourg after suffering a heart attack and died there at the age of 75.

22.

Dariès, Bernard (1772-1800): Student and later a teacher at Mussidan. William Joseph Chaminade was one of his teachers at Mussidan. During the French Revolution, he took refuge in Spain where he made contact with Louis Chaminade. He tried to organize a "Society of Mary" which would relight the torch of faith in France after the Revolution had subsided. However, he never was part of the Bordeaux Sodality.

Daughters of Mary Immaculate (FMI): The complete title for the female religious branch of the Marianists: Marianist Sisters. The initials FMI are taken from the French, *Filles de Marie Immaculée*. The Daughters of Mary were founded in 1816. The word "Immaculate" was officially added to the name of the congregation in 1869.

Declaration of the Rights of Man and Citizen: A document penned at the start of the French Revolution. The tenets provided the rationale to overturn the monarchy and declare common freedoms that any government must ensure.

Decree of Praise: First step in a process by which the Vatican approves the (Rule) Constitutions of new religious orders. Later comes a period of experimentation and, lastly, the final approbation. The SM and FMI received the Vatican's Decree of Praise in 1839.

Diché, Agathe [Marie du Sacré-Cœur, FMI] (1789-1816): The very dear friend and confidant of Adèle and younger sister of Jeanne Diché (Mme Belloc). She was the first novice mistress of the Association and later succeeded Thérèse (Clémentine Yannasch) as Head of Zeal at Agen. She also became the new Superior at Tonneins. (Stefanelli, *Companions of Adèle*, 41-53)

Diché, Jeanne [Mme Belloc] (1784-1865): Close friend of Adèle. They met when they were confirmed and continued a lifelong relationship. After Jeanne married, she continued to help Adèle with her groups and in getting the foundation of the FMIs started. She was called "Dicherette."

Diché, Jean Baptiste: Father of Agathe and Jeanne Diché, Adèle's best friends. He was from Agen and was an official in the criminal court system there. A friend of the de Trenquelléon family, he often came to visit at the Château. In 1783, in Bordeaux, he married Marie Thérèse Lafilolie. They had five daughters: Jeanne (Mme Belloc), Thérèse, Lucille, Agathe (Sr. Marie du Sacré-Cœur, FMI), and Adèle.

Discernment: A process of prayer, reflection, and assessment used by an individual or group to ascertain the Spirit's presence and call. Marianists often refer to Mary's pondering—how she took in the reality of her situation, but then stepped back to see where God's action was in all that was happening. The process usually involves holding up a decision or need for change to the light of the Gospel. It involves going beyond wisdom of the world, knowing "God's ways are not our ways." It involves willingness to be open to new, unimagined, or seemingly risky ventures. Like Mary, we trust that God is faithful to the "promises made to our ancestors" that God has always and will continue to "do great things for us."

Discipleship of Equals: The mutual respect and collaboration of each person in a group that permeates all its activities and decisions—in practice, it means utilizing the talents of each member. (Moyer, *Things Marianist*, July 2003, "What Do You Mean, 'Community is a Gift and Task'?")

Dispositions for Mental Prayer: (1) Live according to the insights which faith gives us; (2) recall frequently the presence of God; (3) remain constantly united to Jesus and Mary. (*Writings on Mental Prayer*, ed. Raymond Halter)

"Do whatever he tells you": "Ours is a great work, a magnificent work. If it is universal, it is because we are missionaries of Mary, who has said to us, 'Do whatever he tells you'" (Chaminade, *Letter to the Retreat Masters of 1839*). These are Mary's words from the Gospel reading of the Wedding at Cana (John 2:1-10) upon which Marianists reflect and pray when discerning mission.



23.

Donnet, Ferdinand Auguste François (1795-1882): Archbishop of Bordeaux from 1836 until his death in 1882. He was archbishop during the troublesome last years of Father Chaminade. He opposed the Founder and supported Caillet and the General Chapter of 1845 before the Vatican. He had a change of heart after the Founder died. In 1869, he stated that the origin of every apostolic work of Bordeaux could be traced back to Chaminade. (Simler, *William Joseph Chaminade*, 149). Archbishop Donnet was created cardinal in 1852.

Ducourneau, Jean-Baptiste (1765-1845): Tutor of Adèle's brother, Charles. He drew up Adèle's first rule of life in 1802 when she was 13. He had been a religious before the Revolution, but the order or monastery to which he belonged is not known. He entered the major seminary of Agen in 1812 and was ordained in 1813. In 1820 he became pastor of Notre Dame parish in Agen and remained at this post until his retirement in 1843. He was held in high esteem all his priestly life.

Dupuy, Louis: On July 15, 1792, a day after the fall of the Bastille, Father Dupuy and Father Langorian were murdered by an angry mob on the steps on the front of the archbishop's former residence in Bordeaux. They had been arrested as nonjuring priests, but had been released because no charge could be proved against them. As they were being taken to the departmental Directory (former home of the archbishop) a messenger from Paris arrived saying the homeland was declared to be in danger. The crowd became unruly. Father Dupuy was mortally struck by someone in the crowed and dropped to the ground. Father Langorian was beheaded by a saber, and his head was put on a pike and paraded through the streets. (Verrier, *Jalons*, vol. 1, 157)

Duroy de Brugnac, Mme: A benefactress of the Miséricorde. In 1816 she and her brother, M. de Borie, covered the cost of having a portrait of Mlle de Lamourous painted by M. Philippe de Galard, a well-known artist of Bordeaux. (Stefanelli, *Mlle de Lamourous*, 258-59)

***Émigré*:** Used for both men and women, the émigré was a person who left France during the time of the Revolution to escape religious persecution, political misfortune, economic disaster, or other untoward circumstances, but who intended to return when conditions improved.

Enlightenment: A philosophical movement of the seventeenth and eighteenth centuries, characterized by a belief in reason over faith alone and by innovation in political, religious, and educational doctrines.

Eschatology: From the Greek word *eschaton*, meaning "last." Eschatology refers to the area of Christian faith which is concerned about "the last things" and the coming of Jesus on "the last day": our human destiny, death, judgment, resurrection of the body, heaven, purgatory, and hell—all of which are contained in the final articles of the Creed. (*Catechism of the Catholic Church*, Glossary, 877) Traditionally, "the four last things" are death, judgment, heaven, and hell.

"[The] Essential is the Interior": Father William Joseph Chaminade said, "The essential is the interior, and we must be most earnestly occupied with it; as regards the rest, we shall receive whatever it may please God to bestow" (*Spirit* 1, § 176). Reflective, passionate prayer propels our contemplation into action, and our actions must remain open to the guidance of the Spirit. (Garascia, Leuhrmann-Burdick, Moyer, "Looking Back, Looking Forward")

Estates General: The consultative assembly summoned by Louis XVI in 1789 to consider taxation and expenditures. It was composed of the three orders or Estates who were subjects of the king: the clergy, the nobility, and the commoners.

Estebenet, Jean Baptiste (1777-1848): Sodalist who in 1819 ceded his school and the property on which it operated to the SM in exchange for a lifetime annuity. Estebenet's school merged with that of the SM which was named Institution Sainte Marie in 1825. Estebenet became a Jesuit in 1834.

24.



Eudes, Jean, CJM (1601-1680): Founder of the Eudists and the only one of the four great masters of the French School of Spirituality who has been (so far) declared a saint (in 1925). His writings are far easier to read and grasp than the lofty elevations of Bérulle. Besides the Eudists, he founded or inspired the foundation of three congregations of women religious. In 1623, he joined the Oratorians and was received by Bérulle, himself, in Paris. The spirituality of Bérulle and Condren penetrated his thought and writings for the rest of his life. He was ordained in 1625. He soon dedicated himself to preaching parish missions especially in Normandy and northwest France. In this work he was aided by his friend Gaston de Renty. He was a profoundly moving orator. Olier called him "a great preacher . . . the wonder of his century." (Deville, *The French School of Spirituality*, 109). In 1643, Eudes decided to leave the Oratory and found a seminary in Caen to commit himself more deeply to Bérulle's program of renewing and restoring the priestly state. This project developed into the religious congregation of Jesus and Mary, the Eudists.

Faith: An interior summons by which God raises our souls to the knowledge and love of God. (*Writings on Mental Prayer*, ed. Raymond Halter, 14-15) Objective faith is faith that comes from God to us. Subjective faith is the capacity of the human person to receive this faith from God.

Faith of the Heart: 1. A response of our entire being to God. It "conveys the purifying action of the Word of God which renders the prayerful soul transparent to the image of its creator" (*William Joseph Chaminade*). Not only accepting something as true with our minds but also embracing it with our feelings. (Hakenewerth, *A Manual of Marianist Spirituality*, 9) 2. Faith which to the consent of the intellect joins the impulse of the heart which welcomes, savors, and embraces the truth.

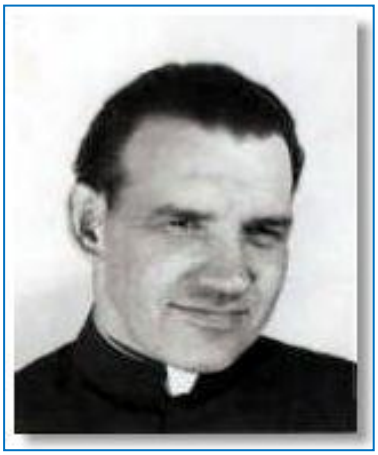
Family of Mary: **(***see* Marianist Family.)

Family Spirit: The natural family is the model for what Marianists call "family spirit." To live together as a family is not accidental but essential. Within a healthy family, an individual finds his or her authentic self and is then capable of profound, sincere, and warm relationships with others. As Chaminade said, "As members of the same family we should all love each other like brothers and sisters, having but one heart and one mind. In union there is strength" (de Lora, *Commentary on the Rule of Life of the Society of Mary*).

25.



Fénelon, François (1651-1715): Archbishop of Cambrai and influential figure in spiritual and political life of France. He was suspected of quietism in his contacts with Mme Guyon.

26. 

Ferree, William J., SM (1905-1985): Marianist priest who was the first American to undertake a major analysis of the vision of Chaminade and the Marianist charism. He inspired a generation of members of the SM to pursue Marianist Studies in the mid-20th century. He also made significant contributions to understanding the Church's social doctrine, especially in the area of social justice and social ethics.

He was born in Dayton and entered the SM in 1924 after graduating from the high school department of the University of Dayton. He was ordained in Switzerland in 1937. Through the years he held teaching and administrative positions in Dayton, Sioux City, Puerto Rico, and Hawaii. From 1939 to 1942 he studied for his MA and PhD at the Catholic University of America in Washington. He held posts in the SM General Administration in Rome (1956-66) and served as Provincial of the Cincinnati Province (1968-73).

Ferree was the first major American expert in Marianist Studies. From the time of his scholasticate (the 1920s) until his death he worked on creating a comprehensive synthesis of the whole of the Marianist vision. This work can be divided into two main efforts: the First Synthesis (1925-1954) and the Second Synthesis (1958-1985). Benjamin Dougherty has stated that the transition from the First to the Second Synthesis represents a sea change in Ferree's approach to analyzing Chaminade's Marianist vision. A summary of the two Syntheses and a description of their content is found in Dougherty's *A Ferree Resource Collection*. (*see* "Ferree Life Chronology" of this *Basic Handbook of Marianist Studies*.)

27. 

Feugarolles: A village located about a mile from the Château of Trenquelléon where Adèle was born. Adèle was baptized in the parish church of St. Cyr. (Stefanelli, *Adele*, 12)

Fiat: "Let it be done." (*Webster's Third International Dictionary Unabridged*). Mary's *fiat* at the Annunciation enabled the Incarnation.

Filial piety: The name of Marianist devotion to Mary, coined by Simler and used in the SM before Vatican II. To be a son or daughter of Mary, like Jesus. Christ loved his mother, and to follow Christ's example, we should also love his mother. Such a devotion to Mary is most evangelical and true because it is the very one that Jesus lived.

Filles: A term in the French language not only for "daughters" or "girls," but also for prostitutes. Marie Thérèse de Lamourous used the term in reference to the women in the the Miséricorde Community who were giving up the life of prostitution. (*see* Penitents.)

First Founders with Adèle of FMI:

- **Yannasch, Marie Julie Clementine [Marie Thérèse, FMI] (1794–1823):** A beautiful young woman who came from a wealthy family.
- **Lion, Jeanne [Saint-Espirit, FMI] (unknown-1825):** Jeanne had probably been a religious before the revolution. She became somewhat of a problem for the community.
- **Sœur Marthe:** Very little is known about her except that she had been a Companion Sister before the Revolution. Eventually, she had to leave the community.
- **Treille, Marie [Stanislas, FMI] (unknown-1831):** There is no record of Marie's age, but she was probably the youngest member of the initial community. Stanislas also became a problem for the community. She died three years after the death of Adèle.
- **Arnaudel, Françoise [Saint-François, FMI] (1782-1853):** At first Adèle refused Françoise's request to become part of the new community because she was poor and unable to bring a dowry with her. However, when Adèle found out that Françoise had a very special talent for teaching the poor, the decision was reversed.

First Founders with Chaminade of SM:

- **Lalanne, Jeanne Baptiste (1795-1879)** Teacher
- **Perrière, Auguste Brougnon (1792-1874)** Teacher; older, not brilliant, 1st Superior
- **Daguzan, Bruno (1789-1831)** Businessman
- **Collineau, Jean Baptiste (1796-1852)** Wealthy man; gifted orator
- **Clouzet, Dominique (1789-1861)** Businessman

Five silences: (*see* Silences.)

Fontaine, Jean Baptiste, SM (1807-1861): He became one of the most distinguished members of the society and was named Assistant to the Superior General in 1845. In 1832, his examinations before ordination were so brilliant that the superior of the seminary did not hesitate to declare that he was worthy of joining the ranks of the professors. (Simler, *William Joseph Chaminade*, 455). He was also the main author of the *Manual of the Servant of Mary* 1840 and 1844, as well as one of the first prefects of the Little Society in 1826.

28.



Fouché, Joseph (1759-1820): Minister of Police in the Napoleonic era. In 1799, Louis Lafargue addressed a letter to Fouché requesting that Chaminade's name be stricken from the list of *émigrés*. (*see Jalons*, vol. 1, 265.) The recipient of Lafargue's petition had been a cleric before the Revolution. He was a tonsured Confrère ordained to minor orders as a French Oratorian. After the Oratory was suppressed by the Legislative Assembly along with all the other secular congregations, Fouché was elected to Convention in September 1792. He joined the Jacobin party and voted for the execution without appeal of Louis XVI. At the end of 1792 and the beginning of 1793 he earned the epithet "Butcher of Lyons" by his ruthless supervision of the mass execution by cannon and firing squad of between 1,600 and 1,700 anti-Jacobin rebels in that city. A platform was erected overlooking the field of executions on which Fouché sat, so tradition says, calmly viewing the distressing spectacle through his lorgnette. He promoted dechristianization and the cult of the Goddess Reason. In 1799, he became Minister of Police and created a powerful network of spies to enforce law and order throughout France. He went on to become Napoleon's head of internal security and chief of secret police. It was said that Fouché was the one man Napoleon feared. Banished as a regicide during the Restoration, he spent part of his exile in Prague, where other exiled revolutionaries had taken refuge. There his daughter had a flirtation with the son of Thibaudeau, his fellow regicide and exile, which met with Fouché's disapproval. As a protective countermeasure, he moved to Linz with his family. Later he moved to Trieste, where he died.

Founders: The Founders of the Marianist Family are William Joseph Chaminade, a diocesan priest; Adèle de Batz de Trenquelléon, a young woman from a wealthy noble family; and Marie Thérèse de Lamourous, from a poor noble family, and the oldest of the three Founders. They lived during the French Revolution and started the Marianist Family in Bordeaux, France. (Ramey, *Things Marianist*, January 2000, "Can You Explain What You Mean When You Say. . . ?")

Frayssinous, Denis Antoine (1765-1841): Bishop Frayssinous was Minister of Ecclesiastical Affairs from 1824 to 1828. He was never the residential bishop of a diocese, but he was named titular Bishop of Hermapolis in 1822. In 1816, Father Frayssinous gave a series of talks in Bordeaux in which he encouraged the formation of religious congregations to take up the work of teaching in primary schools. After he became Minister of Eccesiastical Affairs he received Chaminade's petition to approve the Civil Statutes of the SM, which was granted by the French government in 1825. (Verrier, *Jalons*, vol. 2, 527, 576. DHGE 1240. *New Catholic Encyclopedia*, vol. 6, p. 83)

French Revolution: A political upheaval of world importance in France that lasted from 1789 to 1799. The Catholic Church was disorganized and thrown into turmoil during this time. Father Chaminade was forced into exile to Saragossa, Spain, 1797-1800. He returned to France with a divinely inspired plan to rechristianize France, Europe, and the world. He founded what has grown into the Marianist Family.

French School: The seventeenth-century French School of Spirituality grew out of a number of significant movements of the time. Most important among them were the renewal in biblical and patristic studies; the Catholic Counter-Reformation, especially the need for the reformation of the clergy; and a strong reaction to "devout humanism." Pierre Cardinal de Bérulle (1575-1629) is the inspiration of this current of spirituality. The other masters of the French School were Charles de Condren (1588-1641), Bérulle's successor as superior of the French Oratory; Jean Jacques Olier (1608-57), founder of the Sulpicians; and St. John Eudes (1601-80), founder of the Eudists. (*The New Dictionary of Catholic Spirituality*, 420)

Four leading themes of the French School:

- **Theocentrism** – Sense of awe before God and centered on God.
- **Christocentrism** – Life in communion with Jesus; union with the "states" of Jesus.
- **Mary** – When contemplating Jesus, one also contemplates Mary.
- **Priesthood** – Renewal of the Church required reform of the clergy.

de Galard, Philippe (1779-1841): Well-known artist in the city of Bordeaux who painted de Lamourous' portrait. (Stefanelli, *Mlle de Lamourous*, 258;*Positio* of de Lamourous, p 889 n 248)

Gallicanism: The system of Church-State relations in France, which rested on a complicated body of customs, rights, privileges, and liberties in church matters which the French kings had accumulated down through the centuries. These Gallican liberties in turn were grounded in the larger complex of attitudes, doctrines, and practices which became known as *Gallicanism.* Gallicanism manifested a certain pride of French Catholicism and signified an outlook of independence from Rome which was held in varying degrees by French monarchs, hierarchy, and clergy during the 17th and 18th centuries. Typical of the Gallican opinions which held sway was the view that infallibility rested in General Councils of the Church rather than with the pope. For the most part, French Jesuits and Dominicans opposed Gallican principles while the Jansenists favored them.

29.



Hildegard of Bingen (1098-1179): St. Hildegard founded a Benedictine abbey in Bingen (in what is now Germany), named Rupertsberg in honor of St. Rupert of Bingen. She was one of the outstanding women in medieval Europe. A writer, composer, mystic, philosopher, medicinal healer, and polymath, she wrote to leading rulers, ecclesiastical authorities, and influential saints, who were her contemporaries, and traveled throughout the Rhineland on preaching tours to heal schisms and reform the Church. In 2012, she was declared a Doctor of the Church, the fourth woman to be given this title (after Catherine of Siena, Teresa of Ávila, and Thérèse of Lisieux). She figures in Marianist history because she was cited by François Duchesne de Beaumanoir, a leader of the Fathers of Families, in an address he gave to an assembly of the Bordeaux Sodality on the evening of Pentecost Sunday, May 20, 1804. He quoted a prophecy of Hildegard in which she foretold the coming of institutions of justice and peace so new and unfamiliar that people would be astonished, saying that they had not known or heard of such things before. Duchesne de Beaumanoir told the sodalists that what they were experiencing and witnessing in the flourishing life of the Bordeaux Sodality was the fulfillment of Hildegard's prophecy. [The prophecy is found in Hildegard's *Book of Divine Works*, Part 3, Vision 5 (sometimes listed as Vision 10), section 17. (*see* Simler's *Life* of Chaminade, chap 12; and Verrier, *Jalons*, vol. 2, chap. 11) The image is from the 2010 German film *Vision.*

House church: A metaphor for the basic unit of ecclesial life in the early Christian centuries. Usually, these were composed of households, which in Greek culture were larger than a nuclear family. Besides parents and children, the household included slaves and former slaves, hired workers, tenants, business acquaintances and other close associates. (Lee & Cowan, *Gathered and Sent*)

Illuminative Way: In the traditional description of the stages of growth in the spiritual life, the Illuminative Way was the 2nd of the three classic stages: Purgative, Illuminative, and Unitive Ways.

Incarnation: The mystery that the Son of God assumed human nature and became human in order to accomplish our salvation in the same human nature. Jesus Christ, the Son of God, the second Person of the Trinity, is both true God and true human, not part God and part human. (*Catechism of the Catholic Church*, Glossary, 883)

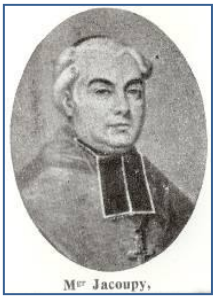
Inclusivity: Incorporating the gifts and talents of lay people, priests, brothers and sisters together in one spiritual community. This principle informed the creation of the Sodality of Bordeaux. (*Spirit of our Foundation*) (*see* "Union without Confusion.")

Institute: In Marianist history the FMI and SM, taken together as a single unit, were often called the "Institute." The French word *Institut*, which means Institute, was also used as the title or name of the rule book or book of constitutions of the FMI or the SM; as in *Grand Institut* (the large rule book) of the FMI or the *Petit Institut* (the small rule book). The word derives from the Latin *institutum*, which means "ruled" and which is the reason the Constitutions are also called the Rule.

Institution Sainte Marie: Name given to Marianist *collèges* in France in the 19th century, such as the ones in Bordeaux or Besançon. (*see* Religious Institute.)

Jacoupy, Jean (1761-1848): Bishop of Agen, he was a good friend of Chaminade. They were both from the Périgord and only twenty days apart in age. The Bishop gave public approval throughout his diocese to the Sodality in all its sections and divisions. He was, however, in disagreement with Chaminade regarding the kind of order the Daughters of Mary should be. Chaminade wanted a "real" pontifical religious order which meant the cloister, and Bishop Jacoupy wanted an apostolic congregation which would concentrate its work in his diocese.

30.



31.



Jansen, Cornelius (1585-1638): Bishop of Ypres, Belgium, who was the originator of Jansenism. He was a professor at Louvain University, and his book *Augustinus* on Augustine's theology of grace was introduced into France by his friend and collaborator Jean Duvengier de Hauranne, the Abbé of Saint Cyran (1581-1643).

Jansenism: Technically, Jansenism is summed up in five propositions, extracted from the *Augustinus* (1640) of C. Jansen and condemned as heretical by the Catholic Church in 1653. The sense of these propositions is (1) that without the special grace from God, the performance of his commandments is impossible to people, and (2) that the operation of grace is irresistible; and hence that person is the victim of either a natural or a supernatural determinism, limited only by not being violently coercive. This theological pessimism was expressed in the general harshness and moral rigorism of the movement. (*The Oxford Dictionary of the Christian Church*)

July Revolution: In July of 1830 a revolution broke out in Paris (also known as the Revolution of 1830). King Charles fearing a return of revolution like that of 1789, abdicated and fled with his son the Duke of Angoulême. Louis Philippe of Orleans was pronounced King. The new government immediately suppressed the Marian sodalities. Father Chaminade sent all of the women novices and religious to Agen. In 1831 Father Chaminade's name was on a list of people sympathetic to the Bourbons. After the Madeleine was searched and an angry crowd threw stones at Saint Laurent, Father Chaminade dismissed the novices from the Madeleine and Saint Laurent and traveled to Agen where he remained for five years. (Benlloch, *Origins*, 234-35)

Juring and Nonjuring Priests: A juring priest was one who took the loyalty oath to the Civil Constitution of the Clergy, the law passed by the Constituent Assembly during the French Revolution. Nonjuring priests, such as Chaminade, refused to take the oath. Nonjuring priests were also called *réfractaires* or refractory (stubborn) priests. Juring priests were also called schismatic. (*see* Civil Constitution.)

Justice: The cardinal moral virtue which consists in the constant and firm will to give God and neighbor what is due to God and to neighbor. *Original* justice refers to the state of holiness in which God created our first parents. *Cummutative* justice, which obliges respect for the rights of the other, is required by the seventh commandment; it is distinguished from *legal* justice, which concerns what the citizen owes the community, and from *distributive* justice, which regulates what the community owes its citizens in proportion to their contributions and needs. (*Catechism of the Catholic Church*, Glossary, 885). *Social* justice is the form of justice advocated in the teachings of Pius XI and was the subject of Ferree's PhD dissertation. In the dissertation Ferree showed that social justice is an elaboration and new name of legal justice. (*see* Social Justice.)

32.



Klobb, Charles, SM (1866-1906): After attending Marianist secondary schools, young Charles Klobb went to the novitiate in Ris-Orangis and professed his first vows in 1885. He taught in Cannes and Besançon and made his perpetual vows in 1888. In 1891, he went to do seminary in Rome, where he was ordained on Holy Saturday in 1894. Father Klobb became Father Simler's secretary in 1895 and served in this capacity until the latter's death in 1905. He was his chief collaborator in writing the biography of Chaminade that was published in 1901. Klobb added his competence as a trained historian to the collaboration and provided the rigorous professional standards and documentation which made the work into an excellent resource. In his research, Klobb assembled several large notebooks of documents and notes which he used for conferences and retreats he conducted in the following years. After Klobb's death, these notes were edited and published as the *Spirit of our Foundation*. In 1904, Klobb preached the annual retreat at the Marianist seminary in Fribourg on Chaminade's vision and ideas about Mary's apostolic mission. One of the retreatants (Emile Neubert) called Klobb's conferences "a revelation to the seminarians, none of whom had heard such views before." The following year, in the aftermath of the anti-clerical laws and expulsions of the French Third Republic, Klobb was called to preach a special retreat to the dispirited provincials and superiors of France in Fayt, Belgium. His conferences made as brilliant an impression as those he had given in Fribourg, prompting Father Francis Kieffer to exclaim, "It was as if a poor family just learned that it had fallen heir to an immense fortune." At the General Chapter of 1905, Father Klobb was elected Head of Instruction on the council of Father Hiss. Ill health did not permit him to serve long in this post. In the fall of 1906 he was stricken with tuberculosis and sent to a sanatorium in Lesysin, Switzerland, where he died at the age of 40.

de Labastide, Marie Madeleine Cornier [Mère Saint Vincent, FMI] (1789-1856): Adèle's assistant and eventual successor in office as Superior General. She made the first efforts in gathering material for a biography of Adèle. Some years after Adèle's death, she confided a considerable amount of documentation to a priest (whose identity remains unknown) who had agreed to write a biography of the Foundress. After his sudden death, his heirs destroyed all his papers except his financial accounts. Mère Saint Vincent's manuscripts went up in flames, and no duplicates had been preserved by the community. (Stefanelli, *Companions of Adele*)

de Labordère, Laure [Sœur Saint Jean de Dieu] (1789-1867): Niece of Marie Thérèse de Lamourous and successor as superior of the Miséricorde.

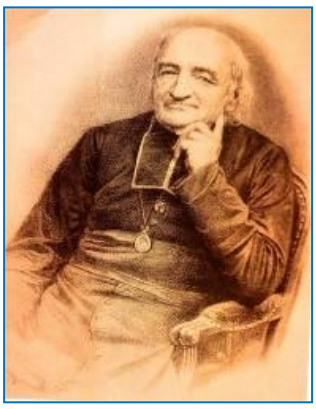
33. 

Lacombe, Jean Baptiste Marie (1760-1794): He was installed as head of the military commission in Bordeaux after the Jacobins took over the government of Paris and installed the Second Convention on June 2, 1793. Lacombe was ruthless in his use of the guillotine. In ten months there were 98 guillotined for religious reasons. Altogether 302 people were guillotined in Bordeaux. On July 27, 1794, Lacombe was deposed and guillotined after an internal rebellion in France. (Verrier, *Jalons*, vol. 1, 36-37, 39) (. Reign of Terror.)

Lacoste, Joseph Justin: A friend of Chaminade and of the Daughters of Mary, a benefactor of the foundation at Agen, and an active member of the Sodality in that city. His youngest daughter and his granddaughters were enrolled in the Daughters' boarding school at Condom.

Lacroix, Noël (1746-1813): As a young man, Father Chaminade was a member of the sodality of Sainte Columbe which was led by Vicar Noël Lacroix. Lacroix was also one of the spiritual directors for Marie Thérèse. When Father Chaminade began the Bordeaux Sodality, Lacroix was one of several priests that were the first sodalists. Even though the Bordeaux Sodality had been suppressed by Napoleon, Lacroix' funeral took place in the Madeleine on July 2, 1813. (Benlloch, *Origins*, 15, 41, 131)

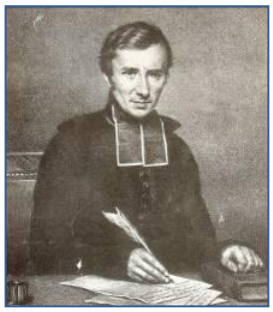
Lafon, Jean Baptiste Hyacinthe (1765-1836): Hyacinthe Lafon was a leader of the Bordeaux Sodality and an important associate of Father Chaminade in the early years of the 19th century. He claimed to have gone to the seminary in Bordeaux, and he was ordained a deacon in 1789. For that reason he was often called Abbé Lafon, even though he did not get ordained a priest until 1828. He worked as a private tutor in Bordeaux and joined the Sodality in 1801. He served as prefect of the Sodality in 1802, 1803, and 1805. While a professor at the collège in Figeac, he had the fortuitous opportunity to meet Adèle de Batz de Trenquelléon's mother and through their conversation discovered similarities between Adèle's Association and the Bordeaux Sodality. He advised Adèle to write to Father Chaminade. Chaminade responded in 1808 by welcoming her Association into a relationship with the Bordeaux Sodality. In 1809, Lafon was jailed for clandestinely publishing and dispersing the text of *Qum memoranda* which excommunicated Napoleon and had been outlawed by Napoleon's government. Although the Bordeaux Sodality was not directly involved, it was not allowed to meet officially until a thorough investigation by the government has been completed. It looked as though Father Chaminade and the Sodality were going to be cleared until 1812, when Lafon was involved in a *coup d'état* attempted by General Malet. This time his association with the Bordeaux Sodality resulted in the short-term arrest of Father Chaminade. The Sodality resumed meeting again Christmas of 1813. In the meantime, Lafon escaped prison and fled to Paris. He continued to be politically active, playing an important role before and after the Hundred Days in 1815. Late in life, Lafon was ordained a priest in 1828 by Bishop Jacoupy in Agen.

34. 

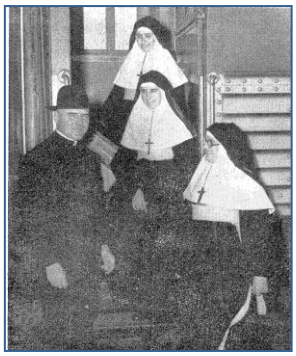
Lalanne, John Baptiste [Jean Philippe Auguste Lalanne] (1795-1879): A teacher and one of the founding members of Father Chaminade's "little society." Later Lalanne portrayed himself as the "real founder" of the Society of Mary because he claimed Chaminade was unfaithful to the original foundation. He sent a circular to all members of the SM asking to convoke a General Chapter to reform the Society, to exclude Chaminade, and to elect a new Superior General. This never happened. In 1845, Lalanne took a leave of absence from the SM and moved to Paris to find ways to pay the debtors of the school in Layrac which he had put into debt. Ten years later, he ended his leave of absence and became the first Marianist to direct Collège Stanislas. He then wrote a history of the society in which he extolled Chaminade as its saintly founder.

de Lamennais, Félicité Robert (1782-1854): French religious and political author. He advocated democracy as a form of government suitable for Christianity. He seemed to deny the supernatural order in a way that undermined Catholic doctrine and tended toward a vague pantheism. An extraordinarily gifted writer, he was one of the greatest inspirers of the new social and political ideas of the 19th and 20th centuries as well as a forerunner of Modernism. (*The Oxford Dictionary of the Christian Church*, 795)

35.



36.



Lamm, William R., SM (1899-1967): He established the first Catholic elementary school in Somerset, Texas, which opened in the fall of 1951. The ministry of the first foundation of American Marianist Sisters was to staff and support this elementary school. (Pictured are Father Lamm and the first Daughters of Mary to come to America). (*Maryhurst Messenger*, May 1962, "Daughters of Mary Immaculate, Marianists" insert)

de Lamourous, Catherine Anne (1766-1802): Also known as "Benjamine," sister of Marie Thérèse. She married René de Maignol de Mataplane in 1793. Her husband was often forced to live in exile. At those times Catherine Anne joined Marie Thérèse at their home in Le Pian-Médoc. (Stefanelli, *Mlle de Lamourous*)

de Lamourous Family: Marie-Thérèse de Lamourous' grandparents were Charles de Lamourous du Mayne (d. 1765) and Marie-Thérèse de Montjon (d. 1766). They were married in 1720 and had six children. Their eldest son, Louis-Marc-Antoine de Lamourous (1724-1796), married Elisabeth de Vincens de Cézac (1735-1766) in 1753. They had 11 children of whom the following five grew to adulthood (all five were born in Barsac):

- Marie-Thérèse-Charlotte (1754-1836), foundress of the Miséricorde.
- Marguerite (1757-1814), who married Jean-Baptiste Létu in 1791.
- Jean Armand (1763-1821), who married Marie-Louise Duhart.
- Marie-Thérèse-Elisabeth (1765-1849), who married Joseph de Labordère (d. 1804) in 1784. They had 10 children, the 3rd of whom was Laure de Labordère (1789-1867), who succeeded Marie-Thérèse as superior of the Miséricorde.
- Catherine-Anne (1766-1802), who married René de Maignol (d. 1800) in 1793. They had one son, André de Maignol (1796-1874), who became a diocesan priest and pastor of the parish in Le Pian.

Le Mayne was an estate near Barsac where the de Lamourous family home was located.
Elisabeth de Vincens, the mother of Marie-Thérèse, inherited a property in Le Pian, a small town about 15 miles north of Bordeaux in the Médoc region.
Laure de Labordère and Father André de Maignol, the niece and nephew of Marie-Thérese, collaborated in writing the *Notes* which served as a primary source for the biography of their aunt. (*see* Stefanelli, *Mlle de Lamourous*, 24, 10-28, 70, 372, 392.)

37. 

de Lamourous, Marie Thérèse Charlotte (1754-1836): She collaborated with William Joseph Chaminade in establishing the Sodality of the Madeleine after the French Revolution (*see* William Joseph Chaminade). After 1800, she is best known as director of the shelter for prostitutes called the Miséricorde. When she was first approached to help with this endeavor, Marie Thérèse was unwilling. However, once she changed her mind she became a much-beloved directress who sheltered over 400 prostitutes, demanding only that each woman who entered was dedicated to changing her life. Marie Thérèse is considered one of the three Founders of the Marianist family. Her faith, courage, and determination remain an important example to all the members of the Marianist Family. The illustration is a copy of a painting of Marie Thérèse by Philippe de Galard. (*see* de Galard.)

Langorian, Jean Simon (1739-1792): Chaminade first met Father Langorian when he attended the Guyenne Collège in Bordeaux. Father Langorian was his theology professor. He became a close friend and confidant of Father Chaminade. In 1791, he advised Chaminade to buy property in Bordeaux and helped him finance the purchase. In 1792, Father Langorian came to a violent death when he was beheaded by an angry mob. (*see* Louis Dupuy.) (Benlloch, *Origins*, 14, 31, 35; Verrier, *Jalons*, vol. 3, 172, note 45)

Larribeau, Jean (1762-1836): Pastor at the little town of Lompian, about 10 miles northwest of Feugarolles. It is not clear how Adèle and Larribeau first come into contact with one another, nor exactly when, probably around 1805. He became spiritual guide to several Associates. After Adèle's mother and Ducourneau, he had the greatest influence on her early personal spiritual development and for a much longer period than Ducourneau. (Stefanelli, *Adele*)

de La Salle, Jean Baptiste (1651-1719): Founder of the Christian Brothers and one of the members of the second generation of leaders of the French School of Spirituality.

Layrac: The site to which Lalanne moved the Institute Sainte Marie from Bordeaux in 1835. Although the school enjoyed an excellent educational reputation, Lalanne incurred more debt than the Society could pay, even after several letters from Father Chaminade asking Lalanne to be more prudent and responsible in his spending (these debts were added to earlier equal debts when the Institute was in Bordeaux). In 1836, Lalanne and Father Chaminade came to an agreement whereby Lalanne would be personally responsible for the debts of the school, hoping to return the school back to the Society of Mary debt free. Unfortunately, this goal was not met and the Institute of Sainte Marie was closed in 1845. (Simler, *William Joseph Chaminade*, 466-69)

38. 

Leber, Joseph, SM (1861-1902): Advisor of the nascent Sillon Movement together with Brother Louis Cousin, SM, when Marc Sangnier was organizing its first meetings with alumni of Collège Stanislas in the "crypt" of Stanislas in the 1890s.

de Lefebre de Chevereus, Jean Louis A. (1768-1836): (*see* de Cheverus, Jean Louis de Lefebre.)

Le Pian: Town about 15 miles north of Bordeaux in the Médoc region along the bank of the Garonne, where the de Lamourous family owned a small property. It was inherited by Elisabeth de Vincens, the mother of Marie Thérèse. Father André Maignol, the nephew of Marie Thérèse, served as pastor in Le Pian. When Marie Thérèse and her father were forced to move from Bordeaux during the Revolution, they took refuge in Le Pian. (Stefanelli, *Mlle de Lamourous*)

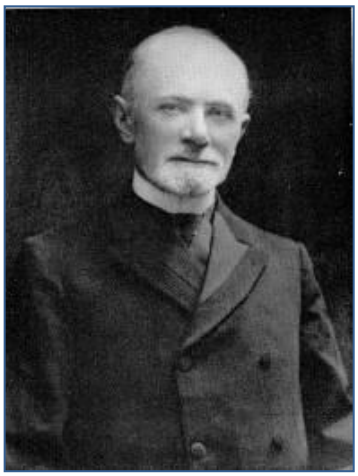


39.

Lepeyre, Anne [known as Barbe at the Miséricorde]: She accompanied Mlle de Lamourous to the Refuge (where Adèle's new foundation took place) as a traveling companion. She knew how to write, so Marie Thérèse planned to depend on Barbe to fulfill the promise made to write to the Miséricorde at least three times a week during their absence. (Stefanelli, *Mlle de Lamourous*, 254)

Letter to the Retreat Masters of 1839: Father Chaminade addressed the letter of August 1839 to the retreat masters who were to preach the retreats in the SM and FMI in that year. This letter delineated the spirit of the Society of Mary and in particular that of the Vow of Stability. The three retreat masters were Caillet, Fontaine, and Perrodin. The letter is usually regarded as the most important text on the Marianist spirit that comes to us from the Founder. Father Klobb said it should be engraved in letters of gold on the walls of SM houses of formation.

40.



Loisy, Alfred Firmin (1857-1940): French Modernist biblical scholar. He was professor of the history of religion at the Collège de France from 1909 to 1930. He was a prolific writer and during this time he published major works on Christian origins and on the comparative history of religions. He attempted to construct an apologetic response to the concerns of his time. Making a sharp distinction between the material and supernatural worlds, he denied that dogmas have any correspondence with the realities that they attempt to express. Advocating critical biblical exegesis, he proposed that the Bible be interpreted as any other historical document rather than as a privileged expression of faith. He was a teacher at the Institut Catholique in Paris until he was dismissed because of a controversy over biblical inerrancy. This dismissal seems to have initiated the bitterness Loisy afterward held toward church authority. Five of his books were placed on the Index in 1903. In 1908, he was excommunicated; and he publicly gave up his Catholic faith and all Christianity. He never recanted his positions and died without being reconciled to the Church. Even though his positions were extreme they anticipated later developments concerning revelation, Scripture, and the development of doctrine. (*New Catholic Encyclopedia* and *Encyclopedia of Catholicism*). (*see* Modernism *and* Reist.)

Lurde, Marie: Bequeathed 3000 francs to the Miséricorde to be paid within six months after her death. She died shortly after, but de Lamourous could not receive the sum until the Miséricorde had acquired civil status. She spent years fighting this. (Stefanelli, *Mlle de Lamourous*)

Madeleine: Home of Chaminade's sodality and cradle of the Marianists. Chapel and residence in Bordeaux that served as a meeting and worship area for the original Sodality. It remains a site of Marianist ministry today.



41.

Madeleine de Saint Joseph (1578-1637): In 1603, she met Bèrulle who invited her to join the new Carmelite convent of the reform of Teresa of Ávila that was being planned in Paris. She moved to Paris and lived at the residence of her cousin Madame Acarie until the great Carmel of Paris was founded in 1604. She became prioress in 1608 and played a leading role in the expansion of Discalced Carmelite convents in France. She was a lifelong disciple of Bérulle, worked to spread his teachings on the spiritual life, and in her own right became one of the leading figures of the French School.

Magdinier, Pierre Marie (1790-1814): A 27-year-old missionary priest who paid a visit to the Miséricorde while waiting to take a ship from Bordeaux to China. He was impressed with the spirit of prayer and devotedness he witnessed and proposed to Marie Thérèse a communion of prayer and good works between his fellow missionaries and the Miséricorde. Such "associations" were fairly common in the Church of the time. Magdinier promised that he and his fellow missionaries would pray for the conversion of the *filles* and for their perseverance in the path of Christian living. In exchange, the *filles* and the directresses would pray for the missionaries, the spread of the faith, and the conversion of unbelievers. (Stefanelli, *Mlle de Lamourous*, 308-11)

Magnificat: The hymn of Mary in Luke 1:46-55. The Latin title derives from the opening words of the hymn in the Vulgate. Delivered by Mary at her visit to Elizabeth, the *Magnificat* lauds God's salvific power manifested in the overthrow of the mighty, the vindication of the lowly, and the divine mercy perpetually shown to Israel. The hymn imitates the content and style of the Song of Hannah in 1 Sam 2:1-10, another exultant prayer by a woman to whom God had shown special favor. The phrase in Luke 1:48b, "From now on all generations will call me blessed," is particularly appropriate for her. (*Encyclopedia of Catholicism*)

de Maignol, André de Mataplane (1796-1874): The son of René and Catherine Anne de Maignol, one of Marie Thérèse's sisters. He would become a priest and in 1827 would serve as pastor at Le Pian until his death. When Catherine Anne died in 1802, André came to live with Marie Thérèse at the Miséricorde for about three months until another sister could take on his care. However, the financial resources for his care and education were provided by Marie Thérèse. After his aunt's death, André celebrated her memorial Mass and helped write notes to give to her first biographer, Firmin Pouget, SJ. Along with Laure de Labordére, he reviewed the manuscript for accuracy.

Marianist Affiliation: Membership in the Marianist Family through a spiritual bond with the Society of Mary or the Daughters of Mary Immaculate. This person feels called to live according to the *spirit* of the *Rule of Life*, to dedicate oneself to Mary and her mission, and to support the life and works of the Society of Mary or the Daughters of Mary Immaculate. (Ramey, *Things Marianist*, January 2005, "Who Makes up the Marianist Family?")

Marianist Environmental Education Center: (MEEC) is an environmental education ministry in the Catholic tradition. Located in Dayton, Ohio, caretakers steward the 100-acre Mount St. John Nature Preserve and are committed to sharing and interpreting the gift of the land with others. In Mary's hope-filled spirit, members advocate environmental justice as integral to sustainable living and achieve their mission through land restoration, ecological research, service learning, and educational programs. (meec.udayton.edu)

Marianist Family: A term used to designate the Society of Mary, Daughters of Mary, and lay Marianists, the groups that are inspired by the vision and charism of Chaminade. This term is gradually replacing the earlier "Family of Mary."

Marianist Lay Communities: (MLCs) are intentional Christian communities that collaborate in Mary's mission to bring Christ to the world. They carry on the tradition of lay communities in the Marianist Family which began with the Bordeaux Sodality. (www.mlnna.com)

Marianist Lay Formation Initiative: A collaborative effort of all three branches of the Marianist Family. The initiative is a process to identify energy centers of Marianist lay activity and to provide ongoing information and materials when needed. (www.nacms.org/nacmswebpage/link/marianistorganizations/htm)

Marianist Social Justice Collaborative: (MSJC) is a joint effort of the Marianist Lay Network, the Society of Mary, and the Marianist Sisters to promote education and action for social justice. The introduction to their mission statement reads:

> "At this critical time of challenge in our Marianist, Catholic, North American and global lives, in solidarity with Mary, we are impelled by the risk-taking vision of our founders. We are convinced of the gift of collaboration in our Marianist response to the Gospel call to strive for justice as individuals, communities, institutions and ministries." (www.msjc.net)

Marianist Sodalities: Communities founded by Father Chaminade that were to be the instruments for the rechristianization of France. Father Chaminade used the early Christian communities as his model and based the organization of the communities on the sodalities established by the Jesuits in their *collèges* in the 16th and 17th centuries. Members of the Sodality all were consecrated to Mary. Chaminade established the first of these in 1800.

Mary's Apostolic Mission: A term used to describe Father Chaminade's teaching on the task God gave to Mary in helping to save humankind. Father Chaminade believed that Mary brings Christ to all persons in all times. She formed Jesus both in her womb and during the years she raised him. Just as she loved, nurtured, and taught Jesus, she loves, nurtures, and teaches us. In collaboration with the Holy Spirit, she forms us to live more like Jesus. We, in turn, bring Jesus to others through our lives as Christians.

Mary's Mission: At the Annunciation Mary accepted the gift of bringing the physical person of Jesus into the world; she was also asked to continue to birth Jesus Christ into each age. Thus, she accepted the task of forming Christ in all. Just as she loved, nurtured, and taught Jesus, she loves, nurtures, and teaches us. We, in turn, participate in Mary's mission by the action of bringing Christ to the world through our ordinary life circumstances. (Ramey, *Things Marianist*, October 1992, "Why Mary?")



42.

Mazarin, Jules (1602-1661): Cardinal Mazarin was Prime Minister of France after the death of Cardinal Richelieu in 1642. He completed Richelieu's work of establishing the power of the monarchy. He was an opponent of the Company of the Blessed Sacrament and took steps that led to the eventual suppression.

Mémain, Jean Marie, SM (1797-unknown): One of three Marianist Brothers that began an elementary school in Agen. This was first time the Society of Mary became involved in free primary teaching. He remained there 1823-1833. In 1833 Mémain was part of the General Administration in the role of Head of Work. When Father Lalanne was in charge of the Institute Sainte Marie in Layrac, Father Chaminade asked Brother Mémain to be the treasurer and try to control the spending of Lalanne. Due to difficulties with Lalanne, Mémain returned to Agen. In 1837 he left the Society. Chaminade replaced him with Clouzet, although he stayed at Saint Remy and did not move to Layrac. (Belloch, *Origins*, 211, 261-63)

Mental Prayer: 1. "A calm attention to the presence of God which prompts the soul to look upon God in the light of faith, with all the attention it can command, and to desire nothing but God." (*Writings on Mental Prayer*, ed. Raymond Halter, § 373) 2. "An exchange of friendship in which we converse one-to-one with this God by whom we know we are loved." (Saint Teresa of Ávila) 3. To enter into personal relationship and conversation with God, to remain in God's company and be glad, knowing that we are loved, and desiring to respond to God's love. (Coulin, *Commentary on the SM Rule of Life*, 794)

43.



Miséricorde: French term for "mercy." In Marianist parlance, it refers to the home and program begun by Marie Thérèse de Lamourous in Bordeaux in 1801 to aid prostitutes in obtaining skills and dignity so as to redirect their lives. The home took its name *Maison de la Miséricorde* (House of Mercy) from a statue of Our Lady of Mercy which was brought to the opening dedication Mass by Jeanne Cordes, the first person who joined Marie Thérèse in conducting the work. (*see* Cordes, Jeanne Véronique.)

Mission: Marianists mean something very different with this term from the traditional concept of missionaries and missions. David Fleming, SM, describes the common usage of "proclaiming the Word of God to people who have not heard it before, initiating Church life where it does not yet exist, and building up new structures of the Church." Marianists thrust themselves into works, moving "beyond passive faith or religious indifference to an active and missionary, communitarian living of faith." We are about "forming apostles and multiplying the number of Christians." The Marianist Family has this one common mission—to bear Christ into the world—but has many ministries or works. This is a great strength of the Family, but it also causes some confusion about who Marianists are! The Family cannot be identified with one particular work, although education has long been the primary ministry. If you ask Marianists how they decide on a ministry they are likely to talk about discernment on the needs of the times and will probably also paraphrase the words of Mary at Cana, "We do whatever he tells us."

Missionary Apostolic: Title given to Chaminade by the pope that allowed Chaminade to venture beyond diocesan boundaries to preach and teach, meaning that he was not directly responsible to a bishop but to the pope himself. However, Chaminade always worked closely with local bishops. Since the Founder's time, Superiors General of the SM added "Missionary Apostolic" as one of their titles.

Mixed Composition: Brothers and priests within the order of the Society of Mary live together, with no special advantage or status being given to the priests. Bernard Lee, SM, defined mixed composition very simply as "being together without rank." Priests have a distinctive function within Marianist communities but no special privileges. The Gospel value underlying mixed composition calls Marianists to find ways of eliminating other differentiations in status among people. When a Marianist quotes Father Chaminade saying, "union without confusion," it means we acknowledge differences among people, and even gather people together around common experiences or life circumstances, but avoid exclusive entitlement to any particular group of persons.

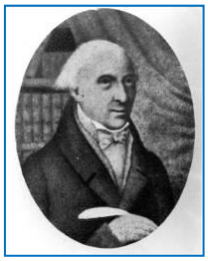
Modernism: A movement of Catholic biblical scholars, philosophers, and theologians at the end of the 19th century and the start of the 20th who strove to reconcile Catholic faith with modern rationality, and that eventually (in 1907) provoked Pius X to condemn their ideas as heresy. Chief among these thinkers were Alfred Loisy and Lucien Laberthonniére in France and George Tyrrell in England. Loisy tried to reconcile Catholic tradition with modern scripture scholarship without agreeing with the skepticism he believed was the result of liberal Protestantism. Tyrrell argues that in the age of democracy the Church should be guided by free discussion among its members rather than by an ecclesiastical magisterium. He was dismissed from the Jesuits and was excommunicated. Both Loisy and Tyrrell were friends of Bremond, the scholar of the French School of Spirituality. Bremond administered the last rites to Tyrrell, when the latter was dying, even though the local Catholic bishop had forbidden this unless Tyrrell recanted (which he did not).

Marianists had a brush with Modernism in the 1890s. After the SM General Chapter of 1896, it was decided to open a Marianist seminary in Paris. The seminary was opened in 1897 in Antony (a suburb south of the city where the SM still conducts a *collège*) with a dozen seminarians under the direction of Louis Riest, a brilliant young Marianist priest who had received his doctorate in theology in Rome in 1892. Riest was a confidant and favorite disciple of Loisy. Loisy had just been forbidden to teach Scripture at the Institut Catholique but continued

to give private courses in Bible studies. Riest brought the most intelligent of the Marianist seminarians to these private courses. When Father Sorret, the assistant rector of the Antony seminary, learned of these visits of the seminarians to Loisy's private lectures, he reported Riest to the superiors. They put a stop to the visits, dismissed Riest from the position of rector, and replaced him with Sorret. Riest was demoted to the lowly position of dean of discipline (*censeur*) for the middle grades at Collège Stanislas and later at Collège Sainte-Marie on Rue de Monceau in Paris. Riest left the SM and the Church in 1910. He married a former Marianist sister and was killed in the First World War in 1915 while serving the French Military.

The Church's fear and apprehensiveness of Modernism lasted until Vatican II. All priests were required to take an oath against Modernism on the day of their ordination. In the SM, when a Marianist priest was named superior of a local community, he had to take the oath against Modernism a second time before he assumed office. (Brothers who became local superiors did not have to take the oath against Modernism.) The anti-Modernist oath was required until 1967. (*Encyclopedia of Catholicism*) (*see* Loisy, Riest, Tyrell, Bremond.)

44.



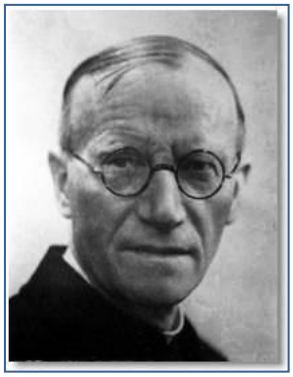
Monier, David, SM (1757-1849): An important member of the Bordeaux Sodality who later became the Secretary General of the Society of Mary. Brother David negotiated the purchase of St. Remy by the SM from Father Bardenet, a priest of the Besançon diocese.

Moze, Henri (1744-1811): Secular priest at the seminary of Mussidan. He worked with Father Chaminade and his two brothers to conduct the seminary. After Jean Baptiste's death Father Moze became the director of the seminary. In 1791, the two Chaminade brothers and Father Moze placed a demand to be indemnified for sums amounting to 35,400 pounds that they had personally put into the upkeep, improvement, and new construction at the *collège* in Mussidan. Eventually the Directory gave its own report to the effect that the priests were at least in great part justified in their demands, and that the sum of fifteen hundred pounds should be given them for the time being. The entire long-protracted affair stopped there. After the Revolution, Father Moze served as pastor in Mussidan until his death in 1811. (Kramer, *Chaminade Lore*, 50, 134)

Mussidan: A small town of around 1,200 about 10 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.* It was here that Father Chaminade studied and eventually, along with two of his brothers, conducted a seminary of high standards in theology, philosophy, and spirituality. They sought to prepare young men for careers as dignified, knowledgeable, and holy secular priests. They threw time and money into the project, and others of the Chaminade family lent sums of their own meager fortunes to help along.

National Assembly or Constituent Assembly: Name of the governing body that ruled France from 1789 to 1791. Primarily composed of former members of the First and Third Estates, it enacted legislation abolishing clergy and nobles as distinct classes of French citizens. It effectively eliminated powers of the Church and expressions of religious life.

45.



Neubert, Emile, SM (1878-1967): Emile entered the Marianist postulate in Bourogne in 1892 and the novitiate in Courtefontaine in 1894. He made his first vows in 1895, followed by his scholasticate in Ris and Besançon from 1895 to 1900. He taught in Caudéran (near Bordeaux), La Rochelle, and Paris (Rue de Monceau); after which he went to the Marianist seminary in Fribourg from 1903 to 1906. He was ordained in 1906, and completed his doctorate in patrology in 1907. His thesis was entitled *Mary in the Pre-Nicene Church*. Father Neubert then spent 14 years in the United States (1907-21). During those years, he taught in Dayton and served as novice-master for seven years in Clayton and Ferguson, Missouri. (1910-17), for two years at Mt. St. John in Dayton (1917-19), and for two years at Maryhurst in St. Louis (1919-21). After he

returned to Europe he became assistant rector of the Seminary in Fribourg in 1922 and then rector for 27 years (1923-49). After his stint in the seminary, he was stationed in France in Grangneuve (four years), La Tour de Scay (nine years), and Art-sur-Meurthe (five years), where he died at the age of 89. Father Neubert is the most prolific author among all Marianists, past and present. His most widely-read book, *My Ideal*, was published in 1933. It is still in print and has been translated from the original French into more than 20 languages. It is estimated that about a half-million copies have been sold. He has written about 30 more books. Virtually all of them are about Mary. When characterizing his writing in his autobiography he states, "I am always careful to emphasize the importance of the apostolic mission of Mary. This idea is not my insight. I got it from Father Klobb, who got it from Father Chaminade, who got it from Mary in Saragossa" (p. 32). Among his many books, *The Interior Life according to the Spirit of the SM* (1916), *Mary in Doctrine* (1933), and *Our Gift from God* (1954) are especially outstanding for students of Marianist Studies.

Normal Schools: Training programs for teachers in elementary and secondary schools. In our Founders' time, few teacher training schools existed because the concept of formal preparation for teachers was novel. He had great hopes for the normal schools opened in St. Remy and Courtefontaine during the Restoration, but these hopes were dashed when the schools were closed by the Revolution of 1830.

Notre Dame du Roc Chapel (at Mussidan): Father Chaminade frequently said Mass in this chapel. It is now a movie theater, perhaps the only one in the world with statues of saints above the entrance. The two old statues are of St. John the Baptist and Sister Rocha. Mussidan and the statue of Notre Dame du Roc remained for years the favorite attraction for sodalists and affiliates of Bordeaux. Twice, along with other friends of Father Chaminade, they made a pilgrimage from Bordeaux to Mussidan and then to Verdelais along the same route that William Joseph Chaminade took when, as a boy he went there on foot in thanksgiving for a cure obtained through Mary's intercession. (Kramer, *Chaminade Lore*, 104 and 107)

Nova bella elegit Dominius: Latin for "The Lord has chosen new wars" (Judges 5, 8) in the Vulgate translation. This verse was used by Chaminade and early Marianists to express the spirit of the new foundation. (*see* Letter No. 621, Chaminade to Father de Trincaud, April 1, 1832.) (Vol. 3, part 1, p. 78, in English edition of *Letters of Father Chaminade*)

46.



Olier, Jean Jacques, SS (1608-1657): Founder of the Sulpicians and one of the masters of the French School of Spirituality. He was the pastor of Saint Sulpice parish in Paris, where he established the original Sulpician seminary. There he strove to imbue the seminarians with the spirituality of the reformed clergy which he had imbibed at the Tuesday conferences of St. Vincent de Paul. Vincent and later Charles de Condren were his spiritual directors. He opposed the Jansenists and founded seminaries in other cities of France.

Chaminade was quite familiar with the thought of Olier and quotes many passages from two works which Olier published in the last two years of his life: *Introduction à la vie et aux vertus chrétiennes* (Introduction to the Christian Life and Virtues, 1657) and *Catéchisme chrétien pour la vie intérieure* (Christian Catechism for the Interior Life, 1656). An English translation of the latter work, the Catechism, was published in Baltimore in 1855 and reproduced and printed in the Apostle of Mary Documentary Series at Mount St. John (Dayton) in 1948. Thomas Stanley, SM, in the thesis for his theology doctorate (*Mystical Body of Christ in the Writings of WJC*, 1952) says, "In his (Chaminade's) quotations from this writer (Olier) he finds the theocentric and Christological expression he was groping for" (59). (*see* Conformity to Christ.)

Oratory: A place designed for divine services but open to only certain specified persons. During the Revolution when churches (places open to all the faithful) were closed, French priests would open an oratory in their private quarters to minister to the faithful, thus avoiding some clashes with the government. Chaminade opened various oratories in Bordeaux during the revolutionary period, including one on Rue Sainte Eulalie. This word is also used as the name of the society of priests known as the Oratorians founded by St. Philip Neri in Rome in 1575. Congregations of the Oratorians are independent of one another. The French Oratorians, known as the Oratory of Jesus, were founded by Cardinal Bérulle in 1611. The English Oratorians were founded by Cardinal Newman in 1848 in Birmingham. Another congregation of English Oratorians was founded in London in 1849 by Father Faber.

47. 

Our Lady of the Pillar: According to an ancient story, in 40 A.D. before her death, Mary came to the Apostle James in Saragossa, Spain, and directed him to build a church in which he was to place her image on a pillar. Construction of the present basilica that houses the statue began in 1681. Father Chaminade spent much of his exile in prayer before the statue.

Our Lady of the Pillar Basilica: The main point of interest in the basilica is the *Santa Capilla* with the famous statue of Mary. This chapel is not subordinated to the side as one ordinarily conceives a chapel in a large church. Here it is a free-standing construction below one of the great domes, somewhat oval in ground plan, with its own cupola, enriched by glistening marbles and sculptures. A railing separates the space open to the faithful from the sanctuary in which rise two altars and, at the right, the statue itself. This statue, less than a foot high, shows the Madonna bearing on her left arm the Infant who, in turn, holds a bird in his hands. It is of wood and bears the traces of a fire which it is said to have escaped miraculously. One does not see the red pillar on which it is raised five feet above the sanctuary floor. The pillar is hidden by the *manto***,** the richly embroidered and bejeweled "vestment" spreading out below the statue, and by the steps on which servers ascend and descend for hours every day, carrying babies and religious object that the people wish to have touched to the *manto***.** It is at this shrine that Father Chaminade received the inspiration to found the Marianist Family. (Kramer, *Chaminade Lore*, 203-04; *see* also 208-09 for more info on the early history of the statue.)

Pachan, Marianne Pereyra (1747-1816): She was a former religious who had been welcomed at Trenquelléon when expelled from her convent and who was midway between family and servant, doing little favors here and there and accompanying Adèle as governess and then companion in her travels. Adèle always called her "dear Madame Pachan." (Stefanelli, *Adele*, 57)

Parlements: Contrary to our understanding in English, these were not legislative bodies. Dating back to the thirteenth century in France, these were sovereign courts of law sitting in thirteen principal cities. Each *parlement* had its own existence and might be comprised of 50 to 130 members. They were powerful local bodies with jurisdiction over most criminal and civil cases concerning the privileged orders of nobility; they were considered guardians of social and moral propriety.

Penitents: In our texts, this word often refers to women seeking to redirect their lives from prostitution. They were often referred to as *filles.* (*see filles.*)

Périgueux: Chaminade was born here. 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 Garonne just below Bordeaux. Today Périgueux is the administrative seat of the *département* of Dordogne and has a population of about 24,000. (For a full description *see* Chapter 2 of Kramer, *Chaminade Lore*.)

Permanent Mission: This expression or its alternatives such as perpetual mission or permanent and stable mission is one that was used by William Joseph Chaminade to designate the mission of the Marianists. He was basing himself on the idea of missions which were preached in the French towns or French countryside in the 17th and 18th centuries by such mission-preaching orders as the Vincentians and the Eudists. Members of those orders would stay in a town for several weeks or even months and preach so-called missions which intended to bring all the people back to the sacraments and the Christian life. However, they ended after the period of weeks or months. Father Chaminade said that every Marianist sodality, every community of the Society of Mary or Daughters of Mary, in fact, the entire Marianist family was to be a permanent and stable mission that never came to an end.

Perrière, Auguste Brougnon, SM (1792-1874): Brother Auguste was one of the founding members of the SM in 1817. He was a member of the Bordeaux Sodality, which he had joined in 1808. He was a teacher at the prestigious secondary school conducted at the time in Bordeaux by Estebenet, one of the founding members of the Bordeaux Sodality. When Estebenet ceded his school to the SM in 1819, Auguste became the director of the new school which merged Estebenet's school with that of the SM on Rue des Menuts. As part of the agreement the SM promised to pay Estebenet a lifetime annuity of 1500 francs (later reduced to 1000 francs) per year. Auguste continued as director of the school until he left the SM in 1833. At that time, Chaminade made a contract with Auguste to assume the debts that the latter had incurred while in the SM. After Auguste left, Lalanne took over as director of the school and in that capacity paid Estebenet his annual annuity. In the meanwhile, Estebenet had become a Jesuit. In 1840, when he did not receive payment of his annuity from Lalanne, he tried to get Auguste to pay. Auguste claimed that he was not liable to make the payment because in 1819, when he had signed Estebenet's annuity agreement, he was only acting as an agent of the SM and by the terms of the 1833 contract, the SM and Chaminade were now liable. This was the beginning of all the problems of the last years of Chaminade.

48. 

de Peyronnencq de Saint-Chamarand, Marie Ursule Josephine (1763-1846): Wife of the Baron and mother of Adèle. She, too, came from an aristocratic family whose genealogy traced back to two sons of France's great king-saint, Louis IX.

Philosophes: This group of French thinkers of the 18th century promoted, among other ideas, nature over the supernatural, reason over faith, the here and now over eternal life. (Héraud, "The Religious Situation of France at the End of the18th Century") They played a key role in the publication of the *Encylopédie*.

Pian: (*see* Le Pian.)

de Pichon de Longueville, Jeanne Germaine (1756-1814): A friend of Marie Thérèse de Lamourous, Jeanne and two other women opened a small boarding house in 1784 where a few repentant prostitutes could find a temporary haven. The house closed at the outset of the French Revolution and Jeanne became a member of the Catholic underground in Bordeaux. In 1800, soon a member of the Bordeaux Sodality, she resumed the work by taking a young prostitute into her own home—others soon requested refuge. Unable to manage the numbers by herself, she rented a house and looked for someone who could live with the women. Thinking that Marie Thérèse would be excellent at this, Jeanne asked Father Chaminade to induce her to accept the role. He told Jeanne to ask her and that the decision was Marie Thérèse's, not his. Marie Thérèse refused at first, but after several visits, accepted the job. Jeanne continued to help with regular financial contributions. In addition to her commitment to the Miséricorde, Jeanne founded a program to serve orphans in the city.

Plessis, Jeanne (1776-1862): She was one of the earliest members of the young women's branch of the Sodality after it was founded in March 1801. She became acquainted with Mlle de Lamourous and joined the staff of the Miséricorde on February 2, 1804, at the age of 28, shortly after the death of Jeanne Cordes. Jeanne Plessis was known familiarly by the name "Fannie." As a directress, she took the name Sœur Marthe in religion. When Mlle de Lamourous obtained approval as a religious association from the French government for herself and the directresses of the Miséricorde, Jeanne Plessis was listed as steward. Despite the fact that her health was a bit fragile at the start, she continued her service as a directress until she died on June 20, 1862, at the age of 86. (*Positio* of de Lamourous, 111, note 44. Stefanelli, 234)

Prayer of Faith: Prayer centered on Jesus in his Word. This has as its end to attain an ever-growing resemblance to Jesus Christ. "We must be the images of Jesus Christ. His actions must be the model of ours. To make a copy one must first cast one's eyes upon the original." (Halter, *Writings on Mental Prayer*, 27)

***Prefects* (government):** In ancient Rome, the chief administrators within each department (similar to counties in the United States). A prefect was responsible for general order and served as a liaison to the central government. In our texts, the chief officer of the Bordeaux Sodality and other sodalities had the title "prefect."

Preparation Virtues: The first of three sets of virtues that make up the System of Virtues. They are the five silences, recollection, preparatory obedience, and support of mortifications.

Purgative way: The first of the three stages of progress in the classic account of growth in the spiritual life. The other two stages are the Illuminative and the Unitive Ways.

Providence: The dispositions in which God guides creation toward perfection yet to be attained; the protection and governance of God over all creation. (*Catechism of the Catholic Church*, Glossary, 895) For Chaminade, reading the signs of the times was a critical means of discerning God's providence.

49.

Rappe, (Louis) Amadeus (1801-1877): First bishop of Cleveland (1847-1870). He was born in France, where he was ordained in 1829. He had been serving as chaplain for the Ursuline Sisters in Boulogne-sur-Mer, when he was recruited by Bishop Purcell of Cincinnati to be a missionary in northern Ohio. Rappe arrived in the US in 1840 and was assigned to Toledo. When the Cleveland diocese was organized in 1847, Amadeus Rappe was named bishop.

He recruited the first Marianists to come to Cleveland in 1856 to teach at St. Patrick's School (the first place in which Marianists taught in the English language). Rappe became friends with the early Cleveland Marianists including Damian Litz and John Baptist Stintzi.

In 1860, on one of Rappe's trips to France to raise funds, he spoke with Father Fontaine in Paris about an ambitious plan he wanted the SM General Administration to consider. According to this plan, Rappe was proposing that the SM establish a second novitiate in Ohio in addition to the one already established in Dayton. Rappe claimed that because of difficulties with Leo Meyer and because the Dayton novitiate was geared to German-speaking candidates, it would be advantageous to start another novitiate in Cleveland geared to English-speaking candidates. Rappe said he would supply a property to house the Cleveland novitiate if the superiors in France would send a priest who could be novice master and help with priestly ministry. Rappe was even willing to temporarily assign a priest of his diocese to act as novice master until the SM could send a Marianist priest from France.

This plan never came to pass. In 1862, when Courtès was sent to the US to replace Meyer as American provincial, Rappe accompanied Courtés on the trans-Atlantic voyage and brought him as far as Cleveland. Later that year Meyer returned to France.

Rappe continued his friendship with the Marianist brothers in Cleveland even after the provincialate of Cortès ended in 1864.

The last years of Rappe's term as bishop were marked with controversy. False charges were brought against him in Rome. Though he was found innocent, he resigned in 1870. He spent his final years in Vermont, where he died in 1877. His body was returned to Cleveland for burial. (*Encyclopedia of American Catholic History*, 1195)



50.

Ravez, Auguste (1770-1849): Lawyer and prominent legislator during the Restoration. After the Revolution he settled in Bordeaux. In 1816, he was elected as a deputy to the French legislature from the *département* of Gironde. He served as president of the French National Assembly from 1818 to 1827. After he retired from public life, he practiced law in Bordeaux. In 1841, Chaminade hired him to preside over the arbitration for an out-of-court settlement of the lawsuits regarding the disputes about loans which figured in Chaminade's last years.

Rechristianization: Term used to describe the task of reconstituting the faith life of a culture. Father Chaminade characterized the goal of forming those deprived of spiritual life during the Revolution as well as those who had neither education nor experience of the Christian faith with this term.

Refractory Priests: Priests who refused to take the oath to the Civil Constitution on the Clergy during the French Revolution. The French term *réfractaire* means a person who is stubborn or resistant to the control of authority, someone who is unamenable.

Reign of Terror: The most violent time of the French Revolution, out of the ten years of the Revolution, this period spanned only 11 months, September 1793-July 1794. It was during this time that Robespierre, as chairman of the Committee of Public Safety, ordered Queen Marie Antoinette, priests, and anyone harboring priests to be guillotined. The terror ended with Robespierre's death. (*see* Lacombe.)

Religious Institute: A group of persons bound together by a common charism or ministry who are given official status under canon law. In most cases, an institute is a group of either men or women. Father Chaminade usually referred to the Daughters of Mary and the Society of Mary taken together as the Institute; that is one institute with two branches. (*see* Institute.)

Religious Life, Religious Communities: (*see* Consecrated Life.)

51.



de Renty, Gaston (1611-1649): Influential layman among the early figures of the French School. He was the only son of Baron Charles de Renty, a nobleman of Normandy. Gaston married Elizabeth de Balzac in 1633, and they had five children. He was an active and powerful leader of the Company of the Blessed Sacrament, of which he was repeatedly elected superior. A close friend of John Eudes, Renty underwrote many of the missions that Eudes preached in Normandy, especially in parishes that lay in Renty's baronial lands. Charles de Condren was Renty's spiritual director; and Renty, in turn, was the spiritual director of both lay persons and religious. Renty opposed the influence of grim Jansenist ideas in the Company of the Blessed Sacrament. He had a profound prayer life, engaged in extensive service to the poor, and consecrated himself to the mystery and state of the Holy Childhood of Jesus. (*see* French School.)

Rerum Novarum: "On the Condition of the Working Person," encyclical of Pope Leo XIII, issued on May 15, 1891. The first of the major social encyclicals, it sought to apply traditional Catholic teaching to the new conditions created by the Industrial Revolution. The pope's deep concern over the growing alienation of workers from the Church and the widening and increasingly bitter division between the classes added urgency to his message. (*The HarperCollins Encyclopedia of Catholicism*, 1106)

Restoration: A term used to refer to a time in history when a monarchy is "restored" to power within a country. Specific to our history, this refers to the period from 1814 to 1830 when Louis XVIII and Charles X, the two surviving brothers of Louis XVI, became the kings after the fall of Napoleon.

Rheinackern: This was a Marian shrine in Alsace dedicated to Our Lady of Mount Carmel. Chaminade had already tried on several occasions to introduce the Daughters into Alsace. The moment seemed to have arrived and he wrote to the Mother General about Rheinackern. The sisters only remained a couple of years due to much confusion and misunderstanding. (Zonta, *After Adèle*)

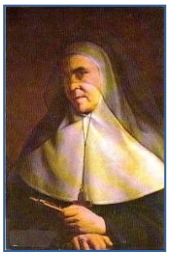
52.



de Richelieu, Armand Jean du Plessis (1585-1642): Cardinal Richelieu was the prime minister of Louis XIII (1624-1642). He defended Catholicism and opposed both the Jansenists and French Protestants. He was acquainted with and aware of the influence of the masters of the French School of Spirituality. He knew, for example, that Condren was confessor of Gaston d'Orléans, the brother of Louis XIII. However, Richelieu's main interests were political. He wanted to strengthen French independence in Europe and did not hesitate to side with German and Swiss Protestant princes against the Catholic Habsburgs during the Thirty Years' War (1618-1648). His efforts to steer a course separate from Rome made him an architect of Gallicanism. (*Encyclopedia of Catholicism*, 1116)

Riest, Louis, SM (1864-1915): First rector of the Marianist seminary in Antony (near Paris) in the 1890s, who acquainted Marianist seminarians with the Modernist ideas of Loisy. Riest did his training for the priesthood in Rome, where he obtained his doctorate in theology in 1892. He became subdirector at Collège Stanislas in Paris, and in 1897 he was named rector of the newly opened Marianist seminary in Antony. Riest was a brilliant teacher as well as a confidant and favorite disciple of Loisy, who at the time was a professor at the Institut Catholique where the SM seminarians went for their theology courses. Loisy had just been forbidden to teach Scripture because a number of his articles were condemned and his exegetical ideas were suspect. Since he was not allowed to teach the Scripture courses, he continued to give private lectures. Riest brought the most intelligent Marianist seminarians to these private lectures until he was stopped by the SM superiors. They had been informed of the Riest-Loisy connection by Father Ernest Sorret, the assistant rector of the seminary at Antony. Riest was dismissed and replaced by Sorret (who later went on to become Superior General of the SM). Riest was transferred and given the lowly position of dean of discipline (*censeur*) first at Collège Stanislas and then at Collège Sainte-Marie (Rue de Monceau) in Paris. He left the SM and the Church in 1910 and married Odile Heissler, a former Marianist sister who had taught elementary school at Sucy-en-Brie. When the First World War broke out in 1914, Riest was not subject to being drafted because he was legally still considered a priest by the government. He volunteered and was killed at the front in Crouy, near Soissons, in 1915. (*see* Loisy, Modernism.)

53.



de Rodat, Émilie (1787-1852): Superior and foundress of the Sisters of the Holy Spirit of Villefranche. Adèle was in touch with Émilie and wanted to unite the Daughtes of Mary with Émilie's congreatoin in Villefranche, but this never transpired. Saint Émilie was canonized in 1950. (Stefanelli, *Adele*, and NCE 12:546)

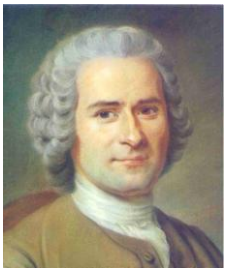
54. 

Rondeau, Thérèse (1793-1866): Foundress of the Miséricorde of Laval. Since she was inexperienced in this type of work (House for Prostitutes) she was put in touch with Marie Thérèse de Lamourous and learned from her how to organize her community. In 1818 she moved to Bordeaux and stayed at the Miséricorde where she made private vows at the age of 25. She returned to Laval where she established a refuge for penitent prostitutes and a congregation of women religious. The spirit and methods of the congregation were adopted by Teresa Potocka who founded the Sisters of Our Lady of Mercy in Poland. (Stefanelli, *Marie Thérèse de Lamourous*)

Rothéa, Charles, SM (1791-1868): Charles Rothéa was the younger brother of Louis Rothéa who had moved to Bordeaux from Alsace to take up a business career and where he joined the Bordeaux Sodality. Louis joined the SM in 1819 and in 1820 was sent back to Alsace to help Father Mertian with the congregation of Christian Brothers he was founding in Ribeauvillé. In the meanwhile, Charles Rothéa had become pastor nearby in Sainte-Marie-aux-Mines after his ordination in 1816. When he heard the enthusiastic description of the SM from Louis, Charles decided to join the Society as well. He was the first priest to join the nascent SM. He made his first vows in Bordeaux in 1821. Over the years he became one of the pillars of the Society who esteemed the Founder as a saint. He believed great injustice had been done to the Founder in his last years and that he had been calumniated at the General Chapter of 1845. He sent Lalanne a letter to be read aloud at the Chapter of 1858 in order to have the Chapter members repent for the sins of the Society and repair the damages done to Chaminade. (Vasey, *Chaminade*: *Another Portrait*, 260)

55. 

Rothéa, Louis, SM (1785-1844): One of the first members of the Society of Mary. After renewing his vows taken before Father Chaminade in 1821, he went back to Alsace. There, he attracted several other young men to join the new Society of Mary. (Simler, *William Joseph Chaminade*, 321)

56. 

Rousseau, Jean Jacques (1712-1778): One of the main thinkers of the French Enlightenment. His theory was that human beings are naturally good, but society corrupts this goodness. He advocated a return to natural goodness by shedding the constraints imposed by the "Social Contract."

Roussel, Narcisse, SM (1813-1885): For most Marianists the name Father Narcisse Roussel conjures up an image of a deceitful, double-dealing, unscrupulous, and immoral person whose manipulations of the General Administration Council, of the hierarchy, and of the religious of the Society of Mary contributed so much to the agony of Father Chaminade's last years. He is the arch-villain of the drama, the power-hungry author of an odious intrigue to remove the Founder from his office and to substitute himself in his place. He left the Society in 1847 and spent the rest of his life as a diocesan priest in Franche-Comté. (*see* the longer account of Roussel in this *Basic Handbook of Marianist Studies*.)

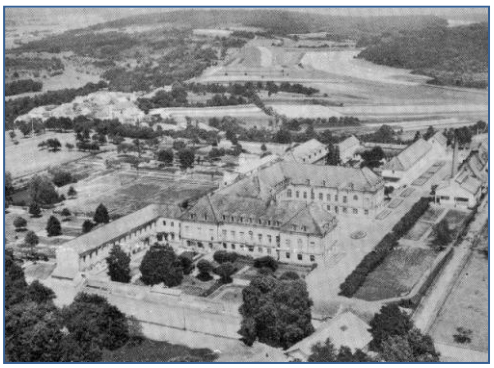
Rule of Life: A document that establishes regulations for daily life of vowed religious, including, among other things, specific times for spiritual exercises. The purpose of a Rule is to ensure good use of time so we can make the most of opportunities for grace. A rule often transmits the spirit of the founder and assists with a "constant

return to the sources of the whole of Christian life and to the primitive inspiration of the institutes" (*Perfectae caritatis*). The term "Rule of Life" has replaced the earlier "Constitutions," which is what Marianists called this document from the time of Father Chaminade until the 1980s when both the FMI and SM adopted the term "Rule of Life." (*see* Institute.)

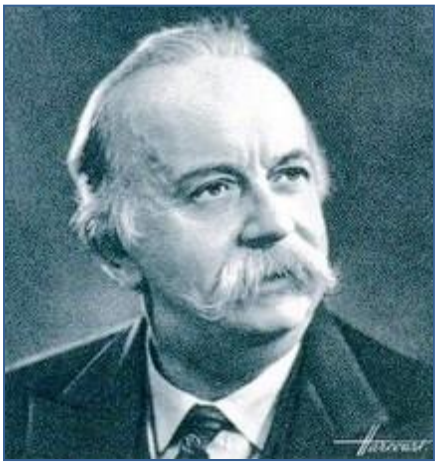
St. Astier: Important in the annals of the Chaminade family because William Joseph's grandfather came from that little town (between Bordeaux and Périgueux) and because his brother Blaise devoted his last years to sacerdotal ministry there. (Kramer, *Chaminade Lore*, 6)

St. Remy: In 1823, this château became the headquarters of the Society of Mary in northeastern France. Abbé Bardenet urged Father Chaminade to open a school there. Chaminade sent his secretary, David Monier, to investigate. Monier signed the deed of purchase despite Chaminade's hesitations. However, St. Remy is one of the most important communities in Marianist history. Father Chaminade spent more time at Saint Remy then in any other community in northeastern France. Through the years, St. Remy was a novitiate, boarding school, normal school, agricultural, and arts and crafts school. The château was confiscated in 1903. In 1907, the château was put on auction, but was not purchased. (Kramer, *Chaminade Lore*, 398-99)

57.



58.



Sangnier, Marc (1873-1950): The founder and leader of the Sillon Movement, a progressive Catholic social group in France at the end of the 19th century and the start of the 20th. Sangnier had been a student of the Marianists at Collège Stanislas in Paris. With the help of Father Joseph Leber and Brother Louis Cousin, he assembled a group of his fellow university students at frequent regular meetings that took place in a basement room of Stanislas called "the crypt." This group turned into the Sillon Movement, which took its name from *Le Sillon*, the title of the periodical which the group published. The Movement was viewed as dangerous by right-wing Catholicism and some members of the French hierarchy, which led to its being condemned by Pius X in 1910. (*see* Sillon Movement.)

59.

Saragossa: Place in Spain where Chaminade spent much of his time when exiled from France from 1797 to 1800. Saragossa is located in a valley of the Ebro, on the right bank of that river, with a suburb upon the left bank, connected with it by a stone bridge. From the city, as far as the high mountains that bound the view on either hand, the country is covered with olive trees. It is here that the shrine of Our Lady of the Pillar is situated. (Kramer, *Chaminade Lore*, 200)

Schismatic Priests: Juring priests who took the oath to the Civil Constitutions of the Clergy during the French Revolution are sometimes referred to as schismatic priests because the Civil Constitution separated the Church in France from the authority of the pope and thus created a schism. Since these priests had taken an oath to the Civil Constitution, they were called schismatic.

Second Vatican Council: The twenty-first general, or ecumenical, council of the Church (October 11, 1962-December 8, 1965). The council is regarded by many as the most significant religious event since the sixteenth-century Reformation and certainly as the most important in the Catholic Church in the twentieth century. . . . Among the distinctive teachings of Vatican II . . . are the following: the Church is the whole People of God, not just the hierarchy, clergy, and religious; the Church's mission includes action on behalf of justice and peace and is not limited to the preaching of the word and the celebration of the sacraments; the Church includes all Christians and is not limited exclusively to the Catholic Church; the lay apostolate is a direct participation in the mission of the Church and is not simply a sharing in the mission of the hierarchy. (*The HarperCollins Encyclopedia of Catholicism*)

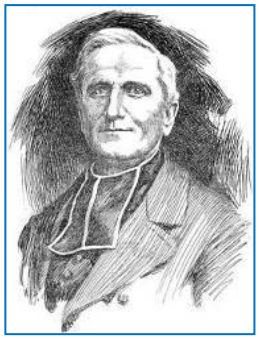
Secular Institute: A group of persons who live a consecrated life in the world. Its members make vows or similar commitments and work for their growth in Christian charity and for sanctification in the world. They often do not live a common life similar to that of a religious community, but such a life is not precluded by the general law of the Church. (*The HarperCollins Encyclopedia of Catholicism*) The *Alliance Mariale* is a Marianist secular institute in France.

Signs of the Times: Father Chaminade used this phrase in his very first Constitutions. "He said the works of the apostolate in which we engage will be determined not by any preconceived notion on our part of how the Word of God is to be spread, but by the indications of Providence in these signs of the times—by the ways and means which are indicated by the needs and the spirit of the age in which we live." (*Our Marianist Heritage,* 15) John A. McGrath, SM, defines this phrase stating: ". . . theology must read the signs of the times so that the word of God may be heard (i.e., understood to some degree by its hearers), and also that the word of God might speak to the age (i.e., touch on the crucial issues of the times). . . . confident that the word of God applies to every age, and that in any time and place God's word is applicable and life-giving. (*Reading the Signs of the Times, Speaking to a Changing World*, 13)

Silences: According to Father Chaminade, silence involves the whole person and is entire only insofar as we combine the five silences, that is, silence of words, silence of signs, silence of the mind, silence of the passions, and silence of the imagination. The five silences belong to the Preparation Virtues in the System of Virtues. In silence, the heart is distracted by nothing but God. We are thus able to hear God within us. (*see* Preparation Virtues.)

***Sillon* Movement:** French lay movement founded by Marc Sangnier (1873-1950) to reconcile Catholicism with the French Republic. It was condemned by Pope Pius X in 1910 because of its desire to be free of hierarchical control, its acceptance of theories about the revolution, and its alleged Modernist tendencies. (*The Harper Collins Encyclopedia of Catholicism*) (*see* Sangnier.)

60.



Simler, Joseph, SM (1833-1905): Father Simler has been called the second founder of the Marianist Family. In 1876, he was elected to the office of Superior General. On the twenty-fifth anniversary of his generalship in 1901 it was noted that the Society of Mary had grown from 1,200 to 2,000 members and schools were now located all over the world. Father Simler is also noted for writing *William Joseph Chaminade, Founder of the Marianists* in 1901. Until this time very little was known about Father Chaminade. (*Biographical Sketches,* vol. 8.) (*see* the longer account of Simlar in this *Basic Handbook of Marianist Studies.*)

Social Justice: The respect for the human person and the rights which flow from human dignity and guarantee it. Society must provide the conditions that allow people to obtain what is their due, according to their nature and vocation. (*Catechism of the Catholic Church*, Glossary, 899) This virtue is the subject of Ferree's PhD dissertation. In the dissertation Ferree showed that social justice is an elaboration and new name of legal justice. Social Justice is distinguished from individual justice.

Sodality: In general, the term "sodality" designates a group of Catholic lay people established for enhancing their spiritual life and working together for some common purpose. Sodalities originated as student groups in Jesuit *collèges* of Europe in the 17th century. Sodalities were given canonical status in church law and continued to exist even after the Jesuits were suppressed in 1773. When Chaminade launched his work of rechristianization in Bordeaux in 1800, before parishes were allowed to reorganize, he established sodalities as a structure for gathering large numbers of people in an approved way in the absence of parishes.

Stability: The name of a vow made by Marianist religious and members of Marianist State Communities, expressing a special relationship to Mary, promising to remain faithful to her and her mission to bring Christ into the world. In the early life of the Church, some orders took a vow of stability signifying that their members would stay at one abbey or monastery rather than being wandering monks. For Marianists, this vow declares that Marianist life and spirituality life will remain the permanent "spiritual home" for the person and is taken in addition to three traditional vows of poverty, chastity, and obedience.

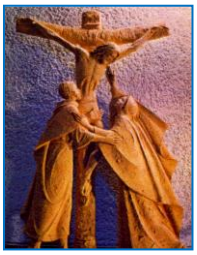
State Communities: Lay persons who make an enduring commitment within the Marianist Family by taking a Vow of Stability to be faithful to their call within the Marianist Family and to nurture the growth of the Family. (Ramey. *Things Marianist,* January 2005, "Who Makes up the Marianist Family?")

Sulpicians: A society of priests started in the seventeenth century by Jean Jacques Olier. Its purpose was to renew the Church by improving the learning and spiritual depth of parish priests, especially by conducting seminaries. The Sulpicians are not a religious order or congregation, but rather an association of diocesan priests from many dioceses.

System of Virtues: A method for spiritual direction devised by Chaminade for those wanting a closer relationship with God and seeking preparation for and support in the work of the mission. The virtues are organized into three sections (Virtues of Preparation, Virtues of Purification, and Virtues Consummation). The system is not linear; we do not start in one place and end up further along the path of holiness. Using the system of virtues is more like climbing an ascending spiral, we come back to the same point, but from a different perspective. The Virtues of Preparation include the five silences, recollection, preparatory obedience, and support of mortification. The Virtues (or Work) of Purification involve overcoming the following obstacles to virtue: weakness and limitation, tendencies toward evil, doubts or uncertainty, opposition or contrarieties, suggestions to give up, and temptations. The Virtues of Consummation include humility, modesty, abnegation of self, and detachment from the world.

"The Spirit of Mary": For Father Chaminade, the defining characteristic of the Marianist Family was the Spirit of Mary. He said the spirit of the Institute is "the Spirit of Mary." Technically, the role of Mary in the spiritual life is the application of the spiritual maternity of Mary to the Christian's efforts to let ourselves be formed to the likeness of Christ. It is Mary's role to form the baptized in all the mysteries of Christ. (Vasey, *Chaminade: Another Portrait*)

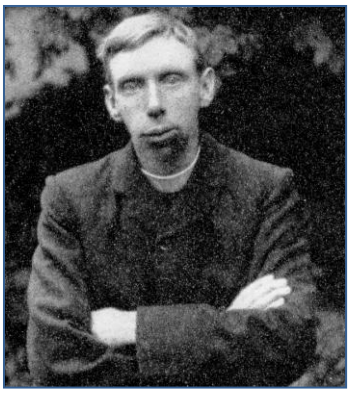
Three Estates: The three classes of persons to which the subjects of the French king belonged during the *ancien régime*. Both legally and in reality, France was a class society. The First and Second Estates, the clergy and the nobility, were the privileged classes. Their principal sign of privilege was exemption from the *taille*, the direct tax on real estate and all other "outward signs of wealth," which all members of the Third Estate paid to the crown. Together, the First and Second Estates made up about a half million persons, about 2% of the population. Yet the Church owned one-fifth of all land and the nobility owned another fifth. The bourgeoisie also owned one-fifth of the land, which left about 40% for the peasants or commoners of the Third Estate.

61. 

Three O'Clock Prayer: Father Chaminade encouraged his spiritual followers to interrupt all professional endeavors and to pause for contemplation at three o'clock. Father Simler wrote the classic form of this prayer in 1885. This prayer first began as a daily spiritual reunion for the dispersed members of the Sodality and is still considered a spiritual reunion of all members of the Family of Mary. This prayer reflects the important aspects of Calvary in John 19:25-27. (www.udayton.edu/meditations/threeocp/html)

Three Offices: Characteristic division of Marianist formation and administration as Zeal, Instruction, and Temporalities. The Offices have their origin in the Sodality of Bordeaux. The *Grand Institut* of 1815 treats all of them in detail, and from then on they form part of the history of the Society of Mary and its Constitutions (Rule). Rooted in Father Chaminade's conviction that all Christians are to be Christ at their proper moment and place in this world, the Offices enable religious individually and corporately to participate in the threefold functions of Christ: to teach [Office of Instruction], to govern [Office of Temporalities], and to sanctify [Office of Zeal] in their threefold role of prophet, king, and priest. (Stefanelli, *Commentary on the Rule of Life*, 1173)

Tonneins: A town on Garonne River about 25 miles downstream from Agen. It is the location of the second foundation of FMI in 1820. (Stefanelli, *Adele*)

62. 

Tyrell, George (1861-1909): English theologian associated with the Modernists. Raised Anglican, he became a Catholic in 1879, entered the Jesuits in 1880, and was ordained in 1891. An outspoken critic of neo-Scholasticism, he wrote on the development of doctrine, the nature of the Church, and the importance of religious experience. Because of his controversial writings he was expelled from the Jesuits and suspended from the priesthood in 1906. He was excommunicated after publicly criticizing the encyclical *Pascendi* of Pius X in 1907. He received the last rites of the Church at the hands of his friend Henri Bremond who assisted at his deathbed in defiance of orders from the local bishop. Tyrrell was denied a Catholic burial. (*Encyclopedia of Catholicism*)

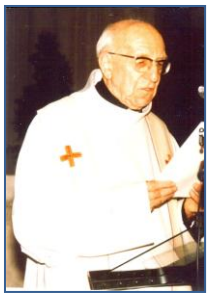
"Union without confusion": When Father Chaminade began the Bordeaux Sodality he "recognized that various groups do have their proper needs and dispositions; he determined to meet this necessity for variety. He grouped his sodalists into four large divisions, young men and young women, married men and married women. But he took care that this recognition of differences should not destroy the unity of the Sodality; he wanted to respect integrally the principle so dear to his heart, 'Union without Confusion'" (Vasey, *Chaminade: Another Portrait*, 97). Our vocations are lived in different ways, yet in solidarity with one another. Each group understands and defines itself adequately only in relationship with the others.

Unitive Way: In the traditional description of the stages of growth in the spiritual life, the Unitive Way was the 3rd of the three classic stages: Purgative, Illuminative, and Unitive Ways.

Vasey, Vincent, SM (1916-1985): A Marianist scholar and author. Upon doing research and having a strong knowledge of the letters of Father Chaminade, he came to the conclusion that other biographical works (Simler's in particular) were historically inaccurate when it came to the Chaminade's last years. He authored *Chaminade*: *Another Portrait* and wrote a historically accurate account of Chaminade resigning as Superior General of the Society of Mary and subsequent events up to Chaminade's death. Vasey served as postulator of Chaminade's cause and wrote the *Inquisitio historica*, which was submitted to the Vatican and led to Chaminade being declared Venerable in 1973.

Verdelais: A town 30 miles to the southeast of Bordeaux. The Marian shrine at Verdelais remained a lifelong preoccupation in the mind of Father Chaminade. Once he had entered into contact with Our Lady there, he never forgot her. In fact, he owed her much. As a student at Mussidan, at the approximate age of thirteen, he was cured through her intercession. (Kramer, *Chaminade Lore***,** chap. 10)

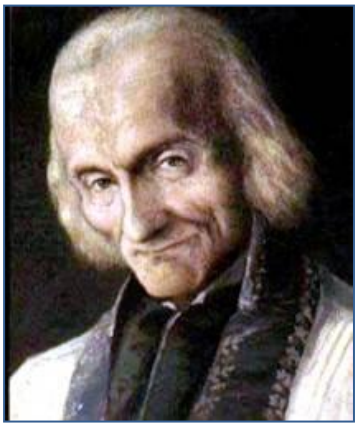
63.



Verrier, Joseph, SM (1904-1993): Preeminent Marianist historian. His *Jalons* is the foundational historical study of Chaminade's early life and Marianist history up to the year 1818. It is based on exhaustive research of manuscripts and primary documents from archives throughout France. Verrier wrote the *Positios* for the beatification processes of Adèle de Batz de Trenquelléon and Marie Thérèse de Lamourous. He has made an irreplaceable contribution to Marianist Studies. He was the nephew of Paul Verrier.

Verrier, Paul, SM (1868-1939): Provincial of the Province of Paris from 1908 to 1919. He was the uncle of Joseph Verrier. He wrote a short account of the near disappearance of the vow of stability in the SM and the fortunate saving of the vow in the Constitutions of 1891. A translation of this account was published in 1949 by Marianist Publications in Dayton with the title *Sketches on the Original Meaning and the Changes in Our Vow of Stability*.

64.



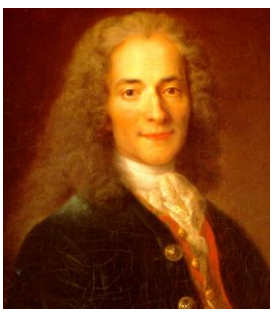
Vianney, John [Jean-Baptiste Marie] (1786-1859): He achieved almost worldwide fame as priest in the remote village of Ars (1818). He is often referred to as the "Curé of Ars." Men and women came from all over France, and eventually from other countries, to seek his counsel. By 1844, the number of his visitors was computed to be 20,000 a year. During the last few years he was in the confessional 16 to 18 hours a day. He was beatified in 1905, canonized in 1925, and in 1929 created the patron of parish priests. (*The Oxford Dictionary of the Christian Church*, 366) In 1855 when Joseph Babey, SM, (1824-1896), went to see St. John, the saint said to him, "Now you are a Brother of Mary, a religious of the Society of Mary. Oh, what a beautiful vocation, what a beautiful Society! . . . It will last to the end of the world, and all the religious that die in the beautiful Society will go to paradise."

Vicar General: A priest appointed by the bishop to assist in the administration of the diocese by exercising ordinary jurisdiction in the bishop's name. The power of the office was usually restricted to administrative, not judicial, powers. In the SM, when a Superior General dies in office, this title is given to the person who takes his place as the chief administrator of the Society until a General Chapter is held to elect a new Superior General.

Virtues of Consummation: (*see* System of Virtues.)

Virtues of Preparation: (*see* System of Virtues.)

65.



Voltaire (1694-1778): The name assumed by François Marie Arouet after his release from the Bastille. He dedicated his life to writing about and promoting the ideals of tolerance, justice, and freedom. He is one of the main thinkers of the French Enlightenment.

Vow of Zeal: Father Chaminade expected members of the sodalities to have "a burning zeal for the salvation of souls." For lay sodalists this meant attracting more Christians by love for and veneration of Mary. For the Society of Mary this was a vow of teaching Christian faith and morals. This vow is no longer taken officially, but the spirit of this vow is expected to be apparent at all times. (Neubert, *The Interior Life*, § 604)

Yannasch, Clémentine [Sœur Marie Thérèse, FMI] (1794-1823): She was born into a fairly wealthy family and was an extraordinarily beautiful woman. Her beauty and personality were equalled by her worldly involvements, her love of a good time, and her desire to wear the latest fashions. She came into contact with a number of young women of Adèle's Association who, on the one hand, were dismayed by the worldly attitudes of the Yannasch family; and, on the other, were desirous of adding such rich and attractive personalities to their Association. She eventually was converted, changed her lifestyle to bring it into greater conformity with the Christian principles that were awakened in her, and soon was received into the Association. On May 22, 1816, Clémentine arrived at Trenquelléon to join Adèle in the new venture. (Stefanelli, *Companions of Adèle*, 3)

See the next pages for works cited of all the above images.

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