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INFORMATIONS

MARY IN THE LETTERS OF MARCELLIN CHAMPAGNAT

- = The names of **JESUS** and **MARY** together: 87 times
 - in letters or circulars to the brothers: 79 times
 - in two letters to Archbishop de Pins (6 and 56): 5 times
 - in the letter to his sister-in-law: once
 - in a letter to Mr. Victor Dugas: once
 - in a letter to Bishop du Troussel d'Héricourt: once

 - the expression: "in the hearts of Jesus and Mary": 30 times
"your father in Jesus and Mary": 18 times

 - "God and his holy Mother": L. 11

- = The name of **MARY** alone: at least 39 times
 - Mary is our defender: L. 16
 - Get Mary on your side: L. 20
 - "Mary was conceived without sin": L. 24
 - a real desire to love God as Mary did: L. 25
 - any work which the divine Mary was not upholding: L. 30
 - Mary did not abandon us: L. 30
 - Mary is helping us: L. 30
 - the name of Mary would of itself attract many: L. 34

- for the sake of the imperfect Mary became mother of God: L. 42
- Can't Mary give you whatever reassurance you need?: L. 42
- for the honor of Mary: L. 44
- Mary has great resources: L. 45
- put yourself in Mary's arms: L. 49
- I consider them as having been led her by Mary herself: L. 56
- Your great devotion to Mary: L. 59
- You know, my God, you know, Mary: L. 73
- an association totally dedicated to Mary: L. 75
- under the same banner, that of the august Mary: L. 132
- Let us tell Mary that this is far more her work: L. 181
- With Mary's help we will move heaven and earth: L. 193
- Let us always put firm trust in Mary: L. 196
- I hope Mary will second it with her great power: L. 202
- telling Mary that you all want to live and die: L. 210
- Who, after Mary, could better express everything we feel: L. 238
- ask him for it through Mary's intercession: L. 244
- isn't Mary your refuge?: L. 249
- what do we not have the right to say to Mary: L. 259
- Mary, our first superior: L. 260
- Mary...would not leave those helpless: L. 268
- we are still waiting to obtain, with Mary's help: L. 293
- Letter to Bishop Pompallier (9 times): L. 194

= The expression **THE BLESSED VIRGIN**:

- The Blessed Virgin has planted us in her garden: L. 10
- the Blessed Virgin also loves them: L. 14
- the friends of...the Blessed Virgin: L. 24
- the Blessed Virgin...loves you so much: L. 24
- a little novena...in honor of the Blessed Virgin: L. 24
- recommend our request...to the Blessed Virgin: L. 95
- what we had promised the Blessed Virgin: L. 174
- Blessed Virgin, your month is nearly over: L. 193
- the Blessed Virgin wanted you to be...: L. 275
- hope...in the protection of the Blessed Virgin: L. 318

= The **MOTHER OF GOD**:

- consecrate it to the Mother of God: L. 34
- well-placed...confidence...in the Mother of God: L. 55

= **MARY, our GOOD MOTHER**:

- in letters 53, 58, 74, 95a, 95b, 122, 142, 172, 249, 278

= **COMMON MOTHER:**

- in letters 79, 106, 109, 126, 168, 242

= **GOOD and LOVING MOTHER:**

- in letters 249, 293

= **MARY our LOVING MOTHER:** L. 266; **the MOST LOVING of MOTHERS:** L. 210

MARY

in the Constitutions and Statutes of the Institute of the Marist Brothers

- 2 - Led by the Spirit, Marcellin was seized by the love that Jesus and Mary had for him and for others.
- 3 - TO FOLLOW CHRIST AS MARY DID, in His life of love for the Father and for people.
- 4 - In giving us Mary's name, Father Champagnat wished us to live her spirit.
 - He was convinced that it was she who has done everything for us and he called her our Ordinary Resource and our First Superior.
 - To make Mary's spirit our own, we contemplate the life of our Mother and Model.
 - Our ways of being and acting draw their inspiration and guidance from the attitudes that made her the perfect disciple of Christ.
 - Since God gave His Son to the world through Mary, we want to make her known and loved as one who will lead us to Jesus.
 - All to Jesus through Mary, all to Mary for Jesus.
- 5 - The three Marial virtues of humility, simplicity, and modesty come to us from Marcellin Champagnat.

- We are aware of our limitations, yet trusting in God and in Mary, we can undertake difficult tasks and carry them through to a successful conclusion.
- 7 - The spirituality bequeathed to us by Marcellin Champagnat is marial and apostolic.
 - Jesus was the whole focus of Mary's life; He is to be the focus of ours.
 - We act as she did, with her discretion, her sensitivity, and her respect for each person.
- 9 - We are drawn into unity around Mary, our Good Mother, as members of her family.
- 10 - There are, however, special bonds uniting us to the various groups that emerged from the Society of Mary. With them we want to see the Church illuminated by the spirit of Mary that is common to us.
- 15.1 - We renew our religious profession in community...on the feast of the Assumption, or on some other marial feastday.
- 18 - The model of our consecration is Mary, chosen by God to be completely His.
 - She welcomed in faith the Word of God at the Annunciation.
 - She surrendered herself, in love and joy, to the workings of the Holy Spirit, giving herself totally to Him.
 - In Jesus' Company, she lived in utter trust in the Father, even to the foot of the Cross.
 - In the glory of the risen Christ, she becomes, in a special way, the mother of all those consecrated to God.
 - As men dedicated to her, we offer heart-felt thanks to her for the grace of our vocation, confident that her intercession will help us to persevere faithfully.
 - Our Founder, who learnt so much from Mary, is always our model.
- 19 - [Jesus] wished to be born of the Virgin Mary...
- 21 - We look to Mary...as guide and support in our learning to live the chaste life.

- She is the woman who was the first to live a life of virginity because of Christ.
 - She became life-giving through the power of the Holy Spirit.
 - In making a place for her in our home, we learn how people are to be loved, and we, in turn, become living signs of the Father's tenderness.
 - Mary inspires us to have constant concern for [young people's] welfare, and to respond with selfless love to their appeals for help.
- 27.1 - So as to obtain, with Mary's help, the gift of chastity.
- We keep alive among us the practices...such as devotion to the Immaculate Conception and consecration to Mary.
- 30 - The heart of Mary is revealed to us in her Magnificat, where true to the tradition of the "poor of Israel", she puts her trust in the Lord's faithfulness.
- Together with Joseph the carpenter, she lives as one of the insignificant people of Nazareth.
 - [Mary] gives her active consent to every kind of detachment asked of her by God.
 - In her company, we gradually break loose from our earthly attachments, in accordance with the purifying purpose of the Lord, who fashions within us a heart that is poor.
- 38 - Mary lived out her whole life in the spirit of her "Fiat".
- By her obedience, she became the Mother of God and co-operated in her Son's redeeming mission.
 - She is blessed because she listened to the word of God and carried it out.
 - We come to Mary, the Handmaid of the Lord, to be schooled by her, and we respond to her call: "Do whatever He tells you".
 - It is from Mary that we learn responsiveness to the Spirit and an obedience that is courageous and clear-sighted.
- 46 - We shall fight our way through [tepidity], especially by recourse to Mary and with the help of our Brothers.
- 48 - As was the case with the community of the apostles..., we are conscious of the presence among us of Mary, Mother of the Church.

- She helps us to live as brothers, bringing home to us the realization that we make up one body in Christ.
 - Like Mary,...we remain attentive to the needs of the community and of the world.
 - Our life, like hers at Nazareth, is to be simple and hard-working.
- 49 - Living close to our Good Mother, [our first Brothers] grew steadily in the sense of brotherhood, of devotedness, and of self-renunciation in the service of one another.
- 53 - The community sees the young Brother as a gift from God and a sign of Mary's care for us.
- 54 - For his part, the Brother looks to the Lord and to Mary for strength.
- 55 - In this way, the Brother can experience the happiness of dying as a member of Mary's family.
- 67 - Mary is a model of prayer for us.
- Virgin of the Annunciation, she welcomes the Word of God.
 - Woman blessed among all women, she rejoices in God her Savior.
 - Faithful handmaid, she lives out her YES even to the Cross.
 - Mother, she ponders in her heart what Jesus does, and relates his actions to the words of Scripture.
 - She intercedes at Cana and prays with the Church in the upper room.
 - We pray with Mary, joining in her praise, her thanksgiving, and her intercession.
- 68 - Father Champagnat...would turn to Mary with child-like confidence.
- 70.1 - We usually begin the day with the Salve Regina or another marial hymn.
- 74 - Our devotion to Mary...is expressed in love, confidence, and admiration, and by trying to make our own Mary's attitude towards God and people.
- We go to Mary as a child to its mother.

- By prayer, and by studying what the Church is saying about Mary, we seek to deepen our relationship with her.
 - Her great feastdays...are special times for intensifying our devotion to this Good Mother.
- 74.1 - Every day, we praise the Mother of God by reciting the Rosary, or by some other Marial prayer....
- 74.2 - We make every effort to celebrate fittingly the marial feastdays in the spirit of the liturgy.
- 74.3 - We celebrate the month of May in community. If possible, we do so with the pupils or with other members of the faithful.
- 76 - We ask [Saint Joseph] to help us share his love for Jesus and Mary.
- 84 - Our attitudes towards young people find their inspiration in Mary, bringing up Jesus at Nazareth.
- Our apostolic work is a sharing in her spiritual motherhood.
 - We contemplate her, hidden and unknown in the world, faithful to her mission of bringing God to us.
 - With simplicity, enthusiasm, and love, she carries Christ to the Precursor, and presents him to the shepherds and the Wise Men.
 - Patiently she awaits God's hour, being prepared to take the initiative that results in the first "sign" which arouses faith in the disciples.
 - She steps aside so that attention may focus on Jesus.
 - But she is at His side in the suffering and humiliation of the Cross.
 - We attract young hearts to Mary, Christ's perfect disciple.
 - Making her known and loved as one who will lead us to Jesus.
 - We entrust those in our care to her.
 - We invite them to pray often to this Good Mother.
- 84.1 - We see to it that the young people are instructed about Mary.
- 86 - We devote ourselves whole-heartedly to this ministry [catechesis],...and we trust in the Lord's help and in the care that Mary has for us.

- 91 - Like Mary, [missionary Brothers] withdraw as soon as their presence is no longer needed.
- 93 - We encourage [young people] to make more and more their own Mary's readiness to be of service.
- 94 - Mary is our inspiration in the work of encouraging vocations, as she was for Marcellin Champagnat.
- We ask her to sustain and develop what she has begun.
- 97 - By living the evangelical counsels, [the novice] sets out to follow Christ in the manner of Mary.
- 107 - [The formators] choose Mary as the one who can inspire them in their mission. From her, they learn how to accompany those confided to their care — with love, perseverance, and discretion.
- 120 - In calling her our First Superior, we acknowledge that the Institute belongs to Mary, who has done everything for us.
- We obey God in His representatives, as Mary did, with a total readiness.
- Those who govern us let themselves be guided by the spirit of the Handmaid of the Lord.
- Like her, they listen, ponder, and act, having in mind the spiritual growth of the Brothers.
- With confidence, they have recourse to her in every situation.
- 163 - In our individual lives and in the life of the Institute, we experience...the motherly care of Mary.
- 170 - This step [the vow of stability] expresses our longing...to express our gratitude to the Virgin Mary.
- 170.3 - I wish...to make your Mother known and loved....[formula of the vow of stability]
- 171 - Our life becomes...an invitation to live the Gospel in the manner of Mary.

The Portrait of Father CHAMPAGNAT

The third painting

The article which appeared in *Marist Notebooks* n. 6 in December 1994, signed by Brother Fernando HINOJAL, described the two authentic portraits of Father Champagnat, bearing the signature “RAVERY”.

There would seem to be no difficulty or disagreement regarding **the first painting**, called the original portrait, which can be recognised by the shield painted in the upper right-hand corner. It hangs in the chapel of the General Council in Rome, and carries on its back the written notation:

*Portrait painted by Mr. Ravery
of St. Chamond, after the death of
Fr. Champagnat. Brought from
l'Hermitage to St. Genis then in
1903, brought to Carmagnola by
Br. Magnenie and finally to Grugliasco
in 1937*

*The nearly identical one in St. Genis
is by the same painter, painted
for Br. Benoît. Cf. Circ. Vol. IV, p. 196.*

As for **the second painting**, its history is full of vicissitudes described by Brother Fernando, following Brother Pierre Zind (*Voyages et Missions*, nn.

108 and 109, January/March 1971) and by Brother Jean-Emile Baraud, former Vicar-General, in 1934 (*Bulletin de l'Institut*, vol. 14, n. 95). There does not seem to be any great problem in following this painting until the moment it was brought to St-Genis-Laval, the new motherhouse after Grugliasco, in 1939.

Where was it hidden in Le Montet? Not in a safe, according to Brother Antoine Kuntz, former provincial economer, who was interviewed on 3rd February 1995. Is it the one which was displayed for a time in a case containing some of Father Champagnat's clothing and liturgical objects? That display case stood in the "museum" near the entrance to the house, then in the transept of the main chapel in Le Montet.

In any event, this painting, a copy of the first, and also signed "Ravery" on the canvas, reappeared (who knows when?) in the community room on the first floor of Le Montet. Later, at the request of Brother Florian Szombath, provincial from 1977 to 1981, the painting was placed in a new and more solid frame with a protective glass, thanks to Brother Joseph Richard, the community carpenter, who testified to this fact on 3rd February 1995.

At the present time, that is to say, since the total renovation of the residence of the St-Genis community in 1988-90, this painting hangs above the doorway of the new community room on the first floor, at the end of the main hallway.

I recently had an opportunity to take it down (and to realise how heavy it is) in order to remove the glass and photograph it. I profited by the occasion to photograph as well the back of the painting, which bears a certificate of its origin and authenticity glued to the canvas:

*Authentic portrait
of the venerated Father Champagnat
Founder
of the Institute of the Little Brothers of Mary*

*This portrait is the one painted by
Mr. Ravery, a painter from St. Chamond and
a friend of the venerated Father, 6th June 1840.*

*When he brought this same portrait
to N.-D. de l'Hermitage, Rev. Bro. François,
Superior General,
gathered the community in a room of
the Motherhouse.
All the Brothers, after contemplating with*

*great emotion, the image, so faithfully
reproduced, of their beloved Father,
knelt and recited the De Profundis.*

*This blessed portrait deserves to be carefully
preserved, to remind all the Brothers of
the Institute of their venerated Father, just as death
and his long sufferings left him.*

*Certified as exact by an eye-witness,
12th December 1889*

Brother Secretary General

(handwritten signature): Brother Eubert

Brother Fernando's article leads one to believe that this second painting is presently at N.-D. de l'Hermitage. This is not the case, since it is where I have just mentioned, in St-Genis-Laval. And yet, in the chapel which Father Champagnat's room at N.-D. de l'Hermitage has now become, everyone today sees an oil-painting (**the third**) on canvas, absolutely identical to the one in St-Genis, except that:

- neither the front nor the back bears any authentication of this painting;
- at least with the naked eye, no signature of Ravery can be seen;
- finally, this painting, unlike those in Rome or in St-Genis, is presently in rather poor condition (three fairly large holes can be clearly seen in the left half). This deterioration will spread if the canvas continues to be subjected to handling by visitors and to the no doubt harmful effects of a source of light which is too close and therefore also a source of heat which will damage the painting.

This is therefore a **third painting**, not mentioned in Brother Fernando's article, but about which Brother Carazo, former Postulator in Rome, puts forth several hypotheses in a series of articles in Spanish, which appeared in the course of 1994 in "Revista Hermanos".

According to Brother Carazo this oil-painting on canvas is yet another copy. It is possible that Brother François, in retirement at the Hermitage and director of the house, wanted that "great reliquary of Father Champagnat" to have within its walls a copy of Ravery's painting. Besides, it was Ravery who painted the portrait of Brother François which was done in 1860-61. This hy-

pothesis would still have to be supported by evidence, but it does make sense and is not improbable.

Finally, we may wonder what solid foundation there is for saying that the portrait with the shield is the true original. Reading the document by Brother Eubert, Secretary General, does raise some questions.

Historians, to your research!

Br. Lucien Brosse
Rome, 14 February 1995

THE BORDEL AFFAIR

according to Brother Avit, in the annals of Chaumont, Grandrif, AFM, 212.20

This sad affair is transcribed here verbatim from the annals of Brother Avit because it is an episode in our history, because it can still serve as a lesson to us about acquiring prudence and modesty, and because the author thought it was worth following up at various stages of his account. Since it is the only one of its kind, it would be inappropriate to deduce from it anything whatsoever detrimental to the Brothers in general. We can at least learn from it how easily one's gifts can become one's burden.

The little rural town of Chaumont, which has some 700 inhabitants, is part of the election district of Arlanc in the *arrondissement* of Ambert. ... The village is situated at the foot of a fairly high hill which screens it from the north wind. That is why it was given the name of Chaumont or Chaud Mont [Warm Hill]. It is located near La Dore, on the edge of a rather fertile plain, 7 km from Marsac and 12 from Grandrif, at an altitude of 860 meters....

After the Concordat [of 1801], Fr. Vissagay was named parish priest of Chaumont. This cleric was very rich and gave generous alms to the people of Chaumont and even to the poor people of the surrounding area. He had bought the former monastery of the Minims, including the church. He gave the latter to the parish...(and) gave what was left of the monastery of the Minims to Mr. Bordel, the mayor, on condition that he use it for good works. Mr. Bordel turned part of it into a convent for the Sisters, of whom one of his daughters was named superior, and gave the other part to Fr. Mazelier, founder of the Brothers of St-Paul-Trois-Châteaux, as a dowry for his son John...(p. 3).

The donation to Fr. Mazelier included a house which backed up against the north side of the church and never saw the sun. Still, it was not exactly unhealthy. The classrooms were fairly suitable, as was the students' dormitory. The other rooms, few as they were, did not sin against poverty. They were connected to the bell-tower; later on, that proximity led the Brothers to ring the *Angelus*. The courtyard was large enough and the garden relatively extensive. The whole property was completely enclosed by walls....(ibid.)

Once Fr. Mazelier had accepted Mr. Bordel's donation in 1839, he sent Brothers Michel and François-Gabriel here to open a school. This holy man was not too demanding about the foundations he made. Thus, the two Brothers had to content themselves with very poor furnishings and had no guarantee of receiving their salary. The school fees, a small income from a few semi-boarders, and the produce from their garden, were all they had to live on.

Jean Bordel, son of the donor, made a so-called novitiate with them. His reception of the habit, which took place in the parish church, was celebrated with great solemnity. A throne was set up for him on one side of the sanctuary; seated upon it, he followed all the services of the day, which was a Sunday.... As for the habit he received, the only way it distinguished him from the rest of men was a certain type of frock-coat. He kept the name Jean Bordel. He later went to Fr. Mazelier for studies and to be put to work in the various posts...(pp. 3-4).

After the fusion of Fr. Mazelier's brothers with ours in 1842, the school in Chaumont became part of the province of the Hermitage and the Institute became responsible for carrying on the work founded by Mr. Bordel and Fr. Mazelier...(p. 4).

To guarantee its future, Jean Bordel had added to his father's donation a sale or a personal waiver in favor of the said property. Fr. Mazelier, who was very scrupulous in matters of justice, felt that he had to guarantee him, at his father's request, an annuity of 300 francs, in the event that he did not persevere in his vocation...(ibid.)

The Brothers lived peacefully enough in that house...until 1850. That year, the illness of Mr. Bordel, the father, precipitated the problems which followed. He desperately wanted to have his son, Bro. Jean, at his side. He wrote letter after letter asking that he be sent to him. Since the Brother was long in coming, he believed, or rather his family led him to believe, that it was the director of the Brothers in Chaumont whose letters to Brother Superior were blocking his son's being sent. From then on they were determined to do everything they could to have Br. Agape transferred, and they finally did obtain the transfer of the man they believed was a major obstacle to their plans. Poor old Bordel died after an eight-month illness, while repeating, "If that foundation had not yet been made, I would not make it" (p. 5).

After the fusion of the two congregations, our superiors entrusted (Jean Bordel) with the direction of the school in Courthézon, near Orange. He did

well there as a teacher, but cut a very poor figure as a religious. There was no discipline in the house. The townspeople, women included, entered at will. His well-intentioned assistants could not stay there. There was constant warfare between the Brothers and the parish priest. To put an end to the situation, the superiors replaced Br. Jean Bordel in Courthézon and called him to the Hermitage. This transfer hurt his feelings. Assigned next to Chasselay, after Br. Esdras, he turned the heads of the Lacour sisters, foundresses of the school, got them all confused, and got himself into trouble with the parish priest.

The thought of leaving religious life, and of reclaiming the donation made by his father and renewed by himself, was already running through his mind. At his instigation, Mr. Bernard, his brother-in-law, picked a quarrel with the Brothers in Chaumont over the fruits and vegetables in the garden, claiming that he cultivated part of them himself for his own use. The Brothers complained to the Reverend Brother; he passed on the information to Br. Jean Bordel in Chasselay, and received the response below. Before quoting him, we must warn the reader that its author was a master of duplicity, cheating, and evasive tactics. One should not therefore be in any hurry to judge this man at first sight, but rather consider his writings, words and actions which we will cite hereafter, and try to sense from them what he was really thinking. Here is his reply to the Reverend Brother, dated 18th January 1852:

Dear Brother, I would have already answered your letter of 31st December if I were not so tired. I have been very tired for two weeks, and I am only now beginning to feel better.

You spoke to me about the Brothers in Chaumont and about my brother-in-law. I know for certain that Br. Capiton intended to get married there and have himself named the official town teacher. My brother-in-law foiled his plans, and now that poor religious is venting his anger by making wild threats. I would recount them for you here, but they are too unrealistic to enumerate. This matter should be settled promptly, without delay. There is no need to go into lengthy explanations.

However, let me share with you certain information which I have received from a reliable source. The Brothers of Chaumont often take the liberty of spending their evenings at a tavern a few steps from their house. A number of people have been scandalized to see them there so often and so late at night. It must be noted that there is in that house a woman of very evil life; the Brothers have been so good-natured as to give her fruit and other things. In giving you this information, I have no other aim but the good of religion and the honor of the Society. I do not know the Brother Director of Chaumont, but from what I have heard, I think he is a big fool — pardon the expression, but I believe it is correct. He went to see the notary in Ambert, the one who drew up the donation to which I agreed, to ask him what he

had to do to throw my brother-in-law out. Please calm him down, and tell him that my family needs neither notary nor sheriff to leave the Brothers in peace. One word from me will suffice, once we reach an agreement.

The following 22nd August, Bernard his brother-in-law also sent a letter to the Reverend Brother, severely blackening the reputation of the Brothers in Chaumont. According to him, there had been an agreement between his brother-in-law and the Reverend Brother, according to which the work and the produce of part of the enclosure were to be left to him. We do not believe any of that.

The behavior of the ex-Jean, as we will henceforth call him, necessitated his removal from Chasselay at the request of the parish priest, but the Lacour sisters vigorously demanded his return and threatened to cut off the brothers' salaries if he were not sent back there. The Reverend Brother replied that he had gone to stay with his family on business, and that the matter would be settled when he returned. His return would never take place. The real business which the ex-Jean had to settle with his family was to work out an agreement with them in order to prepare the way for him to leave religious life. When the Reverend Brother wrote to him on 27th October 1852, telling him to return to the Hermitage immediately, he replied:

Very Reverend Brother, Yesterday I wrote you very hastily since the postman was impatiently waiting for my letter. I am writing to you again for fear that I did not explain myself well enough.

Despite my good will and my desire to please you, I cannot leave Chaumont until you decide about the Brothers' school, since from that arrangement there flow several others of the utmost importance, which must be dealt with on the spot. You know my relatives' intentions. There is nothing more you can do except to go along with them or take them to court.

I am sure you will agree, Reverend Brother, that it is essential for me not to leave my relatives until we come to terms, so as to leave my family in peace..." (pp. 6-8).

"...on 16th December 1853,...the ex-Jean was still there, still wearing his habit. We sent this memorandum to the Reverend Brother:

'Jean has sent the prefect a document containing several things which need to be corrected. I will show you a copy of his efforts, in which it appears that good faith was not invited to participate.... The matter is before the Council of State. If the town loses, I will be neither surprised nor upset, and Jean, overjoyed at having achieved his goal, will finally be able to show himself for what he is, to the great astonishment of those who have judged him favorably. Either I am very much mistaken, or he will very much surprise me.'

To help the reader to understand this memorandum, we must note here that the older Bordel's donation to Fr. Mazelier, with the consent of his son, had not been authorized by the government. Even though the mayor had requested it several times, the Reverend Brother had not been able to obtain the legal authorization of that donation. A very lengthy and very expensive series of legal manoeuvres and court cases was therefore set in motion. We cannot present all the details; that would require a thick volume in itself. We will rest satisfied with recounting the most significant developments as they took place (p. 9).

(From a memorandum of Brother Faustinien, director of Chaumont from 1855 to 1859)

The three landowners of whom this memorandum speaks were the ones to whom Fr. Mazelier gave power of attorney to deal with this thorny problem.

"Thomay, who was mayor at the time, Guillaumont his assistant, and Gallon his councillor, at the request of all the townspeople who promised to pay their share of the expenses, defended the Brothers. The judges themselves had told them that the matter concerned the town, but the prefect refused to allow them to plead in the name of the town. So Thomay, Guillaumont and Gallon, having been assured that the townspeople would each pay part of their expenses, accepted the case. But first of all, Fr. Mazelier had to give them power of attorney, which he did after the said Thomay and associates promised him that they would uphold the rights of the Brothers. So began the famous struggle which has been described as mysterious. The case was heard in Ambert. Bordel was ordered to leave the Brothers in peace. The town lit bonfires to celebrate. Bordel was burned in effigy. People shouted, "Down with Jean Farant!" [the blacksmith] (a nickname he bore because his father had been one).

"Bordel appealed in Riom. They worked out a settlement after having spent 5000 francs: Thomay and associates would pay 3000 francs and Bordel 2000. It appears that the intentions of the three new proprietors were not disinterested, as later events proved. Bordel sensed this and had agreements drawn up which stripped them of any power to seize control of the property. So a document was drawn up, according to which Thomay and associates were declared proprietors on condition that they would pay the 300 francs specified in Fr. Mazelier's letter to Bordel, that they would leave the Brothers in peace in their residence, and that no one would have the right to enter the latter and change anything. The Brothers were totally in charge.

"The three proprietors, realizing that they were caught, tried to put the blame on the town (Thomay had resigned). When they failed in that attempt, they decided to work out something with the Bordels. So it was done, and the Bordels had to sign the papers on Sunday, in exchange for an amount to

be paid to the three proprietors; the Brothers were to be driven out and their furniture kept when the new mayor advised the Sisters to accept the property. Thomay and associates then presented their arrangement to the parish priest of Ambert, the superior of those Sisters, who paid them 3000 gold francs and concluded the sale.

“During this period, Bordel’s annuity had to be paid. The first trimester was paid somehow or other. By the time the second fell due, the Sisters were the owners; the interested parties let it be known that the parish priest of Ambert had paid everything and that he would pay the Brothers. We took it upon ourselves to go to thank him, which I did not fail to do. When I offered him my gratitude in the name of the community, he became red in the face and thought I was mocking him, as he later told Br. Pontien, the director in Marsac. He complained that I did not want to hand over anything to the Sisters, and that I was holding on to others’ property. The Sisters said that their enclosure did not have much fruit, and that that of the Brothers would give them some. The parish priest of Chaumont had brought in a layteacher.

“So there were four parties involved: Bordel’s, the parish priest’s, the Sisters’, and the new mayor’s. I belonged to none of them. They tried to get me involved, but there was no way they could do that, except for Bordel, whom I wanted to stop from wearing the religious habit. Br. Pontien was assigned to make him take it off, but he had no success. I did not want to speak to Bordel so long as he was wearing his religious habit. On 21st August 1857, the court bailiff brought me a summons to withdraw if we did not want to accept the sale according to the provisions of the verbal agreement of 2nd June 1855. Here is the text of that summons:

“On 21st August 1857, at the request of Messrs. Benoît Thomay, former mayor, a landowner residing in the chief town of the township of Chaumont, Antoine Guillaumont, a landowner residing in Tomvic in the same township, and Jean Gallon, a landowner residing in Sabiot in the same township, all three in common and each residing in his own home; I, the undersigned, Antoine Malcodon, court bailiff of the civil tribunal of Ambert, residing in Ambert, have reminded the Director General of the Marist Brothers in Saint-Chamond, in the person of the Director of the Brothers in Chaumont, residing in the chief town of the said township to which I traveled, by informing Mr. Didier, the Director, that according to a decision handed down by the civil tribunal of Ambert on 7th August 1854, the plaintiffs have been declared the exclusive owners of the properties included in a petition for withdrawal which had been drawn up by Mr. Jean Bordel against Mr. Mathieu Prudhomme, then superior of the Brothers in Chaumont, ordering him on their behalf to fulfill all the conditions of the sale of 22nd May 1840 and to act on behalf of Mazelier; that the plaintiffs,

by bringing this suit, did not intend to make this a personal matter and that they were moved only by the desire to preserve in Chaumont an educational establishment which had already produced excellent results in that area; that their intention is still the same, but that their financial situation does not permit them to donate the establishment to the Marist Brothers and to cover its expenses out of their own pocket.

In consequence of which, I declared to Mr. Didier that the plaintiffs are again offering, as they have already done time and time again, to delegate the Marist Brothers to act in their stead, on condition however that this delegation be complete and that the Director General of the Marist Brothers consider himself bound to carry out the obligations contracted by the plaintiffs, even by the verbal agreement of 2nd June 1855, and by the same I have summoned him to declare if he accepts or refuses the proposal of the plaintiffs, informing him that in case of refusal and of willful failure on his part to reply within a week from this date, the plaintiffs summon him immediately to quit the premises in question, making him responsible, should he fail to do so, for all accidents and damages occurring to said premises, and that they will bring suit to compel him to do so."

Br. Faustinien received two other summonses which there is no point in citing here. He sent this document to the Hermitage. The Reverend Brother sent Br. Apollinaire to see the prosecutor, who received him very coldly and threatened to send in the police if the building was not vacated within 15 days. Having been intimidated, Br. Apollinaire went to Br. Faustinien to tell him to resist as best he could, but not to wait until the police arrived.

Then Br. Pascal went to see the imperial prosecutor, and managed to have the brakes put on the affair for a while (pp. 11-13).

...We feel the need to summarize and further clarify the matter:

- Fr. Vissagay bought the monastery of the former Minims;
- he gave its church to the parish;
- he handed over the other buildings to Mr. Pierre Bordel, the mayor, entrusting him with dedicating them to good works;
- Mr. Bordel gave them to Fr. Mazelier, a donation ratified by his son John by means of an official document;
- Fr. Mazelier accepted this donation as the foundation of a school run by two of his Brothers, with whom Jean Bordel made his novitiate;
- Fr. Mazelier, being extremely scrupulous, had promised the latter an annuity of 300 francs if he did not persevere, a pension which in fact made it easy for him to leave religious life and to arrange with his relatives to reclaim the donated property;

- in order to protect the Brothers, Fr. Mazelier had given power of attorney (we believe it may even have been a sale) to three inhabitants of Chaumont;
- these men wanted to transfer this responsibility and cede their rights to the Institute, to the town, or to the parish vestry, which did not accept them;
- they were then led to make a transaction, on 2nd June 1855, according to which they committed themselves to maintaining the Brothers on the said property and to pay a 300-franc pension to the ex-Jean;
- they soon found this responsibility too burdensome and sold the said property to the Sisters;
- our superiors and the ex-Jean had this sale rescinded;
- the same court decided that the three above-mentioned inhabitants had no legal rights in the matter, and granted the said property to our Institute, on condition that we pay the 300-franc pension to the ex-Jean, in six-month installments;
- this judgement was handed down by the civil tribunal of Ambert on 24th July 1860, and confirmed by the court in Riom (pp. 13-14).

Fr. Roux (then parish priest of Chaumont), having heard rumors that the Brothers were going to be transferred to Beurières (a neighboring village) in 1866, hurriedly wrote to (among others)...the Reverend Brother:

Before a defrocked religious, a mischief-maker, a Bordel who sowed disorder everywhere he went, spoke to you about it, you were not thinking of acting like this, and now that he has flattered you in order to deceive you once again, will you dare stop doing good here in order to please him?...

The Reverend answered him that the ex-Jean had in fact made offers, but that even if they did amount to something, he was disposed to leave two Brothers in Chaumont. ... It was a question of transferring the Chaumont school to Grandrif. This transfer was one more in the series of maneuvers and a consequence thereof...(pp. 16-17).

On 2nd December 1874, Fr. Roux tried again, as follows:

Dear Brother, My parish is upset because it knows nothing of the sad business between you and the aforementioned Bordel, and that is not surprising if one considers how important that annoying affair is for us. My parish is so eager to keep our Brothers that it would raise no objections, I believe, to assuming from now on responsibility for paying Bordel's 300 francs annuity, because it absolutely wants the Brothers to continue to occupy the build-

ing in which they have lived until now, but it wants to keep them only on that condition. I know that it is easy for you to grant us that favor by offering the aforementioned Bordel enough money to make him lose interest entirely in Chaumont and Grandrif. You realize that by doing so you will simply be repairing a sort of injustice which was done to us, because the town, according to the title of that property, has certain rights in the matter. We assert these also because of the great number of subjects we give you, and so as not to find ourselves in the unpleasant necessity of entrusting the title of town-teacher of Chaumont to another congregation, as would happen if you were to leave the building which you presently occupy....

The Reverend replied that he could make no commitments before the lawsuit brought by the ex-Jean and still in its first stages was settled, since no one could yet predict its outcome.

The court case in question was settled in October 1878.... The ex-Jean recovered the property given by his father and him (the Brothers went to live in another house in Chaumont).

Fr. Roux the parish priest, the mayor and several others who were furious over the outcome of the said case, began another one against the Institute and against the ex-Jean, in order to regain possession of the property which the Brothers had inhabited for 36 years. On 21st November 1876, the court rejected their suit and ordered them to pay the expenses....

We must back up here and take up again the thread of the ex-Jean's maneuvers....

After leaving the Institute in 1852, Jean Bordel lived for a while in Chaumont, still wearing his habit. He was then named public teacher in Saint-Jean-de-Baffie, which he had to leave because of his extortions, we might even say his fraud, against the inhabitants. Appointed next to Saint-Ours, he got involved there with a widow who had two daughters. The latter were well off and wanted to become religious. After their mother's death, Jean Bordel ingratiated himself with them, offered to find them a convent where they would do well, and to take it upon himself to see that they were admitted, if they would hand over their property to him. The naive ladies accepted this offer. He had them admitted to the convent in Ambert where his sister was superior. An agreement about their dowry was easily reached. Our man sold the above-mentioned property, paid the stipulated dowry, and kept the rest for himself. A year after the widow's death, he had a Mass offered for the repose of her soul and joined the offertory procession along with the relatives of the deceased. Knowing what he had done, the parish priest twice passed him by without letting him kiss the cross. Jean Bordel stood his ground. The third time, the priest slapped the cross onto his lips and injured him slightly.

He [the priest] had to leave the parish shortly afterwards, having been denounced by our ex....

Finding himself shunned as a result, and having retired to Chaumont, he was more than ever eager to seize the property given by his father and himself in 1839. Having signed an agreement with a landowner in Grandrif for the acquisition of a fairly large property, he made overtures in 1868 to our Reverend Brother.

We will now analyze the correspondence and the wrangling which this occasioned.

It involved the founding in 1868 of the school in Beurières, which did not do well at first. On 21st August, the ex-Jean wrote to the Reverend that this new school was going to destroy the one in Chaumont. He offered to transfer it to Grandrif. In several subsequent letters he pointed out the advantages this offer presented for the Institute and asked that a Br. Visitor be sent to judge for himself on the spot. Br. Placide was sent and received the following proposals from the ex-Jean:

1. I will buy the Dupatural house (in Grandrif);
2. I will hand over to you the buildings, yard and garden in exchange for Chaumont;
3. You will continue to pay my 300 francs annuity;
4. I promise you 3000 francs if you will accept free of charge in Beurières three children from Chaumont;
5. I will not open a school in Chaumont;
6. I will not give you anything if the Brothers remain there.

On 5th November, the Reverend asked that the pond and part of the meadow bordering it (on the Grandrif property) be ceded to the Brothers. The ex-Jean refused, promised three mattresses and a bed with bedding, and the option of liquidating his annuity with a lump-sum payment of 2000 francs.

On 9th November, Br. Euthyme replied:

1. That he demanded the cession of the pond;
2. That he would give up the section of meadow;
3. That the Institute would give neither the 3000 francs nor the 2000 francs to the ex-Jean, if our Brothers left Chaumont;
4. That 3000 francs would be handed over to Beurières by the ex-Jean and that he could have three children from Chaumont admitted there;

The ex-Jean rejected these terms.

On 25th November, the ex-Jean ceded the pond. On the 28th, he went with our Br. Procurator General to Ambert, where they signed an agreement drawn up by Mr. Bernard, the notary. This document states:

1. That Mr. Bordel wishes to acquire from Mr. Dupatural the buildings, yard, garden, barn, and stable, as well as the pond, which Mr. Dupatural owns in Grandrif, and that in exchange he will hand over this same property to the Institute of the Little Brothers of Mary, represented by Mr. Budillon (Brother Euthyme, Procurator = Econome General) who intends to open a school there;

2. That in exchange, the Institute of the Little Brothers of Mary will hand over its establishment to Mr. Bordel, who may do with it as he pleases. The latter will personally guarantee the full and entire ownership of the buildings in Grandrif which he will hand over to the Little Brothers.

Mr. Bordel and Mr. Budillon, in the name of his community, have affixed their signatures to finalize these presents as soon as Mr. Bordel has acquired the buildings in Grandrif specified above.

Done in good faith, this 28th November 1868.

To be sure that this agreement was valid, it was submitted to Mr. Chadelus, then notary for the Motherhouse, together with the necessary explanations. He found it correct and indicated the way in which the final document should be drawn up.

On 9th December, the ex-Jean announced that he had just acquired the Dupatural property, that the parish priest and the inhabitants of Grandrif were in seventh heaven to know that they were going to be given a good school which would not cost them anything. He cursed the parish priest and the mayor of Chaumont as well as those who had informed them of what he was plotting.

On 9th January 1869, Br. Procurator sent the file to Mr. Bernard, the notary in Ambert, and asked him to draw up a draft agreement for the government of the Institute to examine and modify if need be.

On 20th March, he went to the ex-Jean, went over with him all the correspondence and all the conversations, and answered all his quibbles. The ex-Jean still had nothing more than a private agreement with Mr. Dupatural, so the official deed of transfer could not be drawn up. On the 25th of that same month, they went to see Mr. Bernard the notary, and signed the agreements, of which Br. Procurator obtained a copy, written by the notary. With that document in hand, he believed he could start work in Grandrif (pp. 21-23).

But the ex-Jean's maneuvers were not over. Having signed the official deed of purchase of the Dupatural property at the beginning of August 1871, he wrote to Br. Procurator, telling him to come as soon as possible to make

the final arrangements. Article 5 of the agreement of 25th March 1869 stated that the ex-Jean would take the house if the Brothers left it in the condition it was in when they withdrew.

We have already said that the town of Chaumont had brought suit to have the property awarded to them, and had lost. Using this suit as a pretext, and even before it was opened, the ex-Jean wanted to suppress article 5 of the above-mentioned agreement and modify some of the others. Br. Procurator was going to have them recorded by the notary when they met there. The latter made the ex-Jean understand that he was wrong, and since Br. Procurator was in a hurry to leave, Mr. Bernard took it upon himself to have the said agreements recorded. A few days later, the notary was declared bankrupt and all the files in his office were sealed. Not only did this bankruptcy delay the conclusion of this business, but it nearly ruined everything. The ex-Jean found a way to get his hands on the original of the said agreement, even though it was sealed, destroyed that document and most of the others in the file, and then claimed that we had to start all over again. So we had to go back to court with him. Fortunately, Br. Procurator was able to produce a copy of the agreement, written and signed by the notary's hand before the tribunal. The experts having recognized this document as authentic, and Mr. Bernard being present to attest to that fact, the ex-Jean was ordered to transform the agreement of 25th March 1869 into an official document. He appealed this decision. Mr. Jacquier, an attorney before the bar of Lyons, did a brilliant job of exposing the litigious disposition of the ex-Jean in Ambert and Riom, but those beautiful speeches cost the Procurator General 1000 francs. Thus, at long last, the maneuverings and court cases came to an end, but only in October 1878 (p. 26).

STUDIES

MARY IN THE LIFE OF MARCELLIN CHAMPAGNAT

There is no lack of studies on Marcellin Champagnat's marial devotion. One might even ask whether there is any point in adding another which will just repeat the same things. However, the same subject can be treated in many different ways, looked at from complementary points of view, and thus give us greater understanding.

Therefore, the present study, rather than treating of what is normally understood by "devotion", tries to grasp the intimate relationship the Founder of the Marist Brothers had with her whom he commonly called "the Good Mother".

Our approach will therefore be rather psychological. The undertaking is not without risk, since Marcellin Champagnat revealed practically nothing of his interior life; but by comparing documents, among themselves and in the context of the circumstances which elicited them, various indications come to light. Spending a long time with a person by way of research into various areas allows one to understand, from his mere choice of words, more than the latter say in themselves.

We must also take into account evolution, because we may be certain that the Founder's relationship with Mary was not the same at the end of his life as it was at the beginning of his ministry. That evolution took place thanks to the events, especially the most painful ones, which occurred during his lifetime. We are not dealing with a transformation, but with a deepening of the elements he received during his formation, and with the interiorisation of more or less formalized external practices, leading him to the closest of intimacy.

External devotion

These practices, on which his biographer and many others after him dwell at length, include all the devotions which he took on himself and prescribed for his disciples. There was nothing original about them. They are reminiscent on the one hand of the popular devotion practiced in his family or his home parish, and of what the seminary regulations suggested. For example, in a Sulpician seminary, “not a single exercise begins without invoking her and almost all of them end with the *Sub tuum praesidium*. Every day, the rosary is recited in community, to honor Mary in her various mysteries; her feasts are celebrated with the greatest possible solemnity.... The month of May is specially consecrated to her” (J.H. Icard, *Traditions du séminaire de Saint-Sulpice*, p. 266). Could we think that Marcellin Champagnat was not familiar with the life of Fr. Olier, or that, conscientious seminarian that he was, he would not have tried to take the founder of the Sulpician seminaries as a model? The latter, in fact, considered “the Blessed Virgin as the inspiration, the only real superior and the support of the seminary of Saint-Sulpice” (ibid., p. 265).

These were the materials Marcellin Champagnat used to lay the permanent foundation of his marial life. We need not look elsewhere for the inspiration behind certain practices or even certain ideas he would later suggest to his Brothers in order to focus their lives on Mary. Menacing developments would inspire him to add certain prayers, like the evening *Salve Regina* in imitation of the monks, and the morning one which would rapidly become a tradition, even though it might give the impression that the beginning of the day was being snatched away from God.

There is no arguing with the fact that novenas, the vast majority of them addressed to Mary, held an important place in the Founder’s devotional life. The parishes of his day no doubt had recourse to them often, but the frequency with which he prescribed them attests to his personal fervor and to his concern for making it easy for simple people who were usually very busy to practice marial devotion. They needed simple and easily-remembered formulas rather than long and scholarly prayers, something always right at hand when one’s heart is tormented by some trouble or other.

In other words, we see in these devotions the external manifestation of his deeper attitude, one in which confidence in Mary is lived out in simplicity and familiarity, like a child’s towards its mother.

The Presence of Mary

There can be no doubt that Marcellin Champagnat lived such a marial devotion. One need only read through his letters to become aware of how fa-

miliar he was in his dealings with Mary. The letter of 20th July 1839 (L. 259) expresses their general tone: "Besides what we can say to Jesus, what do we not have the right to say to Mary. ... So tell Mary that the honor of her society requires her to keep you as chaste as an angel". Remember that the author is less than a year away from his death and that he is writing to one of his young Brothers who is beset by temptations. Of course, eight years earlier, on 4th February 1831, in trying to encourage Br. Antoine, he used an almost shocking expression: "Tell [Mary] that after you have done all you can, it is just too bad for her if her affairs don't go well" (L. 20). The expressions "our good Mother" and "our common Mother", so often repeated in his letters, fall into the same category. His face-to-face dealings with Mary show not the slightest trace of embarrassment. And the closer he feels to her, the more he feels her to be present just like a living person.

This is not the presence of someone waiting for honor or praise, it is the presence of someone who acts; not of someone who comes to offer you gifts, dazzle you with sensational phenomena or miracles, but of someone who offers to work with you, but who does not dispense you from acting, from doing all you can to succeed, and from imploring her help. "Mary, our common Mother, will lend him a hand", he promised Brother Antoine, referring to Brother Moysse (L. 53). And when he was in Paris, struggling to obtain from the government legal authorization for his undertaking, he wrote, "With Mary's help, we will move heaven and earth..." (to Br. François, 20th May 1838, L. 193).

However, that phrase should not lead us to think that he thought Mary was at his service. On the contrary, it was his role to serve, to be at her service, to be nothing more than her servant. "You know that I am your slave" (*Life*, p. 18), he protested to Mary in his 1815 resolutions. It was certainly not the spirituality of Grignon de Montfort, whose *True Devotion* had not yet been published, which had put him on that path, but it definitely was his formation in the major seminary, whose rector was the Sulpician Gardette. How could we think that Marcellin Champagnat did not know the life of Fr. Olier, or that as his fervent disciple he did not aim for the ideal which the founder of the Sulpician seminaries represented for him? The latter considered "the Blessed Virgin as the inspiration, the only real superior and the support of the seminary of Saint-Sulpice" (J.H. Icard, *op.cit.*, p. 255). In fact, he claimed that the plans for the seminary, with whose construction he felt he had been entrusted, had been inspired by the Blessed Virgin. From then on, he considered that building as "Mary's work", of which she should therefore be "the counsellor, the president, the treasurer, the queen and everything else" (*ibid.* p. 265).

So when the builder of the house of N.D. de l'Hermitage constantly speaks of "Mary's work", do not the words seem an echo of those of the great Sulpician? The objective nuance separating a material work (*ouvrage* = Olier's word) from an organic work (*oeuvre* = Champagnat's word) is here

more apparent than real, for by the word *ouvrage* Fr. Olier means not only the building, but also the lifestyle whose normal routine should be facilitated by his structure. So, on the one hand as well as on the other, it is Mary's concrete activity among her faithful which is being evoked.

Considering the way Fr. Champagnat insists upon that activity, he himself was certain of it. In addition to the five letters in which the word "work" appears nine times by itself (three times in L. 6, twice in LL. 11 and 44, once in LL. 45a and 45b), three others contain the more explicit expression "Mary's work". Most often, the word refers to the Society of Mary as a whole. When Marcellin Champagnat says that Fr. Courveille could have brought about the ruin of a "work which the divine Mary was not upholding with all the strength of her arm" (L. 30), he is definitely speaking of the Society of Mary. Should we conclude from this that he is excluding the Brothers' congregation, which might be supposed from the expression he used in writing to Fr. Cattet: "The society of Brothers cannot be explicitly considered as Mary's work, but only as a branch, posterior to the society itself"? (L. 11)

In trying to be very specific that her intervention here consists of her activity on behalf of the Fathers rather than the Brothers, who have no difficulty along that line, he does not mean that Mary has not intervened on behalf of the latter, but he unfortunately uses the expression "Mary's work" in place of "the Society of Mary". In his letter of thanks to Fr. Dumas, parish priest of St-Martin-la-Sauveté, for sending a postulant, his thought is unequivocal: "I thank you at the same time for your interest in Mary's work" (L. 142). Even more explicit is this sentence from his letter to Br. Hilarion: "Tell Mary that this is far more her work than ours" (L. 181).

This affirmation also merits special attention: it distinguishes human activity from Mary's. If we draw a parallel between them, both actions are concerned with the same work, and are in fact subordinate to one another, as the preceding sentence suggests: "Let us hope strongly and pray unceasingly; there is nothing which fervent and persevering prayer cannot obtain!" So we must conclude that in context, Marcellin Champagnat is seconding Mary's plans.

This notion of being the instrument Mary uses to carry on this work is a conviction deeply rooted in his heart. It does not date from this particular moment (1838) but goes back to the very conception of the Society of Mary. This project was born of an inspiration which came to Fr. Courveille in the basilica of Le Puy. When Marcellin Champagnat's insistence on adding a branch of Brothers leads the group to tell him to take it upon himself, he takes their reply as a commission from heaven. If his companions later have doubts about the likelihood of his succeeding, in view of his limited resources, he on the contrary, recognizing his poverty, turns to God and places himself at his service: "Here I am Lord. I come to do your will" (*Life*, p. 57). Mary is not absent from this relationship. Even though he never says so explicitly, Fr. Champagnat

nat seems to give her the role of intermediary between us and God, as can be deduced from this statement to his first recruit: "Courage! God will bless you and the Blessed Virgin will bring you companions" (*Life*, p. 59)

This role he attributes to Mary, of being the real master-mind behind this work, was no doubt still just an image in his mind at this point. Events would soon imprint it as an unshakable certitude on his whole being and on his way of acting. First came the arrival, after many prayers and novenas, of the eight postulants, whom he believed were brought there by Mary. "I do not dare refuse those who come to us; I consider them as having been led here by Mary herself", he will later exclaim to Bishop de Pins (L. 56). Later, there was the construction of the Hermitage without personal injury or financial roadblocks. Then, when a rash decision on his part one winter's night put him in danger of dying in the snow, he said a fervent prayer and Mary saved him from death and his congregation from certain ruin. And again, on at least two occasions, the threatened suppression of his congregation by the diocesan administration faded away. Finally, there was the success of an undertaking in which temerity laughed at human prudence which was very much justified by the insufficiency of the means at hand. "What a miracle it is'...he said, 'that God made use of such men to launch this work? You have there, I believe, a marvel which proves beyond doubt that this community is his work'" (*Life*, p. 397).

We cannot dismiss these words as pious talk, no more than we can classify them as a deliberate act of humility, because we can sense how filled they are with the memory of past events, of trials arising from all sides, through which his work was able to pass without dying out, thanks to heavenly intervention. The logical conclusion to draw from this realization is his total confidence in Mary, his reflexive turning to her in every situation, his insistent recommendation that we do the same for every little thing. He goes even further, to the point of placing the whole undertaking, his own activity at every moment, and his own person, in Mary's arms, resting satisfied with serving as her instrument. That is where he drew the conclusion he expressed on his death-bed: "Man is only an instrument or rather he is nothing; it is God who does everything" (*Life*, p. 226). But God, according to Marcellin Champagnat's unailing belief, wants to go through Mary; that is why he borrowed a phrase which he completely saturates with his personal thought, to serve as his motto: "All to Jesus through Mary, all to Mary for Jesus".

The Imitation of Mary

But that is not the sum-total of his relationship with Mary. Even if the work is in Mary's hands, the instrument she uses can work effectively only to the extent that he adapts himself as much as possible to her. It was certainly

not such a process of reasoning which made Marcellin Champagnat aware of the necessity of imitating Mary. Long before him, many spiritual writers had recommended that practice. However, it is not unthinkable that his frequent contacts with her intuitively justified and strengthened his own convictions.

When we put together the various statements of the Founder, we can, without forcing the texts, but simply trying to sense their inner resonance, grasp something of his personality. When I do so, I discover a man who has become more and more aware of his limitations, and who finds himself involved in an adventure well beyond his natural capacities, but feels sure he will succeed because of circumstances outside himself. Given the sincerity of his conscience, he must give the glory for this, not to himself, but to her whose help he has always requested and whose inspirations he has followed as faithfully as possible. What else is left for him to do, but to hand over to her his entire self through his more and more selfless service? By doing so, he the servant finds himself in the same position as she, the handmaid of the Lord. His very reason for existing, like that of the Virgin of the Annunciation, is nothing else but to be the implement God wishes to use to complete what is still lacking in the work of redemption (cf. Col 1,24).

From then on, he sees Mary in a totally different light, as a model and as a light marking his path. Hence the theme of imitating Mary often arises, as we know, in his exhortations. This is another aspect of his marial devotion, an aspect particularly esteemed as a condition for the effectiveness of the type of apostolate proper to his congregation.

This fashion of presenting the imitation of Mary, and for that matter all of Marcellin Champagnat's marial devotion, is not fully in agreement with that of his biographer, Br. Jean-Baptiste. According to him, the founder saw imitation of Mary as complementary "to all these practices in honor of Mary", as something which we must join to all the practices established in the Institute to honor the Mother of God (*Life*, p. 338).

The disagreement arises first of all in the definition of the word "devotion". If we want to believe St. Francis de Sales, "devotion adds nothing, so to speak, to the fire of charity, except the flame which makes charity prompt, active and diligent" (*Introduction to the Devout Life*, end of ch. 1). It is therefore a matter of eagerness expressing itself through devotional practices: homage and prayers. It is definitely in this sense that Br. Jean-Baptiste understands it. Here, on the contrary, the word must be understood in a wider sense, designating the place Mary occupied in Fr. Champagnat's life.

Moreover, to avoid being reproached for sentimentalism, it is preferable to look at devotion positively: as a means which we can use to strengthen the relationship which should unite us to God, who is the only goal, after all, of any spirituality. Then devotion takes on more the sense of devotedness, expressing the fact that one has vowed oneself to something or someone, in

order to leave oneself behind and rejoin God, who alone makes every being which comes from him grow. To sing Mary's praises, to affirm our platonic love for her, while passively awaiting her help, is no doubt an excellent thing, but it is still better to live intimately with her in order to arrive more easily at doing so with her son.

Thirdly, if Br. Jean-Baptiste describes devotion from the outside, so to speak, this study is trying to grasp it rather from the inside, with the help of psychology. Now, in that domain, every compartmentalization is only theoretical. Hence, separating imitation from devotion does not correspond to reality. And therefore, seen from that angle, the disagreement concerns only the way we look at things.

In this same paragraph, his biographer points out that which, according to the Founder, the Brothers should imitate. First of all, he mentions Mary's virtues globally, then becomes specific: "the Brothers' love for Mary should lead them especially all to acquire her spirit and to copy her humility, her modesty, her purity and her love for Jesus Christ" (*Life*, p. 338). Without quibbling over the fact that "spirit" is not a virtue, nor over the way he ranks them, it is more logical to begin with love of Jesus, then stress her humility, and finish with her spirit.

Imitation of the love of the mother and educator of Jesus is indispensable for the Brothers for two reasons: because this love is the source of all spiritual life, and because it is a necessary means for effectively fulfilling their apostolic task. "To love God," Fr. Champagnat used to say, "to love him and to labor to make him known and loved — this is what a Brother's life should be" (*Life* p. 490). In another place we read, "To educate children well, one must love them..." (*ibid.*, p. 538). These two quotations could be followed by the statement his biographer places after the first: "In these few words, and quite unwittingly, he has painted his own portrait and recounted his own story."

And he does indeed show that same love for his Brothers. He loves them with a love like that which Mary first showed them by inspiring them to commit themselves within her Society. There can be no doubt he agrees with the Mother of Jesus, whose example of "bringing up and serving the holy Child Jesus" he tells the Brothers to follow (*Common Rules*, 1852, Part I, ch. 6, art. 9). Over and above her motherly love, here he is thinking even more of the love which she vowed to the Redeemer. In this way, he loved in his Brothers the workers whom "the Blessed Virgin has planted...in her garden" (L. 10) to prepare them for their mission. For that reason, this love of his, like that of Mary for her son, was full of respect for each one's personality, as is shown by the confidence he had in each of them.

This is how he engendered in the Hermitage community that spirit, considered to be marial, of openness, simplicity, sincerity in relationships, and easy familiarity, convinced as he was that the Holy Family had lived just that way.

When he reproved his novices because they were too noisy during recreation, he reminded them that the Blessed Virgin “was always modest and recollected, even during the times of relaxation that nature required” (*Life*, p. 69).

But the virtue dearest to his heart, the one through which he hoped to be most like Mary, is indisputably humility. The importance of this point calls for a closer examination of the way in which our Founder, it seems to me, understood and practiced it.

In the example of the handmaid of the Lord, he certainly found none of that stiff and pitiful attitude which inspired some of the spiritual writers who were in vogue in his day. The humility practiced in Bethlehem and Nazareth had to include above all openness, truth and simplicity. Mary, fully conscious of the role which it was her mission to accomplish, a role which she had not chosen but accepted for love of the Lord, took the place which was hers, without considering whether it made her higher or lower. God puts down the proud and lifts up the lowly (cf. the Magnificat). God asks of her a special contribution to the work of the redemption, in ways which circumstances would reveal to her. She will adapt herself to them with her entire being, being attentive to the slightest sign: “Mary...remembered all these things and thought deeply about them” (Lk 2,19). Always submissive, she yielded to the adolescent who “had to be in [his] Father’s house” (Lk 2,49), before the grown Son who would act only when “his hour” had come (Jn 2,4), in the cenacle to the apostles designated by the Savior. But she is not inactive, and she takes part in the drama which ratifies the world’s salvation, and is present in the “upper room” where the apostles wait to receive the Holy Spirit (cf. Ac 1.13-14; 2,1-4).

In his *Life of Marcellin Champagnat*, Br. Jean-Baptiste writes, “Since the Blessed Virgin, who excelled in all the virtues, was particularly remarkable for her humility...he wanted humility, simplicity and modesty to be the distinctive characteristics of his new Institute” (p. 398). Then the author goes him one better with a listing which has more of literature than reality about it: “The first lesson” he gave to the postulants “was a lesson in humility”; “the first book he placed in their hands was the *Livre d’or*, a treatise on humility”; “pride was the first vice whose destruction he pursued...”.

However, that should not lead us to believe that the Founder did not place love of God as a presupposition before that virtue. In a prayer accompanying his resolutions, we read, “Overthrow the throne of pride within me, not only because other people cannot stand it, but because it is displeasing to your holiness” (OME, doc. 6(17), p. 38). So we can conclude that for him, humility begins with our welcoming God, which spontaneously makes us assume the rank of a creature face-to-face with the Creator, with all that that implies. And we know how he despised any sort of pretention, or ridiculous and silly boasting. We must accept ourselves as we are, he seems to say, when he acknowledges, in the same prayer, “Lord, I confess that I do not know my-

self". He never showed any pretention lurking behind his praise; his dignity never wavered when he was humiliated.

That certainly did not come about without an inner struggle, if we are to believe his resolutions, which in spite of everything, never succeeded in suppressing his human nature. None the less, timid as his personality was, he did not find it difficult to stay in the background, while not surrendering for all that the responsibilities of his position, which enabled him to stand up to both the bishop and the prefect. Knowing that he was called to care for simple people and for the poor, he knew how to stay on their level, respecting them as individuals and teaching them to recognize their true value regardless of their social standing.

This behavior of Marcellin Champagnat's may seem natural; in fact, it was only his affection for the humble handmaid of the Lord which enabled him to act that way and to direct all his ambition towards spiritual growth, by slaking his thirst at the fountain of all being, rather than direct it towards any advancement in the realm of worldly possessions. Besides, in the latter realm he was shielded by the poverty from which he did not wish to depart; by the modesty of his social, familial and personal standing, which he accepted without bitterness or regret; and finally by the confidence which allowed him to fear nothing and succeed in everything (cf. *Life*, Part II, ch. 3).

Mary's Spirit

The perfection of humility, at least if we measure it by Mary's example, is to be found less, perhaps, in great and spectacular self-abasement than in the extremely gentle, serene, discreet, well-balanced and natural way in which she practiced it. When good judgement governs the interaction between love and humility, then we may truly speak of spirit, and indeed of Mary's spirit.

Spirit, the dictionary tells us, is "the ensemble of one's dispositions, one's habitual way of acting" (*Petit Robert*, p. 619, col. 2). Applied to Mary, this definition might suggest as characteristics: an abandonment which is total, but tranquil and confident, based on a certitude which itself is sustained by an unfailing love on the part of God who so much desires the development of each person; a reciprocal attachment, urging her to render service until all her possibilities have been exhausted, while retaining nothing for herself; a serenity which is the fruit of an inalterable happiness in which the most cruel pains vanish; a respect full of gratitude for every creature which has come from the prodigal hands of the Creator; a joyful submission to the will of the Lord who governs all things with love.

As an archetype of the human race, Mary presents herself as a person whose activity, heart and total existence belong to God, leaving to him the

care of her own interests as well as her fulfillment. Her only concern is the genuine good of her peers, in each one's uniqueness, because there resides the glory of God. She is therefore the absolute enemy of evil in its most essential sense of the destruction of being.

Whether or not he pictured the Virgin with these traits, or from that angle, we can say that Marcellin Champagnat intuitively understood her in this way by striving to imitate her. Even though they follow a different path, the salient points which his biographer draws from his life are precisely those of total abandonment to God, of concern for opening to every human being the road to salvation, of persuading everyone to follow that road, and then humbly stepping aside so as not to interfere with each one's freedom to decide.

Marcellin Champagnat himself gives witness in his letters of his total dedication to his work and of his disinterested love for his Brothers. "There is no sacrifice which I am not ready to make for this work" (L. 44). In his most desperate hours, his reaction is not to abandon his Brothers, but to "share all their misfortunes and share the last piece of bread" (L. 30). His goal, like Mary's, is heavenly beatitude: "I beg our common Mother to obtain for us a holy death, so that having loved one another on earth, we will love one another forever in heaven" (L. 79). Is there any better way "to make such an effort to be like her that all in [one's] actions and one's entire person are a reminder of Mary, and reflect her spirit and her virtues?" (Life 338).

Nothing other than that spirit was able to create, in the Hermitage, that family atmosphere, characterized by openness and simplicity, sincere and manly mutual affection, confidence and calm assurance, simple joy and prudent ambition. So we can read between the enthusiastic lines, which are a veritable hymn of praise to Mary, in his letter of 27th May 1838 to Bishop Pompallier: "Mary shows very clearly how well she protects the Hermitage. Oh, what power the name of Mary has! How lucky we are to bear it! Without that holy name, without that miraculous name, people would long ago have stopped talking about our society. Mary: there you have the sum-total of the resources of our society" (L. 194). Who does not realize that by the word "name", the writer means the person, and that the expression "to bear it" means to have placed ourselves under her direction? Over and above his joy, these rhetorical flourishes express his gratitude and his love, and show us to what extent the Mother of God filled his whole existence and how ardently he desired that she always continue to hold the same position among those who will carry on her work.

Br. Paul Sester

MARCELLIN CHAMPAGNAT, a Beacon for the Laity of our Time

1 INTRODUCTION

Marcellin Champagnat, a man who lived in the first half of the XIXth century, can still serve as a beacon by which men of our day can find guiding principles for the way they act. It is indisputable that this is true for his own religious, the Marist Brothers, but can he not serve also as a guide and model for people of our time, even if their life style is so different from his? I am personally convinced that he can be, and I would like to give some ideas on the subject. But beforehand, we must get to know Marcellin Champagnat well on the one hand, and on the other, to know what the Church is looking for from the laity in our day, towards the end of the XXth century.

1. To know Marcellin better

One remark to start with - his life, in the setting of its time, his thought, his work, are all better known today than ever before.

Recent historical research, particularly that of Br Pierre Zind and others of his confreres who followed him, not to mention the work done by the Marist Fathers, have given us a deeper knowledge of the man and his work.

Among the results of this has been the complete new edition of his Life by one of his first disciples, Br Jean Baptiste, published in Rome in 1989, which, thanks to its copious notes, is a much richer work than the original.

His authentic writings have become more accessible with the publication of his Letters by Br Paul Sester, Rome 1985, which have the advantage of giving us a more realistic view of the author, a more spiritual view.

Finally, a founder is a man whose charism passes on to posterity through the lives of his disciples. Here also, there has been undeniable progress, resulting particularly in the adoption in 1985 of the new Constitutions.

But, you will say, that is all very well, but what about the laity? How do they fit it?

The 1985 General Chapter understood very well that Marcellin's spirituality was perfectly adapted for lay people. Many of our friends, collaborators, former pupils, were among the first to ask us for this help. And so the Chapter began to promote the movement aimed at gathering into the Marist Family all those who sought inspiration in Marcellin's life and his way of living the Gospel.

With our knowledge of his spirituality and of what he set before us in his life and teaching, we must now turn to the Church - what are the ideals it expects in the laity of today?

2. The Church and the Laity

The best way to get to know what the Church expects is to look at Vatican II and the teachings of the Popes.

The main points were well summarized at the 1987 Synod on the Laity. John Paul II gave the gist of its findings in his apostolic exhortation *Christifideles Laici* (CL), on the "Vocation and Mission of the laity in the Church and in the world."

Vocation: By baptism, the lay person becomes a child of God and member of the one body in Christ.

Mission: In addition, he/she is a living temple of the Holy Spirit, participating in Jesus Christ's rôle as priest, prophet and king. The lay person then has the duty of living and proclaiming the Gospel, making full use of individuals and of society in general to achieve that end.

The Blessed Virgin should be our guide and our support in our work.

Let us look now in greater detail at what is the vocation and the mission of the lay person as defined by the Synod, and at how Marcellin Champagnat can be of considerable help to the ordinary Christian in discovering and understanding his own mission and in discerning what mission God is calling him to.

2. THE VOCATION OF THE LAITY

To sum up the thoughts of the Synod on the laity is not an easy task. However, let us quote one passage which throws a particular light on the exhortation of John Paul II: *Love and the life of the Father, the Son, and the Holy Spirit, are a completely free gift offered to all those born of water and the Holy Spirit (cf Jn 3:5) and called to live in communion with God himself, and to give witness to it and to pass it on to others in their own time (mission): On that day, said Jesus, you will recognize that I am in the Father, that you are in me, and I am in you. (Jn 14:20)*

From now on, it is only within the mystery of the Church seen as a mystery of communion that the "identity" of the lay faithful and their original dignity is revealed. (CL n° 8)

This then, is the key-word - communion. No other word can express the full reality to the same extent: communion with God, communion with our brethren in the Church.

1. Called to holiness.

Living "in communion with God" makes us share in his holiness. "The first and fundamental vocation the Father offers to Jesus Christ through the Spirit is the vocation, the call, to holiness, that is, to the perfection of charity... We can state definitely that this is also the main orientation fixed for the children of the Church by the Council whose aim was the renewal of Christian life." (CF 16; cf LG 39-42)

Can Marcellin Champagnat be of help in leading lay people towards holiness? Yes, not only because he attained a high degree of holiness himself, but because by following his example and his teaching, a large number of religious - lay religious - have become saints.

More than that, above all by their apostolate, they have been working, as lay people have, in the "realities of our times".

Marcellin Champagnat knew well how, in spite of their many and diverse occupations, to preserve the unity of the spiritual life asked of lay people. "The unity of life of the lay people is of great importance; they are asked to become holy in their ordinary lives, in their professional and social lives. To be able to fulfil their vocation, the lay folk must consider their daily life as an opportunity of union with God and of carrying out his will, as well as a chance of putting themselves at the service of others, by leading them towards communion with God in Christ." (CL 17)

For Marcellin Champagnat, union with God is based on a very strong faith; God is a father who loves us and whose only wish is our happiness. *“God has loved us from the beginning of eternity. He has chosen us and separated us from the world.”* To demonstrate his particular love for us, God has confided us to Mary’s care. *“The Blessed Virgin has planted us in her garden. She will take care that we lack for nothing.”* (LPC 1,10) This is the first message of the Founder to his Brothers, and this is the base on which he built his spirituality.

A first consequence: God has a plan of love for each of us, for our families, for our communities. In order to respond as we should, we have to seek out his will for us and put it into practice. *“Unless the Lord build the house, the builders labour in vain.”* (Ps 126), a phrase often used and commented on by Marcellin; and again, *“May the holy will of God be the moving force of all our actions.”* (LPC 1,244)

The second consequence is that, if God is a father who wishes us to be happy, we should go to him with all the confidence of a child. *“If the whole world is against us, we have nothing to fear provided God is with us.”* (Life’89, p.341)¹ Marcellin himself gave us heroic proof of this during his illness in 1826, an illness which brought him to the edge of the grave. His helpers and many of the Brothers had grave doubts about the future of the Congregation. When Marcellin heard this, he assembled the Brothers and reproached them with the words: *“When are our sentiments going to be worthy of God?”*

The third consequence is prayer. *“Ask and you shall receive.”* (Jn 16:24). *“I would never undertake anything without recommending it to God.”* (Life ‘89, p.347) For him, prayer is the ESSENTIAL POINT.

A fourth consequence: if we are carrying out God’s plan for us, all that we do is done for him. John Paul II quotes the Letter to the Colossians: *“All that you do, all that you say, let it be always in the name of the Lord Jesus Christ, and through him offering our thanks to God the Father.”* (Col. 3:17) And, as if echoing these words, Marcellin tells us: *“Do all for the glory of God”*, and, since Jesus has given us Mary to be our mother, do it through her intercession. It is from this that he takes his motto: *All to Jesus through Mary, all to Mary for Jesus.*

Communion with God presupposes communion with our brother, the temple of the Holy Spirit, in the Church, the Body of Christ.

¹ The page references are to the French edition.

2. In communion with.....

Jesus has told us “*I am the vine, you are the branches.*”, and by this phrase points to the organic unity of the faithful united with Christ and with one another. Jesus asked his Father for **UNITY** for those who believed in his Name. “*May they be one, Father, as you are one in me and I in you.*” (Jn 17:21) and for St Paul, we form the one Body of Christ.

John Paul II, quoting the 1985 Synod, reminds us: “*The ecclesiology of communion is the central and fundamental idea of the documents of the Council.....the Council worked very hard on this so that the Church should be more clearly seen as a communion and that this idea should be carried over in a concrete way into our lives.*” (JP II: CL 19)

How are we to achieve this communion? “*This communion is achieved through prayer and the Sacraments.... Communion with the Eucharistic Body of Christ signifies and produces, that is, builds up, the intimate communion of all the faithful in the Body of Christ which is the Church.*” (1 Cor 10:16)

The teaching of the Church is clear and precise: the Christian lay person “*must translate in a concrete way in his life*” the mystery of the communion of the Church, in other words, he should frequent the Sacraments and work towards unity in his family, in his parish, in the various associations and groups he belongs to.

3. Marcellin, architect of unity.

In Marcellin, the Christian can find both a model and a source of help.

All through his life, Marcellin remained in close communion with the Pope and the Bishops. He gave the example of this on numerous occasions, and did all he could to pass on this idea to his Brothers. “*Without the sun, earth would be in chaos; without the Pope, the Church would fall into nothingness, and all that would remain would be the night of error*” (Life ‘89, 364)

And again, “*the Bishops are our fathers, and we should look on ourselves as their children, always showing them profound respect and complete submission.*” (Life, ‘89, 365)

He always acted in collaboration with the parish priest, and with the Church Superiors, always ready to give up his ideas if they told him to. He agreed to withdraw the Brothers from the Ardeche when asked to do so by the Bishop of Viviers. (LPC 1, p.290)

Marcellin gained a great sense of community from the autumn night in 1818 when he left the parish house and came to share the community of his followers for the rest of his life. This enabled him to get to know the little courtesies and the difficulties of community life. He had the art of training

his Brothers in this (cf *The Little Virtues*, ALS 275-282), and the family spirit he inculcated spread through his communities and remains today as the characteristic spirit of the Congregation. (cf the document *A Marial People* sent to the 1987 Synod, and “*the idea of ‘communion’ is naturally associated with the FMS*” - see Message n.2, pp 18-21 - an article drawn up by a group of Marist Fathers, Brothers, and Sisters.)

When he was unable to get authorization for his Institute, he was obliged to send the Brothers who were liable for military service to Mgr Mazelier, whose Congregation had the necessary authorization. Relations between the two congregations were such that their fusion was inevitable, a fusion prepared by the union of heart and mind that had grown up. The union was wished for and demanded by the Brothers from both Congregations. (Life ‘89, 259) This led to increased growth in the Institute.

Marcellin showed his affection for his Brothers and for those close to him, in everyday life. He constantly invited the Brothers to “*love one another, be of one heart and one mind....*” He comes back to this idea in his Spiritual Testament, and expresses the desire that this unity should extend to other congregations also.

Why this insistence? Because Jesus gave us a new commandment: *Love one another*, and promised to be in the midst of those who were together in his name. This is the source of Marcellin’s recommendation to his Brothers: *They will have a particular preference for exercises carried out in community. As soon as the signal is given for one of these, they will leave everything at once, in order to find the One who promised to be in the midst of those gathered together in his Name.* (Mt 18:20) - from the 1837 Rule, Preliminary Instruction.

3. THE MISSION OF THE LAITY

1. The Thought of the Church

“Precisely because they are members of the Church, the lay faithful have the vocation and mission to proclaim the Gospel.” (CF 33) Following on the Council (cf Apost. Laic. 10), John Paul II demands of all Christians that they proclaim the Gospel. And this can be done only in a life of communion.

“Communion with Jesus, from which flows communion with other Christians, is absolutely essential in order to bear fruit. “Without me, you can do nothing.” (Jn 15:5) Communion engenders communion, and is presented as being essentially a missionary communion....

“Communion and mission are closely united. They are indissolubly linked, to the point that communion represents both the source and the fruit of mission... Communion is missionary, and the mission exists for communion.” (CF 32)

2. The example of Marcellin.

What has Marcellin got to offer in this field? Marcellin has given us the example of an authentic communion with God in the Church, and this example grows into a deep desire to share this communion with others.

For him, the missionary communion expresses itself in his love for the poor and his concern for the education of the young. “*I cannot see a child without feeling that I have to speak to him about his religion, without telling him how much Jesus loves him, and how much he, in his turn, should return the love of our Divine Saviour.*” (Life, 1989, p.504) And further, “*All the dioceses of the world are part of our field of apostolate.*” (LPC 1, 93)

Marcellin can open our hearts to see how in the world we can love Jesus and make him loved. He can guide us in our choice of our apostolic action, action aimed at the poor, the young, the marginalized.

Placing ourselves in his care, asking for his protection, is a guarantee that we will receive the graces needed to do God’s work.

3. Formation of the Laity

To be able to work at full strength, some formation is necessary. The Apostolic Exhortation tells us: “*The fundamental aim of the formation of the lay faithful is to help them more clearly to discover their own personal vocation and to make them ever more ready to live their vocation in the carrying out of their own mission.*” (CF 58)

This mission finds its concrete expression in the will of God: “*To act in complete fidelity to the will of God, we must be capable of doing it, and work towards making ourselves ever more capable. With the help of the grace of God, of course...*” (CF 58)

“*For the lay faithful, the discovery and carrying out of their vocation and of their personal mission implies the necessity of formation in life in unity, of which they carry the mark in their very being as members of the Church and citizens of human society.*” (CF 59)

“*The Vatican Council invites all the lay faithful to this unity, and strongly denounces any split between faith and life, between the Gospel and Culture.*”(CF 59)

What points should this formation aim at? (cf CF 51-61). John Paul II mentions two main points:

- spiritual formation, in order to grow in intimacy with Jesus, nurtured by active participation in the sacred liturgy;
- doctrinal formation in order to “give reason for the hope” in which we live. This presupposes a plan of instruction adapted to the age of the participants and to the different life situations, and also a Christian promotion of culture.

Who is to ensure this formation? The Pope and the Bishops have the primary duty, but it is above all the parish which has an essential rôle in the more immediate and more personal formation of the laity. Moreover, “*the small ecclesiastical communities can be of the greatest use, in bringing more to the fore the knowledge and experience of communion and ecclesial mission.*” (CF 61)

This is where the Marist communities can come in, and, more specifically, the groups of the Champagnat Movement of the Marist Family. They are particularly well-suited to nurture this indispensable communion.

We can learn from Marcellin the meaning of “co-responsibility” - he was always ready to associate the Brothers with the making of all important decisions, and, because of this, was able to find a worthy successor in the person of the 31 year old Br François.

His uncommon pedagogical sense can be of use to us, but the help *par excellence* that Marcellin can offer us, whether we be religious or lay, is Marial spirituality.

4. MARY, MODEL OF THE CHRISTIAN

1. The active and exemplary presence of Mary.

Mary, mother of Jesus, is associated with him in his work of redemption. He gave her to us as our mother. Vatican II tells us that she is still a model for all of us: “*The Blessed Virgin Mary, Queen of Apostles, is the perfect example of the spiritual and apostolic life. During her life on earth, while she lived in the same way as everyone else, her life filled with the worries and the work common to all families, she remained intimately united with her Son, and cooperated in the work of the Saviour in an absolutely unique way. Now that she is in heaven, her maternal love makes her attentive to her Son's brothers whose pilgrimage is not yet over, and who are taken up with pains and trials until they arrive at their*

blessed fatherland. EVERYONE should have a true devotion to her and should confide their life and their apostolate to her maternal care." (Apost. Laic. 4)

John Paul II speaks of the "active and exemplary presence" (Red. Mater 1) of Mary in the life of the Church. The Pope invites us to reflect on her "exceptional pilgrimage of faith, which is a constant reference point for the Church, for each one individually and for the community." (RM 6)

2. Mary and Marcellin

Marcellin referred to Mary as "our Good Mother", "our common mother". He had great confidence in her, and was never let down: "*Mary has shown quite obviously how she has protected the Hermitage! What strength there is in her holy name! How happy we are to have put ourselves under its protection!. It is a long time since our Society was spoken about without her name being associated with it. The total resources of the Society lie in Mary.*" (LPC 1, 194)

He invites us to turn to her, our "Ordinary Resource", in all our difficulties. "*Let us put all our confidence in Mary. She has granted us too much to be able to refuse what we are asking for now.*"(LPC 1, 196)

Where did he get such confidence in Mary? He explains it in a letter to Mgr Pompallier: "*Mary, yes, Mary alone, is our prosperity. Without Mary we are nothing. With Mary we have everything, since Mary always has her adorable Son in her arms and in her heart.*" (LPC 1, 194) Can a son refuse anything to his mother? Even less so when, like Jesus, he has associated his mother in his work of mediation and redemption. (cf LG 60)

With Br Jean-Baptiste, Marcellin's biographer, we can conclude: "*How happy we would be, if, like him, we knew how to "love this august Queen, serve her, and spread devotion to her following the mind of the Church, as an excellent way of loving and serving Jesus Christ more easily and more perfectly.*" (Life 1989, 346)

5. CONCLUSION

1. Spreading the Marial spirit.

Marcellin's whole life witnesses to Mary's action: "*It is her who has done everything for us.*" She will guide us towards God: "*Mary helps all her chil-*

dren - wherever they live or in whatever way they live - to find in Christ the road which leads to the Father's house. "(RM 47)

Mary, more than anything else, wants to be among us as "*an active and exemplary presence*", particularly among those who follow Marcellin Champagnat and who want to be *Marist*.

For this wish to be realized for the majority of people, two conditions are indispensable:

a) Marcellin's followers, the Marist Brothers, should make new efforts to teach Marcellin, and to make him and his thoughts on Mary better known by their pupils, past and present, and by all adults of good will.

b) The laity, men and women, who want to follow in Marcellin's footsteps, must accept that they should form part of a group, a place of **communion** for those who see in Mary their common Mother.

In this way the Marial spirit will spread more and more in society.

Br Jean Roche

FATHER MARCELLIN CHAMPAGNAT

Co-Founder of the Society of Mary

Introduction

In a recent interview with Fr Jean Coste SM, I put the question to him whether we should give Champagnat the title of Co-Founder of the Marist Fathers. He began his reply with the word: Absolutely! And it with this reply by the historian of Marist origins that I have thought fit to present this article. I hope to show, through the documents from the early days, that Fr Champagnat was the Co-Founder of the Marist Fathers.

I realize that many others have already worked on this subject, but what I propose to give here is simply my own thoughts on the matter.

The founding of the Marist Brothers was Champagnat's first realisation, but we can see that his vision of the Society of Mary did not stop there. His concern was to bring about in all its entirety what had been conceived in the St Irénée Seminary in Lyons - a Society with a number of different branches, Fathers, Brothers, Sisters, and the lay branch, the Third Order. Later, Champagnat was to be the first Provincial of the Society of Mary. Later, we will consider the esteem Jean Claude Colin had for his confrère. Champagnat's action was not limited to bringing the group together, but together they launched the first mission of the Society in the diocese of Lyons, at Valbenoîte. Finally, we will see that the vision and concern Champagnat had for the Society of Mary persisted until his death.

1. The foundation of the Marist Brothers

In fidelity to the spirit of Champagnat with regard to the Society of Mary, we will state that the first way in which he collaborated in this work was his founding of the Marist Brothers of the Schools. He was one of the group in the Senior Seminary in Lyons when the project of the founding of the Society of Mary was first mooted. Colin and Champagnat were the first two to be most active in working towards the realization of this project.

With his experience during his childhood in post Revolution France (1789 onwards) he was to insist at all their meetings, "We must have Brothers!" His companions told him to look to it, and he did in a way that none expected. On the 2nd January 1817, shortly after his ordination and his arrival at Lavalla as curate, he brought together two young men, Jean Marie Granjon and Jean Baptiste Audras as the beginning of his congregation of Brothers.

The interest of this event for the Society of Mary is that Fr Champagnat is deeply convinced that he is doing what God is asking him through his confrères. He is conscious that he is contributing to Mary's great work when he starts up one of the branches of the Society. He does not look upon it as his own personal work, but acts as the delegate of the group. One proof of this is that at the retreat of 20th-24th September 1836, when Colin was officially elected Superior General, Champagnat at once resigned from his post as Superior of the Brothers, although the Fr General at once re-appointed him to that post. Here is an extract from his letter of resignation:

I hand over purely and simply into the hands of the Superior General of the Society of Mary, the branch of the Marist Brothers which was confided to me in 1816. (OM 1; doc 416,2)

2. A broad vision of the Society of Mary

Fr Champagnat always had a very broad vision of the Society of Mary. He saw the Brothers as only one branch of the great work wished by Mary. In a letter of 18th December 1828 to Mgr Cattet, VG, he says:

"The Society of the Brothers cannot be positively looked on as THE work of Mary, but simply as one branch of the whole Society." (op.cit.185,2)

We see then that he stated clearly that the work of Mary is much more than the Society of Brothers that he had founded in 1817.

a) The departure of Fr Courveille.

It is not part of our present work to give a complete biography of Courveille. However, we will mention some aspects of his life which touch directly on our thesis.

At the St Irénée Seminary in Lyons in 1814-15, Courveille told those of his companions who were interested, of the "Puy revelation". In fact, on the 15th August 1812 in the cathedral of Puy, "the certainty that the Virgin Mary wanted a society named after her, fixed itself in his mind" (cf OM 4, biographical list). He was the principal celebrant at the Mass and the promise made at Fourvières by the 12 original "Marists" on the 23rd July 1816. After 1817, together with Marcellin Champagnat, it was he who bought the house for the first Brothers at Lavalla and later the Hermitage property.

Along with the Colin brothers, he signed the first letter from the Marist aspirants to Rome on the 25th January 1822. The reply from the papal office to this letter was addressed to him, and for quite some time, he retained possession of a number of important documents pertaining to the infant Society.

After a short stay at Epercieux, he joined the Hermitage group on the 12th May 1824, and wanted to be the most influential of the group, going so far as trying to make himself Superior first of the Brothers and later of the Fathers.

Between the 18th and the 24th May 1826, following a sad moral lapse, he had to leave the Hermitage. This was the start of his separation from the Marist project, though later, from time to time, historians of the origins of the Marists went to him for information.

On the 27th August 1836, after a long and sometimes sad wandering through France, he followed the advice of Bishop Bouvier of Le Mans, and took the Benedictine Habit at Solesmes, where he was to remain for the rest of his life.

All the above is to demonstrate how the first companions, and in particular Marcellin Champagnat, were deeply deceived by the situation, since they looked on Courveille as the founder of the Society of Mary.

"This disastrous affair of the man who seemed to be the head of the enterprise was one of the most terrible efforts made by the powers of hell to destroy a work which it could see would cause it great damage." (OM 1, doc.173, 16)

Courveille, then, had to leave the Hermitage, and was followed by Terrailon, who, not seeing clearly any future for the Society, became discouraged, and returned to parish work. In 1827 he was curate in Ainay, then parish priest at St Martin de Fontaines. However, he always kept in touch with

his friends, and on the 24th September 1836, he made his religious profession as a Marist along with them.

With these departures, all eyes turned to Marcellin Champagnat to establish the growing Society in the diocese of Lyons. The need for this was accentuated by the division of the diocese into two. The Bull Paternae Caritatis of 6th October 1822 had re-established the diocese of Bellay. So the Marist aspirants found themselves in two separate dioceses, and each diocese objected to the way that the other tried to intervene in what it saw as its province. Fr Colin was to experience examples of this attitude on the part of the authorities. (cf OM 2, doc. 715)

b) The conviction that the work was God's will.

One strong link between Champagnat and Colin at this point was the firm conviction that the Society of Mary, the work they had undertaken, was the will of God. A Society with a number of branches, but one single society, one and the same work. In the draft of a letter to a number of influential people, Champagnat wrote, in May 1827:

- I have always believed firmly that God wants this work at this period in history when unbelief is making such terrible progress.... (OM 1, 173, 8)

Paragraph 11 of document 625 speaks of Champagnat's despair, when, taken up entirely as he was with the branch of the Brothers, he lost his belief in the future of the Fathers. Fr Coste's Note 2 on OM 2, p.446, suggests that this was "no more than a momentary temptation" We are inclined to agree with him, given Champagnat's attitude later. In fact, the first companions in the Marist project later saw in this a moment of darkness which served to strengthen their faith (cf Doc 804 and explanatory notes; 806, 1-3; 825, 6) On his "Way of the Cross", Jean Claude Colin needed special help from the Blessed Virgin to help him go on (cf OM 2, 717). When we look at what these men, particularly Colin, Champagnat, and Terrailon, became afterwards, after this time of trial, we can only give thanks to God for everything. It was truly St Peter come back to confirm his brethren. They came out of the trial strengthened to carry on and consolidate the work of Mary.

3. The concern of a "Founder".

Fr Champagnat put the same enthusiasm into setting up the Marist Fathers branch in Lyons as he had when founding the Marist Brothers.

a) Approaches to the diocesan authorities.

Fr Champagnat was to write a number of letters to Archbishop Gaston de Pins and to his Vicars General. He also made quite a few journeys to Lyons in connection with different matters to do with the Society of Mary.

The diocesan administration was not able to put up any resistance to the sheer energy, even aggressiveness, of this man, and he practically snatched away his confrères - Séon, Bourdin, etc - from the diocese, which had such a need of them. (cf Letter of 18th Dec. 1828 to Fr Cattet, doc. 185, 4-5) It is worth mentioning that in these early days, the Society of Mary in Lyons, as also at Bellay, was considered to be a purely diocesan work. The priests set free to work at the Hermitage were not completely lost to the diocese. In his Life of Fr Champagnat, Br Jean Baptiste reports the following words of Fr Champagnat, words which clearly show the spirit which animated him in his enthusiasm for what he was doing:

Since the time when God gave me the grace of giving myself to the Society of Mary, I have had only one desire, to see it set up and developed in all its branches. All the work I have done in the past has had as its aim the full success of this work, and, please God, I will continue to work to this end until I die. OM 2, doc 757, 62

And he did continue right to the end. (cf his Spiritual Testament, OM 1 doc.417). Marcellin Champagnat was not the kind of man who promises something and does not carry out his promise.

b) Concern for the priests of the Society of Mary.

Since the steps he took as described above concern both the Brothers and the Fathers, I feel I have to continue this topic drawing more attention to his concern for the Fathers.

The election of Fr Colin as Superior General and the religious profession of 24th Sept 1836, mark the official birth of the Society of Mary, approved by Rome on the 29th April of the same year. Of the twenty who made their vows, ten were with Champagnat at the Hermitage, and ten at Bellay with Colin.

We give here the list of the men at the Hermitage, as being pertinent to our topic. Along with the names, we give, in brackets, the year in which they came to the Hermitage.

Champagnat (founder in 1824)	Fontbonne (1830)
Terraillon (1825)	Chanaut (1831) Séon (1827)
Forest (1832) Bourdin (1827)	Chavas (1835)
Pompallier (1829)	Bataillon (1836)

and finally Matricon and Besson, who arrived after the approbation.

Apart from his work in assembling the group, Champagnat put a lot of work into the formation of these priests in the religious life, in the Marist life. In 1830, acting as Superior, he asked for extended powers for the Hermitage priests to be able to give absolution in reserved cases. (cf OM 1, doc 211)

In 1832 the Marist aspirants were installed at Valbenoîte as curates to Fr Rouchon. This will be dealt with more fully later, but for now let us draw attention to a letter, dated 31st March 1830, from Mgr Cattet VG to Fr Champagnat, asking him to answer a request from the parish priest of Valbenoîte for some Marists to be sent to him for Easter. The letter was not clear, and Champagnat wanted it to be made clear whether he was being asked to supply permanent curates or simply help over the Easter period. From 1834, he shows a lot of dissatisfaction with the situation of his confrères in Valbenoîte, finding that the concern for the work of the parish is incompatible with the religious and missionary life that the Marists wish to live. In the month of August, he writes to Fr Cholleton, offering the property of Grange-Payre which he had just bought, to the priests of the Society (cf OM 1, doc 321). On Sept 8th of the same year, he reiterates his fears in another letter, where he says, among other things: I can see, and there is no possibility of doubt, that the work of the priests at Valbenoîte is going to be an utter failure, because it starts from a completely false position....(op cit doc. 323,2) So we can see the concern he had for the priests of the Society of Mary. This branch must be allowed to be born and then to develop; the priests must have extended powers, for their mission goes beyond looking after their brothers in the Society: they must not be completely taken up with parochial ministry, because that is incompatible with the life which they wish to lead in following their Marist project.

4. Fr Champagnat, 1st Provincial of the Society of Mary

a) His election by his Lyons confrères.

At a meeting from 3rd to 8th December 1830, the priests at the Hermitage elected Fr Champagnat as Provincial Rector. This may have been brought on by the imminence of the foundation of Valbenoîte, with a view to maintaining unity between the two groups, Lyons and Bellay; this is the opinion of the author of the *Marist Origins*, given in the introduction to doc. 224. During the same meeting, they also set up the *Summarium* of the Lyons Marist priests, a body of rules which did not gain the full approval of Fr Colin. The document containing the minutes of the meeting is of considerable historical value; we read in the introduction:

This document contains a number of historical pieces of information which we find nowhere else, and is the first Minutes we have of a meeting of the Marist aspirants.

In a letter dated 25th January 1831, Fr Colin ratified the election, but asked for a certain amount of flexibility and liberty vis-à-vis the rules already established. (cf doc.227,2). The fact that Fr Champagnat was the first Provincial to be elected in the Society explains also the determining rôle he played in the early days of the Society.

b) Nomination by the Archdiocese of Lyons.

In a letter of 18th December 1830, Mgr Cattet informed Fr Champagnat that he had been named as Superior of the Society of Mary. The forthcoming foundation at Valbenoîte was not far from the minds of the church authorities in Lyons, who wanted to consolidate Champagnat's power over his confrères, whom they still looked on as secular priests belonging to the diocese. Perhaps it was also meant to remind the Marists that they were not a self-governing religious Congregation.

This nomination did have a certain value for the Society, since it showed that the archdiocese recognized the existence of the Society and its name, and at the same time, granted it a superior in line with the wishes of the members. Let us quote a passage from the letter of nomination:

Now that the Society is becoming more important, and that Providence seems to make use of your zeal to increase this work and to do good with it in the diocese, His Eminence asks me to announce to you and to your confrères, that it is his wish to give you the title of Superior of the Society of Mary. Hard though it be for your humility, you will look on yourself as charged by God with the direction of the members which make it up, always being careful to bring to the notice of the head of the diocese, according to law, the major cases which come to your attention, and to notify us from time to time, of the state of your Society. You are, then, constituted as Superior." (OM1, doc 226,2)

In a letter of 31st December, Fr Colin expressed his indignation at the mounting number of jobs falling on Champagnat, superior of the Fathers at the Hermitage and at Valbenoîte as well as of the Brothers. He was afraid that the autonomy of the priests would suffer, and he expressed the desire to see the two groups separated. (cf OM 1, doc 241) After some difficulties and misunderstandings, both on the part of the confrères and of the Lyons administration, finally on 10-11th 1832, Fr Séon was elected as superior of the Fa-

thers. This was the end of Champagnat's provincialate; he continued to support the new superior wholeheartedly, and accompanied him on a visit to Bel- lay (cf OM 2, doc 625,25).

5. The esteem Jean Claude Collin had for Champagnat

It is worth mentioning here the esteem in which Jean Claude Collin held his companion and confrère, Marcellin Champagnat, particularly in view of the fact that our intention is to show how the latter is a co-founder, with Collin, of the Society of Mary.

a) A source of strength.

In spite of the differences of temperament and differences also in their attitude to pastoral work, Fr Champagnat was a source of strength to Fr Collin in the foundation of the Society. The latter made no attempt to hide his feelings in various letters. Two quotations from the letters to Champagnat cast light on this:

4th Sept. 1834:

... All your letters to me are very dear to me and pleasing, but I have never had one which gave me so much joy as the second last one I got, in which you told me of what you had written to Fr Cholleton. In it I could see your disinterestedness and you devotedness to the Society of Mary in general (OM 1 doc 322,1)

19th January 1836.

... Finally my dear friend, I am writing to you because I have most confidence in you and in Fr Pompallier. It is in the two of you that I see most that religious spirit which is so necessary for the success of an enterprise like ours. I am not far from thinking that it will be through you that the Society will grow in strength in the diocese of Lyons. (OM, doc 358,4)

b) His work for the Society.

Champagnat's contribution to the work of Mary, and particularly to the branch of the Fathers, which is our subject here, was marked with zeal, devotedness, and openness to the mission. The texts we have quoted, and above all, the quotations from J-C Collin witness to this. Another witness, this time from the pen of Br. Jean Baptiste, sums up what we are trying to say:

The ardent character of Fr Champagnat, his zeal for the glory of God, and his boundless devotedness to the Society of priests, allowed him no rest. More than that, to work unceasingly and with all his strength for this society, was a matter of conscience for him, since he had promised God to consecrate all his work to it, all his strength, and, if necessary his very life. (om2, 757,60)

The members from Lyons and ten from Bellay took part in the official start of the Society in 1836. Champagnat had put all his efforts into instilling the Marist religious spirit in these men. Of the first to go to Oceania, three had been formed by him Frs Pompallier, Servant, and Forest (who left for the mission in 1841). Three Marist Brothers were in the first group, Brs Marie Nizier Delorme, Xavier Luzy, and Michel Colombon. Before they set out on 24th December 1836, another of the Lyons group, Fr Bataillon, joined them. Champagnat himself wanted to go with them, but Fr Collin forbade this, judging that there was more need for him in France.

It is worth mentioning also that from 1834, Fr Bourdin was teaching rhetoric at Bellay, and Fr Chanut theology at La Capucinière - both of them Lyons men. (cf OM 1, doc 330,2)

6. A new foundation - Valbenoîte

The work of founding a religious congregation becomes consolidated only when the members undertake some apostolic work. Under Champagnat's provincialship, a house was opened in the parish of Valbenoîte. In a letter dated 25th February 1830, Mgr Cattet, VG, had asked Champagnat to send priests from the Hermitage to help Fr Rouchon, PP of Valbenoîte, on a temporary basis. According to note 3 in OM 1, 491, the latter "had been the proprietor of the ancient abbey of Valbenoîte since 12th June 1827, and wanted to gift this to some good work and leave his parish". This was to be the start of a long business marking the history of the Lyons Marists, and even the whole society, according to Collin. (cf OM 1, 239,1) In a meeting on the matter, Champagnat opposed the opening, but had to cede to the wishes of his confrères (OM2, doc 625,23) At the beginning, Collin was not very much in favour either. In a letter of 6th December 1830 to Champagnat, he said:

It would seem to me that this is not the time to open up at Valbenoîte. You will be better off at the Hermitage. Consult the Lord on this matter. It is not yet the time to start work, but to ensure our formation in the religious virtues, particularly a great self abnegation. (OM 1, doc 225,2)

Later he also would ratify the decisions taken: the opening at Valbenoîte, and the election of Fr Séon as superior (cf letter of 25th January 1831, doc 227,2) Here again the central character of Champagnat comes out in the document handing over the property, signed by Fr Rouchon, Fr Séon, Fr Pierre Collin, and Fr Champagnat. One part of it reads:

“Fr Rouchon offers the use of his property during his lifetime, and, on his death, the ownership of it, to Fr Champagnat, for the projected Society of Mary (1831). He asks in return that some young Marist priests should be sent to serve as his curates until his death...” (from an article by Fr Pa-gniet *Notre Dame de Valbenoîte: The parish priest, Fr Rouchon, gives his property to the Society of Mary through the intermediary of Fr Champagnat, 1831* quoted in the introduction to doc 903 of OM4.

We may note in passing that this donation was to be contested by the family of Fr Rouchon, but Valbenoîte was to be a centre for the spread of the Marist missionaries.

7. Fr Champagnat’s Spiritual Testament.

We have no intention here of analysing Marcellin Champagnat’s Spiritual Testament. We will look at it simply to have an idea of his sentiments with regard to the Society of Mary as he reached the end of his life. This Testament, is found in OM1, doc 417, and paragraphs 5 and 12 are of particular interest.

Let us point out that the branch of the Fathers had been approved by Rome on the 29th April 1836, but the branch of the Brothers still lacked this approval. However, Champagnat retains the original idea of a single Society with a number of branches, under the authority of a single Superior General. After Champagnat’s death of June 6th 1840, Collin was to maintain this idea until 1842, when he had to give in to the intransigence of Cardinal Castracane at Rome.

This perseverance with the first idea on the part of Champagnat shows how deep his conviction was, a conviction he had given himself body and soul to realise during the course of his short life (he was only 51 when he died), and which he still had close to his heart at the moment of death:

I die full of respect, gratitude, and submission to the Superior General of the Society of Mary, and with sentiments of perfect union with all members

of that Society, particularly for the Brothers whom the good God has confided to my care, and who have always been so dear to my heart. (para. 12)

Conclusion

So, with Fr Coste and with Benedict XV (in his letter to the Marist Brothers on the centenary of their foundation the letter can be found in *Acta Apost. Sedis, ix, pp 79-80.*), we can say that Marcellin Champagnat is “*absolutely*” the co-founder of the Society of Mary. With the help of various documents from our earliest days, we have tried to show this throughout the present essay. The Society of Mary was made from the coming together of the Marist aspirants from Lyons and from Belley. We have seen that during the early days, the main figure in Lyons was Marcellin Champagnat. All important documents relating to the Society of Mary were sent through him, and this applies to correspondence with Fr Collin just as much as with the diocese of Lyons.

Looking at Collin and Champagnat in action, we are struck by the remarkable way in which they complement each other. Collin is more the man of ideas, of vision, of organisation. Champagnat is much more simple, more direct. In the foundation of the Society of Mary, they complement each other fully, each one relying on and using the talents of the other. (cf their abundant correspondence. Unfortunately, Fr Collin burned a lot of the ones he received).

Here we might ask ourselves if there is not a lesson here for us modern Marists, in the image we have to present to the world of today with all the questions that it puts to us. Is the Marist solely a man of vision, or a man of action? Should he not be both at the same time?

The main point of the pages above goes beyond the question of whether Marcellin Champagnat was the co-founder of the Society of Mary; it should also give us food for personal reflection. The essential thing is to be able to profit fully from the wonderful gift God gave to the Society and to the Marist Family in the persons of Jean Claude Collin and Marcellin Champagnat.

Br Jean Pierre Mulago, S.M.

DOCUMENTS

CHAMPAGNAT'S NOTEBOOKS

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The indented material is not in Champagnat's hand.

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Pocket notebook, covered in parchment, little used by Marcellin Champagnat; comments, memoranda to be transcribed later to some register; several pages contain only two or three lines; several contain nothing written by Father Champagnat, but have been used later to perform algebraic calculations or to do geometric diagrams, in lead-pencil.

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(notebook inverted and numbered from the back)

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132.5 42 pages, format 22.5 x 17
 Written on even-numbered pages, a few additions on the odd-numbered pages.

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132.6 22 pages, format 22 x 17

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Evening prayer	36-37
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132.7 44 pages, format 22 x 17

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132.8 58 + 22 pages; format 19.5 x 13

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Receipts of the establishments (1825-1831)	1-40
Account of what remains owing to me (1830-1831)	41
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Statutes and conditions	13-16
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132.9 15 pages; collection of sheets of different format.

Conference on the sanctification of the Sunday	1-2
Conference on prayer	3
Observations made to the Brothers	5-6
Death of the sinner	9-10
Conference 1: Confession and examen	11
Conference 2: On contrition	12
Conference 3: On satisfaction	13
Conference 4: On the duties of parents with regard to their children	14
Advice to be given for the retreat	17
Election of the Director General (1839?)	19-22
A few articles of the Rule	23

M. CHAMPAGNAT'S NOTEBOOKS

As well as the **LETTERS** and **SERMONS** of M. Champagnat, we find in the archives **11 NOTEBOOKS** in which he has left a variety of writings. They are quite alike as to their format with two exceptions - Nos.3 and 11 - but are of different *genres*, ranging from an *aide-mémoire* in the form of a pocket note-book to the book of rules, going through the rough note-book, the minutes and the account-book. They were the working tools for the administration of the congregation. In one or two there are some pages missing if you go by the numbering of the pages. Others were used also, either during the life of the Founder or after his death, by his fellow-workers, secretary or successors.

So we must not be surprised at the diversity of the contents. M. Champagnat used the same notebook to note down a variety of things. Only one of the notebooks -No. 5 - is homogeneous as regards contents. It is clear that M. Champagnat had not a systematic mind and did not waste much time putting his affairs in order. Like all great men of action, the material tool came second to the brain where everything was registered as in a computer which delivers up at any given moment the document for the occasion.

The classification as well as the designation of these notebooks is arbitrary, since they were filled in without any regard to the content or the chronology. Without changing their classification mark they will be presented, to facilitate consultation, in a more rational order by grouping them according to their main theme. Thus, in one group you will find those which contain as their principal matter some projects of rule, then in another group, the account books; then others where observations, remarks, even conferences to the Brothers dominate. Each one of them will be presented in its entirety, but only the texts written in the hand of the Founder.

For the presentation, in the original French edition only, missing words or parts of words will be restored in brackets, whilst those which have been crossed out by their author are enclosed between arrows <>. Finally, the punctuation which is often omitted, will be put in according to the rules of grammar at present in vogue.

3.01

NOTEBOOK OF CUSTOMS

Following the original in AFM; 132.6 and 132.61
Notebook 6: Format 17x22, 24 pages
Notebook 61: Format 17x22, 48 pages.

The two following notebooks go together, the one being, in fact, only a copy of the other. It is difficult to be sure about which one came first in time. No. 6 could have been used as the basis for No. 61; but you could just as well suppose that it is an extract from it. Anyway, considering their similarity, the solution of that problem would not contribute anything positive.

What we cannot doubt is that it is here not a question of a rule for the congregation, but of a rule or a programme for the Mother House, Notre Dame de l'Hermitage, as the title states. Indeed you see that the apostolate in the schools is completely absent.

Consequently, the most likely thing is to consider them as tools for the formation of young aspirants. In that case the existence of two copies offers no problem: one (No. 6) could be the official text for the use of the pupils, and the other (No. 61) for the teacher, with supplementary elements to fill out the lessons.

Would it then be possible to deduce the date of the manuscript? -the text contains no indication of a date. Those which are indicated in passages not written by M. Champagnat are of no use as pointers, since they could be for the most part written afterwards. But there is nothing to keep us from thinking that the writing out of this "rule" was done not long after the installation of the community, which was already quite numerous, in the new house at l'Hermitage. This is also the time when the founder feels the need to organize the institution which is no longer the size of a family but is taking shape as a religious congregation. That would put us in the year 1829, a date on which he opened the different registers.

However that may be, these “rules” could be the stuff on which the second generation of our early Brothers was nourished, which taught them what religious life was about and inculcated the Marist spirit.

As to the presentation, the two texts are integrated into each other in order to avoid repetition. The basic text is that of Notebook No. 6; in the French edition, anything found in No. 61 which is supplementary is written in a footnote and anything which is lacking there, if it is not explicitly indicated, is put inside square brackets []. Ordinary brackets are used for complementary material, corrections called for in order to understand the text. As for the arrows <>, they indicate words that the author crossed out.

Page 1 of notebook 6

Let us consider first of all that we must all meditate on the passion and death of Our Lord Jesus Christ.

Secondly, meditation on the passion and death of Our Lord Jesus Christ is so touching that it can soften the hardest of hearts.

Thirdly, let us see to what extent Jesus Christ gives proof of his love in his passion and death.

La Côte St. André
Brother Salonice (?) Marthes
Br Alexis

Br Gonzague - Br Lucien
- Brother Alexandre

Page 1 of notebook 61

Memo of things to be done

- 1° The three months spent at la Tour which have not been paid for, speak about it to the Prefect and Mr Cattet.
- 2° Speak to Mr Cattet again about that chaplain in Bourg Argental.
- 3° Bring the ten crowns to the lady I owe money to in Lavalla.
- 4°

Text common to the two notebooks with variations
(as a footnote what is not in 6; between square brackets [] what is not in 61.)

Long live J.M.St.J.

[You know Mon;;;;;]

Rules for the Mother House of the Brothers of Mary

Qui regulae vivit, Deo vivit - he who lives according to the rule, lives according to God.

Esteem we should have for exercises of rule; they should be preferred to any other.

Those who, through an act of infinite mercy, God has withdrawn from the world to make them walk in the safe paths of religion must be convinced that their life must be a continual practice of virtue and that every moment of their lives should be filled with good works.

Although all pious actions may lead to God, nevertheless from the very beginning they conceive a special affection for the exercises of the rule as being those to which God has chiefly attached their sanctification and which are more related to the vocation to which God has called them; they will prefer them to all others although perhaps these are more perfect.

However holy the other virtuous practices may be, they are always subject to doubt whether God is asking them to perform them; but they are always assured that his will is that they practise the duties of their vocation.

The Brothers of Mary, therefore, will become attached as closely as possible to what is prescribed by their rule, not only in a general way, but in a very detailed manner with regard to time and place and the manner prescribed by the rule, because however good an action may be, failing in one detail can render it defective and (bad) imperfect.

No observance will seem small to them even if it were only a slight inclination of the head, since in fact everything is big in the service of God who both orders and rewards them.

It follows from this principle that one should not perform one's actions lightly and in a superficial way, but should bring to them all the care and application that an action ordained by God deserves, an action through which he wants to be glorified even if it is only turning over a page properly.

They will have special preference for exercises done in common, and as soon as some signal calls them they will leave everything, unless some special order detains them, in order to find more perfectly him who has promised to be in the midst of those who are gathered together in his name.

Haec est via, ambulate in ea et non declinetis neque ad dexteram neque ad sinistram

There is the way, walk in it without turning to left or to right.

Custodite leges meas atque judicia, quae faciens homo vivet in eis
Keep my laws and my rules; he who observes them will find life.

Daily exercises

[1° They will rise at four o'clock from the 1 March till the end of September inclusively.

At five o'clock from 1 October till the end of February.]

When the rising signal has been given they will make the sign of the cross and say: "My God, I adore you, I thank you and I give myself entirely to you. Lord Jesus, when shall I be all yours and completely at one with your heart."

It is important to get up at the first signal while thinking about Jesus the Saviour, Mary, St Joseph, our patron saint and our guardian angel; we thank them for the care they have taken of us during our sleep. We shall dress with due modesty while saying: "Clothe me, adorable Trinity, with the new man who was created according to God in a state of righteousness and holiness. Long live Jesus, Mary, St Joseph.

[at the top of the page and crossed out: You know

at the top in the margin: You know, my God, when I possess you, alas, I can scarcely ...]

While dressing we shall think about our subject for meditation.

As soon as we are dressed everything is put in order around our bed and we go to the chapel to adore the Blessed Sacrament.

[At twenty past four the bell will ring five times and we shall immediately proceed to the oratory. The subject for meditation will have been prepared the evening before.]

The Brothers of Mary will be careful to learn the rules we must follow for meditation in order to practise easily and fruitfully this holy exercise which is one of the most necessary for sanctification. I give here only a brief summary.

In order to be always well disposed for making our meditation we must always remain in the presence of God, mortify our passions and our senses in order that our spirit may always be ready to unite itself with God, remaining always near him, otherwise we shall encounter a thousand difficulties and lose a lot of time when we try to put things right. All the Fathers of the spiritual life call this continual presence of God the remote preparation for meditation.

There are three parts to meditation: preparation, meditation and conclusion.

In our preparation we must do three things: first, put ourselves in God's presence; second, invoke his help and his light; third, choose the subject on which we want to meditate.

In meditation we must do three things: first, ponder and go deeply into the truths you have chosen; second, stir up the emotions of our heart by affective prayers; third, make strong resolutions to practise virtue or to correct the fault on which we have meditated.

In the conclusion we must still do three things: first, thank God for the graces he has given us in the meditation; second, offer God our affective prayers and our resolutions; third, ask for the grace to practise [faithfully the affections and] the good resolutions made in our meditation.

After having knelt down and stilled our thoughts at the bottom of our heart with God alone,

1° You will make an act of faith in which you will persuade yourself that God is present to you and that you are completely in him.

2° Second, acknowledge that you are unworthy to appear before this divine majesty because of your sins and your wretchedness, and that by yourselves you are incapable of forming one good thought, and pray that he may pardon you and grant you all the lights and graces which are necessary for you to make a good meditation.

Thirdly, you will recall to your mind the subject that you will have read the evening before for your meditation and if you do not remember it you will reread it.

After that you will pass on to the second part of your meditation.

You will first of all apply your mind to ponder on and examine all the circumstances of the subject you have chosen and you will reason about it until you have got right inside them.

Secondly, after these considerations, you will produce good emotions in your hearts and holy affections which will arouse your will to love and practise virtue or to hate and flee from the evil on which you have meditated after being animated with all those holy affections.

Thirdly, you will make some firm resolutions to follow all the good sentiments you will have received from God, deciding to put them into practice on such and such an occasion.

After that pass on to the third part of your meditation which is the conclusion in which you first of all give thanks to God for all the enlightenment and all the holy affections and resolutions you have received from his goodness; secondly, offer them to him with all the merits of his Son Jesus Christ, acknowledging that it is purely through his goodness and by the merits of his Son alone that all these graces have been granted to you; thirdly, you will ask him for the grace to accomplish faithfully all your good affections and resolutions, remembering that just as you have needed grace to form them in your heart so is it necessary that it should keep them there and help them to be put into practice.

After having finished your meditation, you will ask God's forgiveness for all your distractions or negligences that you have noticed and then you will recall two or three of the best thoughts or resolutions that God will have given you and which will serve as a spiritual bouquet which by its beautiful fragrance will embalm your soul.

You will use about seven minutes to do the three acts of preparation and all the rest of the time will be used on the thoughts and affections or resolutions which are the chief and most profitable parts of the whole meditation.

After meditation you will try to preserve carefully in your soul all the good sentiments that God will have given you and take very good care not to dissipate them to such an extent when you go outside that you may be always occupied interiorly with the presence of God and faithfully put into practice the good resolutions you have taken, otherwise you would be abusing your meditation and the prayer, as the prophet says, would turn into sin.

Meditation will be preceded by morning prayer.

After the subject for meditation has been chosen, there should be a great atmosphere of reflective silence until after the meditation on the following day.

3° At ten minutes to five, explanation of how to do the meditation, or repetition of the meditation on Monday, Wednesday and Friday; Tuesday, Thursday, Saturday and Sunday a reading on the holy sacrifice of the Mass or on the Blessed Sacrament of the Eucharist.

4° At 5 o'clock, Mass, you should maintain an attitude such that it shows that you are penetrated with the mysteries which are being enacted. You will remain kneeling from the beginning up to the Gospel and from the Gospel to the *Orate, fratres* you will remain standing, afterwards you will be on your knees until during the last Gospel.

Way of hearing Mass

1° Put yourself in God's presence, acknowledge your unworthiness and ask pardon for your faults.

2° From the time the priest goes to the altar up to the Gospel, consider the coming of Our Lord by a simple reflection.

3° From the Gospel to the *Credo* consider Our Lord's preaching, protest that you want to live and die in the faith and in obedience to the Catholic Church.

4° From the *Credo* to the *Pater*, apply your heart to the mysteries of his holy word and in union with the death and sacred Passion of Our Redeemer which are actually represented in the holy sacrifice that you are offering in union with the priest and the rest of the people to God the Father for his honour and for your salvation.....

5° From the *Pater* to the Communion, ask fervently to be united for ever to God by an eternal love.

6° From the Communion to the end thank the divine majesty for his incarnation, his life, his death, his passion, for the love he shows for us in the holy sacrifice, begging him to be always favourable to the Society, to your parents, your friends and to the whole Church; then, with your heart in an attitude of humility, receive devoutly the blessing which God gives you through his minister.

5° The Office and vocal prayers.

1° The Office: at half past five, recitation of the Little Hours, reading of a chapter of the Gospel.

You will have great respect for vocal prayer and for the Office, thinking that Jesus Christ himself often prayed and taught us to pray vocally, especially when he taught us the Lord's prayer. He also sang the praises of God his Father. The angels and the saints also sing with him in heaven. The Holy Spirit who governs the Church on earth makes all the faithful pray vocally and sing the praises of God. You should, therefore, go to the Office and other vocal prayers with great respect, thinking that you are going to become united with Jesus Christ, the angels, the saints and all the church in order to glorify your God with them. Be careful that you do not go there without good dispositions.

Before beginning your prayer, put yourself in the presence of God, with great humility and confidence ask him to give you the grace to pray well; invoke the Holy Spirit, then make your abode in the heart of Jesus as in an oratory, unite your attention and your prayers to his and to those of the angels, the saints and the whole Church and pray and sing with them, always having in mind the grandeur of God to whom you are praying, whose majesty cause to tremble the most sublime powers of heaven and earth.

During your prayer preserve an attitude of great internal and external modesty without allowing your mind to wander nor your body to adopt any movement or posture lacking in modesty. Pay great attention to pronounce all the words distinctly and unhurriedly; to follow the meaning of the words you are saying if you understand them, and if you do not understand them fix your attention only on God to whom you are praying and glorifying and who is listening with pleasure to what you are saying, because it is his spirit who is putting into your mouth the words you are pronouncing.

When you pronounce the holy names of Jesus and Mary or when you say *Gloria Patri et...* you will make a slight bow.

Remember that, according to a vision that a desert father had, the angels write in letters of gold or silver, with ink or with water the words of your prayers according to the devotion and attention you bring to them.

After your prayer, thank God for having allowed you to pray.

Writing 6°

At 6 o'clock you will write neatly, each one following the model given to him, without adding anything, not even your name. You will fill up the pages carefully and will not tear out any page from your writing exercise book.

[7°] Study

[At 6.45] you will learn by heart [what you have been assigned:]

[1°] In French and in Latin

The *Pater* and *Ave Maria*

[2°] The *Angelus*

[3°] The *Credo in Deum*

[4°] The *Confiteor - Misereatur indulgentiam* etc...

[5°] The *Veni Sancte Spiritus* and the *oremus: Qui corde*

[6°] The *Gloria Patri*

at least in Latin

[1°] The *Te Deum*

[1°] The] *Miserere mei Deus*

3° The] *De profundis*

[4°] All the responses for serving Holy Mass.

In French only

[1°] The acts of the theological virtues before and after holy communion

[2°] Morning and evening prayer

[3°] The prayer to the Blessed Virgin: *Memorare*

[4°] The prayer of St Aloysius asking for chastity

[5°] The prayers before and after Office

[6°] The commandments of the Brothers of Mary

in the margin of 60; The commandments of God
The commandments of the Church

[You will learn Bible History, at 7.20 you will recite it]

[8°] The meal [at o'clock]

[Before the meal] they will offer up this action to God doing so as one who obeys and through pure love for him and not through sensuality. Remember the meals of Jesus and Mary. - Think of the fact that there are many poor people who have nothing to eat.-

You will go to the dining-room in twos and in silence. As you go into the dining-room you will uncover your head and when passing in front of the crucifix you will make a slight bow. You will go to your place and remain turned towards the crucifix until after the *Benedicite*.

Each one will sit at table in a modest attitude, throwing nothing on the ground and [allowing himself to be served only what he can eat.]

You must listen to the grace before meals with great modesty, sighing after that eternal meal at which God himself will be our food. There must be silence throughout the meal, modesty, temperance in eating, tasting God in the savour of the dish and the gall of the Passion in those which may be badly seasoned and not at all to your taste, practise some little mortification, listen attentively to the reading [and then] thank God with respect and attention, consecrating to God the strength you have regained through the food.

[9°

8.15 you will do arithmetic

8.30 reading

9 o'clock]

[10°] Manual work

Each one will be sure to go promptly to his allotted task, accepting it as Adam accepted it from God after his sin.

That work must be accepted for what it is, a painful and humiliating exercise showing that we are sinners. You will think about the work that Jesus [Christ, and that] Mary put up with for love of us.

You [must be] very careful with the tools you use, putting them back in the right place after work.

After work give to God all the glory which might accrue to us.

[11.40]

[11° The particular examen]

You will go there immediately and kneel down; (read) one or two numbers from the *livre d'or* or some other book on the advice of one's director.

-footnote, in the margin: You should set yourself to acquire a virtue or to fight against a vice on the advice of your director.-

You will listen attentively to the reading of the examen and reflect on what has been read.

[12° At midday, dinner]

You will observe what has been said above. After grace you go to the chapel in twos, with head uncovered reciting the *Miserere mei*.]

[13° Recreation]

Recreation is an exercise we must perform with humility, as being ordained [by] God to give us solace in our infirmities and not to satisfy the dissolute desires of nature.

If the superior [arranges things] in such a way [that] you [take] your recreation with such and such a one you will make sure to go along with that. [No one may, without permission, leave the place of recreation. You should think of the peaceful and loving recreations of Jesus, Mary and Joseph] and try to make ours like theirs.

During recreation we should be cheerful, frank and cordial as far as possible, laying aside all attitudes of mournfulness and melancholy. Do not join company for the sheer pleasure of it with any Brother [at all] because you prefer him. Avoid shouting and loud laughter such as smack of worldly persons. Above all, avoid like the plague all kinds of coldness, petty aversions, scandalmongering, mockery that hurts, in a word anything that might wound, be it ever so little, that charity and good manners befitting a religious society.

[- in the margin: They will not talk about what has happened in the houses of the Institute unless the matter is edifying and useful. They will not talk about their home district, their relatives, what they have been, what they would be in the world, dress, drink, eating or any of the bodily needs.-]

Their thoughts should be on the presence of God, shunning those which offend modesty, enjoying the reading being done at table or any other, but without any mental tension.

[After dinner ask God's pardon for any faults you know you have been guilty of and put yourself once more in the presence of God with calm and resignation.]

[14° Manual work At one o'clock

You must not change your work or pass over to the work someone else is doing without the permission of the superior or the person who is taking his place as supervisor.]

[15° At 3 o'clock French Grammar

French grammar will be studied after having been explained by the Master of Novices or by someone else who might have been appointed to do so.

[16° Reading

At 3.30 you must pay great attention to the reading of the Bible in order to learn its history.]

[17°

At 4 o'clock you learn the method of meditation or another prayer that you have been assigned, by heart]

[18°

At 4.15 dictation]

[19°

At 4.45 singing class.]

[20°

At 5 o'clock you will do catechism. At first it must be recited word for word; afterwards you will be given a short (light) explanation.]

[21°

At 5.45] Chapter of faults. Each one should be careful to accuse himself sincerely and humbly and with a real desire to correct his faults.

You must not try to justify yourself even when what [you are being reproached for is] not true, unless the presiding Brother [asks the person who is being accused if the thing was true.] Any contention would be against the spirit [of this exercise.]

If someone has anything to point out he must be very careful to say nothing touching what regards himself personally.

[6.05 Spiritual reading

6.25 Rosary and Office

Office must be recited unhurriedly, devoutly and distinctly. When saying the rosary you will think about how many great people said it: kings, great saints like St Francis of Sales.

7.30 Supper

8 o'clock Recreation

8.30 Bedtime]

What follows is not in text 61

Weekly time-table

Sunday and Thursday are days for communion. The confessor will determine the days when each one will go to confession.

On Sunday, after thanksgiving you will go to the oratory in twos (reciting the *Te Deum* as usual, to say the Little Hours, after which you will practise singing some hymn, especially the one you will be singing at Vespers.

At 6.45 you will learn the day's Gospel by heart and recite it.

At 7.30 preparation for the "dominicale" - breakfast as usual - after breakfast practice of the singing and ceremonies for the High Mass.

At 8.50 those who have to officiate at the High Mass will go to the sacristy to get ready.

At 9 o'clock High Mass; all will go there in twos reciting the *Miserere*. When everyone is in the chapel they will kneel down at the signal and will get up again after a moment of prayerful silence.

10 After Mass recreation until 11 o'clock

(At) 11 o'clock they will learn the chapter of catechism which they will have to recite after the recreation that follows dinner.

11° Immediately after Vespers they will have the "dominicale" which will last for an hour. The rest of the day will be spent as stated above.

12° The Mass servers will be on duty for the whole week and there will always be two serving the community Mass and one for the others.

[Notes

[Brothers coming for the holidays each year will bring an inventory of their clothes and their personal effects and their account books.

[They will never send any card to each other and will not receive any without having it read beforehand by the superior, even when the person sending it has forbidden it.

François Peineu

28

3

1

2

1

1

1

—
37

43

—
80

2]

Notebook 61 contains in addition the following texts:

The duty of doorkeeper

1° The doorkeeper must practise modesty in a special way. He will be very careful to keep the entrance door closed in order that no one may come into the house, a matter from which serious consequences might ensue.

2° At the first signal the doorkeeper will go to the door and after having seen the person seeking admission and finding out his business, if it is someone unknown, some workman or merchant, he will not open the door without having received permission.

3° If the person is known, the doorkeeper will open the door and show him into the parlour, will ask his name and after having made him sit down will go quickly to inform the superior who will see to it or get someone to see to it.

4° If the person arriving is an ecclesiastic, the doorkeeper will show him to the reception room where he will make him sit down and go to inform the superior.

5° The Brother doorkeeper will not let anyone in without permission.

6° He will avoid being curious, not seeking information of what is going on in the world, and if he learns any piece of news will be careful not to spread it through the house.

7° He will not give anything to poor people who come asking him for alms.

8° He will not get anyone to take his place without the permission of the superior.

Obedience

St Gregory

Obedience, in the words of a Pope, is a virtue which plants all the other virtues in a soul and then preserves them and keeps them in good state. This virtue should make a religious like a dead body which cannot move unless someone makes it, like a stick you use everywhere and as you like, like a statue you put on a high place or on a low one, on the right or on the left, as you please, in such a fashion that one goes or comes or acts according to the wishes of the superior. For, as a dead body has no eyes to see with, no tongue for answering, no feelings to make a complaint, so is someone who is truly obedient. He does not examine, he does not judge, he does not question orders, but he executes them blindly and with a holy joy. As the staff allows itself to be put wherever one wants to put it and has no other movement but that which is given to it, in the same way the religious who observes obedience must have no will or movement of his own and must let himself be led and governed by his superiors, for true obedience, this great saint continues, considers that it is God in the person of his superior who is commanding him, and not the creature.

Perfect obedience is the support and strength of a religious body; nothing is more fitted to maintain it in regularity and perfection.

Instruction on the vow of obedience.

1° The vow is a free promise by which one is committed to God for a more perfect objective.

2° While saying that a vow is a promise, we are distinguishing it from simple resolutions which do not impose any rigorous obligation on the person making them.

3° Every violation of a vow is a sacrilege and consequently by its nature a mortal sin. Nevertheless, the sin may be only venial, by lack of advertence or by reason of the insignificance of the matter.

Imitation of Christ, Book 1, Ch IX

It is a great thing to live under a superior under obedience and not to depend on oneself.

It is much safer to obey than to command.

Some people obey more from necessity than from love and those people are always suffering, they are inclined to grumble. They will never possess peace and freedom of spirit unless they submit with all their heart for God's sake.

Go where you will, they will find rest only in humble submission to the guidance of the superior.

Book three, Chapter 113 (*in fact chap.13*)

My son, he who tries to elude obedience eludes grace.

The ill-regulated love that you have for yourself, that is what makes you afraid to abandon yourself without reserve to the will of others. Is it then asking for such a great effort that you, dust and nothingness be submissive to man for God's sake when I, the all powerful, I, the most high, who made everything out of nothing, became the most humble and the last of all so that my humility might teach you to conquer your pride. Dust, learn to obey, learn to humiliate yourself, dust and mud, to put yourself under everyone's feet; learn to break your will and not to refuse any dependence, burn with zeal against yourself and do not suffer the least bit of pride to live in you, but make yourself so small and put yourself so low that everyone may walk over you and trample you underfoot like the mud in public squares. Son of nothingness, what have you got to complain about, sinner covered with shame, what have you to reply to the reproaches people address to you? You who have so many times offended God, so often deserved hell.

The account of conscience

The account of conscience consists in uncovering, as far as one can, what lies in the depths of one's soul and what are its most intimate dispositions to one's superior in order to receive from him advice and encouragement or salutary reprimands.

You must not confuse this pious practice with sacramental confession. In giving an account of one's conscience, you strive less to declare the number and circumstances of your faults than to seek out their source with the help of the superior. You must let him know the good and the bad in equal measure, that is to say the good and evil incitements in order to receive salutary advice according to the needs of your soul.

Here are the principal points of this account:

1° Do you love your state of life and are you trying to acquire the virtues proper to it?

2° Do you experience temptations; what are those temptations; how do you resist them?

3° What penance and what extraordinary mortification do you practise?

4° Do you observe the rule in all its points, even those which seem to you trivial?

5° Are you usually faithful to the resolutions you make in your meditations?

6° Do you receive the sacraments often?

7° Have you equal charity for all your Brothers? Have any divisions arisen between you and anyone else?

8° Do you always obey joyfully and without repugnance or grumbling?

9° Do you teach with enjoyment and zeal?

10° Do you follow the class rules exactly? Are you not too familiar with your pupils? Do you raise your soul to God from time to time?

The Brothers will look upon the account of conscience as one of the most excellent means for attaining perfection. They will practise it faithfully and with great openness of heart.

11° This action must be performed with humillity, piety and obedience. Afterwards you should not talk about it with the other Brothers even to edify them.

Humility

The children of Mary will put all their care and all their application into tracing in themselves a perfect image of their august Mother. They will make every effort to imitate her virtues, persuaded that this is the best way to turn her eyes to them and merit her protection.

Humility is the foundation of all the virtues. It was also the favourite one of Jesus and Mary: of Jesus who, as the Apostle says, humiliated himself to the extent of self annihilation; of Mary who, in spite of the great favours that God had showered on her, her sublime dignity to which she had been raised by God, being completely plunged into humility, is amazed that the Lord should have deigned to look upon the lowliness of his servant.

Humility must also be the favourite virtue of the children of Mary.

Vocation

1° To be admitted into the Society of the Brothers of Mary you should be really detached from the things of earth, you should have the spirit of obedience and humility, love work, hate idleness, in a word have a sincere desire to be saved.

2° A person inclined to love the world, its goods, its pleasures, or who would like to live according to its maxims, who would not be resolved to submit to any command given by his superiors, a person, in a word, who has only half a will to be saved, must not think of being received into the Society of Mary.

3°

The following two pages (32 and 33) contain a text which is not Father Champagnat's; It is the end of an exposition on the rule.

Page 34, written in Father Champagnat's hand, contains the circular of 12 August 1837; cf. L.M.C. Textes, doc.132, pp. 266-267.

Pages 45-43, written by different hands, contain different developments of points of the rule: Conferences, spiritual readings; Evening prayer, Going to bed, and daily time-tables.

Father Champagnat's writing starts again in the last three pages (44 to 46, as follows.

Daily exercises

- At 4.00 Rising
- At 4.25 Go to the oratory
- At 4.50 Explanation of the way to make the meditation or repetition of the prayer on Monday, Wednesday, and Friday. On Tuesday, Saturday and Sunday reading on the holy sacrifice of the Mass or on the blessed sacrament of the Eucharist.
- At 5.00 Mass
- At 5.30 recitation of Little Hours, reading of a chapter of the Gospel
- At 6.00 writing
- At 6.45 learn an assignment by heart
- At 7.20 Recite Bible history

- At 8.00 Breakfast
- At 8.15 Arithmetic
- At 8.45 Reading
- At 9.00 Manual work
- At 11.40 Particular examen
- At 12.00 Dinner after which visit to the Blessed Sacrament
- At 12.45 Recreation
- At 1.00 Each one goes to his own work
- At 3.00 Those who have been chosen to study go to the classroom and begin by studying French grammar and when they have recited it the Brother appointed will explain it.
- At 3.30 Reading of the Bible
- At 4.00 Learn the method of meditation or other prayers
- At 4.15 Dictation
- At 4.45 Singing class
- At 5.00 Catechism
- At 5.45 Chapter of faults
- At 6.(2)5 Reading spiritual reading
- At 6.23 Rosary and office
- At 7.30 Supper
- At 8.00 Recreation
- At 8.30 Bedtime

3.02

NOTEBOOK OF RANDOM JOTTINGS

*From the original in AFM, 132.4
format 17 X 22; 28 pages*

When he reads this notebook, the reader will be shocked by the numerous spelling mistakes. The fact is that when you edit these texts you necessarily take away from them their essential character as rough jottings. To put them in their correct surroundings you must think of these notes which have been hastily scribbled as an *aidemémoire* made by a General Manager before joining his advisers who are waiting for him. He would be ashamed to show them and they would go straight into the wastepaper basket as soon as the session was over.

It is in that spirit that you should read these lines made up of words that were written down as they came, without correction, those unfinished sentences which need only a few words to recall the idea one wished to express. To read them without putting them in that context of precipitation, spontaneity, and the provisional would be to go completely astray. It would be like visiting a forest and looking at each individual tree without enjoying the atmosphere, the scents, the noises which give you a relief from the silence and the peace which invades one's whole being. We should therefore consider the text in a global fashion in order to find that life which some simple fragments can allow you to discover and let yourself be penetrated by them.

Private notes concerning the good running of the house

1° You are lacking in charity when you tell each other about the little antipathies you felt when under the authority of certain Brothers.

2° Demands of certain Brothers with regard to food (someone told the cook one day that the potatoes should be swimming in butter).

3° Silken umbrella, silken bonnet.

4° When a Brother leaves an establishment he must do so without any fanfare, without asking any of the children to come out.

5° A Brother should report anything he has noticed to be amiss only to his superiors and not to his fellows.

6° Each one must make up his own models.

7° Brothers from the establishments who come to the Mother House are subject to the rules of that house.

8° A Brother Visitor General: Brother Jean Baptiste.

9° Brothers from the establishments are disturbing those who are busy in the workshop.

10° A letter concerning either the tailor or the cobbler or any other object addressed to the Brother Visitor to avoid double deliveries a little card.

11° Young women will never be allowed in to do cooking for the Marist Brothers. 16 February 1834.

12° Shoes raised up or boots with a heel.

13° You will be careful not to bring back to the Mother House or...

14° You must not allow yourself the liberty

15° (written in lead pencil) Be straight in your conversations and especially in the requests you make to the parish priests.

16° Those who come on holidays should conform to the rules of the house as soon as they come in.

17° On the first Sunday of each month 2nd Vespers of the dead.

18° On each first Monday an office for all the members of the Society and for benefactors.

19° On the death of a member who has made perpetual vows all the establishments of the Society will be notified.

Order to be followed at the burial of different members of the Society.

1° For a novice, a High Mass at which all the house will be present; two Brothers will serve wearing a surplice; one will carry the cross and the other the holy water.

2° The novices will carry the deceased to the grave; without candles.

3° For a Brother who is not a novice, as above, except that on the day of decease we will say the Office of the Dead with three lessons and for the Mass there will be two acolytes and ten servers without candles. The non-professed Brothers will carry him to the grave.

4° For professed Brothers the complete Office of the Dead will be said in the chapel beginning with Vespers and concluding with Lauds. A High Mass will be said, deacon and sub-deacon; candles for all the Brothers only and not for the novices.

Brothers in the establishments on the day following that on which they have received news of the death of the professed Brother will say the Office as we have said above, they will offer up their next Communion for the deceased; they shall have a Mass said for which they shall give a stipend, a Low Mass or a High Mass according to custom. Professed Brothers should carry the body to the grave and will be used for the offices in preference.

5° At the end of the month, they will have another Mass said for the repose of his soul and will again offer up a communion.

6° Professed Brothers will be buried in their habit which should protect them after their death as it did during their life.

7° For a priest of the Society, as we have said for a Professed Brother.

8° We...

9° Brothers must be punctual when making their visit.

10° Cleanliness must be observed.

11° Get the professed Brothers to show you what they have to observe.

12° Office of the Dead tomorrow...

13° Give a little idea of honesty.

1° Written material of the Brothers who have not given any.

2° Regularity with regard to class.

3° No exception for Brother Rectors, they must follow the rule.

4° A certificate from (the word is rubbed out).

5° There is a request to see if it might be possible to cut out some prayer, such as the litany, the sixth...

1° Brothers who are not doing the cooking must nevertheless help in the kitchen.

2° In making arrangements with the parents you must be careful to make them pay what is due for the novitiate...

3° A Brother in the second class should not interfere in what concerns a higher class.

· 4° People are talking during the meals; people are eating between meals.

5° Some of you are doing violence to their hair.

6° People are taking the liberty of buying snuff-boxes.

7° Never speak ill of a neighbour's child to another neighbour.

8° Books to read: Guide for sinners JM ...

9° Familiarity with the children, such as touching them, either on the hands or elsewhere. Obligation of those who notice this to give a warning under pain of sin.

and others...

Viriville Br Antoine, Br Simeon, and Br Matthieu

Joseph Bernardacy...

Antoine Ronde

Antoine Porte

Jean Colombon

Br Marc

Br Marie Ambroise

Br (Jean Antoine) Br Zacharie

Br Jean François

3.02 - NOTEBOOK OF RANDOM JOTTINGS

Claude Souhait	Br (Innocent) (Louis M Gonzague) M.Stan
Joseph Chabout	Br Alexis
Jean RENon	Br Celestin
Jacques Firmin	Br (Auspice) Fulgeance
Laurent (Marie) Moriat	Br Laurent Marie
Jean Dorat(Jn Claude)	Br Vincent
Antoine Dumas	(Br M Gonzague) Br Cyrille
Joseph Jacquier	M. Regis
(Antoine St.C	
Auguste Cortant	(Marie Gonzague) Br Juste
Antoine Noel	Luc
Laurent Monteilier	Br (M. Matthieu) Honoré
Jn Bpte Cartier	Joseph Eugene
Theodore Millot	(M. Regis) Br Basile
J.-Pierre Issertial	Br (Phocas) Eloi
Jacques St. Cyr	Stephane

Notes: Benediction of the Blessed Sacrament with the ciborium; three signs +++, the three prayers;
the p. *Domine non* second (*Parce Domine*) *tanto mergo. parce Domine.*

17 8ber 1834

Note: make the Brothers leave as their names are called in order to avoid trouble —

Note: Br Damien has named the Brother he would like to have as companion;

On 22 October: he has made two journeys to the Hermitage to ask for a change.

Note: never go to see an establishment you have just left.

3 Xber 1834: send 700 Masses to Belley; 750 moreover for the Sisters of Belley.

At Lyons, No 6 rue St. J.... Jars ———

Pigs bought; the one at Izieux 366 at 39 and the other 360 at 40.

Notes for the month of January 1835.

Brother J. Bp. Recommend more charity towards the Brothers working in the sick room. Gentleness is the touchstone. By this means one wins over those with whom one is living.

19 Feb. 1835... Berton and Durant to Berard, cart dealer.

4 March: Shoes, take care of them, don't burn them.

8 March: Trouble in Charlieu; - take in an old man from Sury.

Br (Morel Br Lin)
Jean Emoné Br Innocent
Antoine Morel Br Lin

Birth certificate: Joseph Chataigner, born in 1811, 6 December, born and baptized at St. Polycarpe in Lyons.

The statutes of the Brothers of Mary were approved by the Royal Council (of the State) of Public Instruction on 8 Feb. 1834. Nevertheless we must not forget to obtain a royal order.

1° have some special days arranged in the establishments.

2° people tell me that when you tie your breeches round the leg it makes you tired.

26 April

1° Javel to be sent away ...

2° an assistant for Br Bonaventure.

3° an overall supervisor who would have no other duties.

4° withhold permission to take soup at the snack.

5° Br Justin for general supervisor.

6° trip to Lyons.

7° a few games of bowls

8° those who do not pay anything ought to compensate more...

9° I am thinking of giving the habit to those candidates who show themselves better disposed, such as Brouillet, Perchon, Bouvier.

1° You should not write from the establishments **where you are.**

2° You should not leave an establishment **under the pretext** that you cannot get used to it.

Names of those who take a snack

1° Pierre Monat

2° Jean Antoine Reimond

3° Br Theodoret

4° Br Simon

5° Br (Michel)

5 Cochet

Those who wish (whom you) to make their vows.

1° Reoux

2° Br Cirille

3° Br Celestin

4° Marie Ambrois

5° Theodore

6° Laurent

Pierre Bouvier

J. Louis Breuil

Antoine Brouillet

Jacques Fayasson

Etienne Sabot

Claude Marie

Antoine Reymon....

Marie Sylvestre

Marie Gonzague

Marie Antoine

Br Marcelle

Br Marie Bernard

Perchon

Antoine Reymon

François Dalemagne

Joseph Drevet

Jean Genest Bouche

Joachim Cochet

Claude Blachon

J. Claude Bertrant

Etienne Sabot

Jean Loius Chapelon

François Xavier Girot

taking the habit

Br Antoine Regis

Br Paulin

Br Marie Augustin

Br Isaac

Br Marie Celestin

Br Henri Marie

Br Claude Marie

Br Etienne Marie

Br Paschal

Br Marie

Pierre Preher	Louis Stanislas
Pierre Rode	Br Pierre Joseph
Jean Claude Cizeron	Brother Anselme

in the margin

Jacques Fayasson	Br Marcelle
J. Bpte Françon	Br Lorentin
Vows Brother Zacharie	

9 July 1835	Br Victor has no ticket
10 July	agreement with Marcou for the shoeing of the cross-breeds at 6 and a half sous per pound.
28 July 1835	promised 30 Masses to Mr Thioliere Antoine for bed-iron supplied.
30	diary
31	don't complain in the establishments
32	

22 -August 1835	1°	20 purlins	of 20 feet
	2°	12 p.	of 9ft
	3°	2 p.	of 12
	4°	2 p.	of 14
	5°	1 p.	of 15
	6°	1 p.	of 16
	7°	3 p.	of 17
	8°	4 "terrassiers"	of 30 ft
		paid-----	500

Br Potin tomorrow at 5 pm
 Br Barthelemy writing class

Br Onesime wants to go and see his parents ---

Notes for 1836:

Importance of rules for the religious state.

I say that the whole strength and survival of a religious order depends on the observance of the rules. Breaking these rules in itself can make the

order fall into ruin, even although the rules do not oblige one under pain of sin.

Experience shows, says Aristotle, 1) that things can be preserved only by the principles which have given them being and by the means established for their preservation.

- Notes: 1° make the Brothers leave as they are appointed
2° Br Damien had drawn ...
3° do not visit an establishment you have left without the permission of the superior.
4° be more charitable to those under you.
5° take care of your shoes.
6° you should not leave an establishment on the pretext that you cannot get used to it.
7° you should not write from an establishment where you are unless it is to the Brothers themselves, if it is necessary.
8° do not complain, do not show yourselves to be unhappy in an establishment.

Cautions to be given

1°When you are travelling you should hear Mass as often as possible.

2°It is not becoming for a religious to go and see certain objects of curiosity; you should not get others to do so.

3°You cannot stay for several days in the establishment at Lyons without giving something.

4° When you have arrived at the establishment mentioned above you should ask for the use of a room in order to perform your spiritual exercises.

Certificates from Mayors of places where our Brothers are to be addressed to Paris.

5° They will tell you that they have my permission. You will answer that I shall write to you about these matters.

6°Never hand in your Brevet without demanding a receipt.

7°Do not communicate my letters to others. Brother Rectors should not allow Brothers who are second in charge to buy any articles...

Brother Onesime Montbrison

Tell the Brothers to pay for their different parcels.

8° You will not use any musical instrument.

9°Never rebuke the Brothers in front of children.

10°The Brothers should have consideration for each other.

11° You should never say: "that fellow will never do in such and such a place".

12° By the vow of obedience you give up the body ...

13° You will teach geometry, line drawing and book-keeping in places where there might be six pupils paying six francs per month. In this case the house would supply an extra Brother. A class of this kind is supposed to be always open in central places.

1° When Brothers from the establishments come to the Mother House, they will bring 25 sous for library expenses.

1° Inspire the children with a great devotion to Mary.

2° Be very exact in your communions and confessions.

3° reading pious books.

4° Often recommend the children to the prayers of good people, make novenas.

5° speak to them often of their first communion as being a very important event.

6° Supervise the children, especially in church.

7° Do not take on yourself to punish them for faults they may have committed at home.

8° Keep the rooms aired.

Deliberation of 17 8ber 1835

1° for Sury: Antoine, Marie, Silvestre

2° for Neuville: Br Leon

3°

January 1836

1° Those who are not old enough to make perpetual vows will not make the vow of chastity.

purlin 18 feet 9 inches 13 sous
 purlin 13 feet 9 inches 13
 purlin 25 feet 9 inches 15
 purlin 36 to 40
 plank with 14 lines 45
 arched plank 1 inch (13/14) 13h 14 33#
 9 to 12 width twelve "charts"
 agreed with Chavanne for the big roof

1#50 for tie-beam 3 to 36 feet in length 11 inches at the small end

1# for vertical beam, 6½ feet long, 11 inches thick

1#6 "tenaillons" 17½ feet, length 11 over 10

70 purlins, 9 inches, 16½ feet

6 others at 17	1 tie-beam	36p. at 26s
at Gerui	3 vertical beams	18p. 18#
8 purlins	16	6 "terraillons" 17p. 18
3p. 29	3 purlins	25p. 14
2p. 14	2 purlins	25p. 13
1p. 20	53p.	16p. 13s

Given 31 May 1836 at Poyeton et Payre 2210

30 January 1836 — Deliberation

1° A close look at the rule in view of having it printed: Brothers François, J. Marie, J. Bap., Stanislas, Louis Marie, Br Benoit.

1 - Pierre Moriat	Br Bernard
2 - J. André Rimbelle (?)	Br Theodul
3 - Claude Colard	Br Euthime
4 - Michel Monchalin	Br Basile
5 - J. Pierre Ardin	Br Pémin
6 - Matthieu Chazal	Br Spiridion
7 - J. Baptiste Astier	Br Nil
8 - Joseph Marie Oriol	Br Theotiste
9 - Etienne Marin	Br Elie Regis
10 - Claude Sage	Phocas
11 - Charles François Beauvoir	(Br Xavier) Br De la Croix

12 - Pierre Marie Bonner	Daniel
13 - J. Claude Piquet	Br J. Claude
14 - Termes Antoine	Gerasime
15 - Pierre Colombat	Ephreme
16 - Antoine Barreton	Felix

We believe it is necessary to explain the grammar and not the catechism.

Establishment of the Little Brothers of Mary
at Notre Dame de l'Hermitage near St. Chamond, Loire.

The Little Brothers of Mary, established at Lavallas since the year 1817, are living today in quite a big house built at N.D. de l'Hermitage near St. Chamond.

Art. 1

The Little Brothers of Mary have as their aim elementary instruction; as well as moral and religious instruction, they teach reading, writing, the elements of French grammar, arithmetic and the legal system of weights and measures, the elements of geometry, linear drawing, singing and the elements of history and geography.

In their teaching, they follow the new pronunciation and the method of the Brothers of Christian Doctrine.

Art. 2

We send Brothers to the towns which ask for them and which guarantee a payment of 1500 for four Brothers; 1200 for three; 1000 for two; a house that is big enough to hold the number of children, a garden and a recreation yard (for the children).

We provide the furniture at the following cost:

1° 2000 for 4 brothers, 1500 for three; 1000 for two. This furniture is maintained in good condition either by the Brothers, and belongs to them completely after six years, or by the town and it remains the owner.

Art. 3

The Brothers start their work only after the completion of the furniture, the classrooms, the building the Brothers are to use and the payment for the first quarter which must also be paid thereafter.

Art 4

The schools will be non-paying; but the towns will be able to receive a monthly contribution from parents with sufficient means in order to cover part of the expenses of the establishment.

Art. 5

Each establishment is governed by a local director who will exercise that function as long as the superior judges it opportune, seeing to it, however, that his successor is installed before his departure.

Art. 6

In each district a Brother director is put in charge of supervising the establishments.

Art. 7

All the furniture and ornaments in the classrooms such as benches, tables, chairs, wall-cards, reading-board, etc...etc... (ink, paper, arithmetic books for the poor) will be supplied by the towns.

Art. 8

The Brothers and their pupils will be given a place in the church and free benches. The Brothers who are able to help with the singing will not leave their places for that unless a second Brother is enough for looking after the children.

Art. 9

The towns will only be able to have an establishment on condition that they pay the Mother House in advance, once and for all, two hundred for each Brother requested.

————— a page dealing with another topic is inserted here.

1°

Young people who wish to embrace this way of life are received into the society from the age of 15 to that of thirty, provided that they can read passably, write, enjoy good health, have a certificate of good conduct and their baptism certificate.

2°

The novitiate lasts for two years for which the payment is 400 -

3°

When they arrive at the novitiate the candidates should have two hundred francs which is half the stipend; plus 25# for the purchase of books, paper, pens, ink; the habit for entering religion, a dozen shirts, 6 towels, two pairs of stockings, 12 handkerchiefs; 25# for laundry, mending, upkeep of footwear and doctor's expenses etc...etc...

4°

Only stamped letters are accepted.

5°

The habit is only given if the trousseau is completely provided and half the stipend paid.

————— the previous text is continued

Art. 10

If a Brother leaves the society or is sent away, which will only happen as a result of improper conduct, the society gives him back what he has brought, after deduction of the expenses for the novitiate and any other extraordinary expenses he may have occasioned the house.

Art. 11

The society of Marist Brothers is governed by a superior who will be appointed for ten years only and at the end of that term it may be prolonged. He will be elected by the absolute majority of the votes of the professed Brothers who will have been convoked for that purpose by the Superior General of the whole Society of Mary to the number of 20. The Superior General himself has also a casting vote (in order to side with one or the other). Should it happen that the Brothers could not assemble in sufficient numbers, the Superior General of the whole Society of Mary could nominate a provisional superior.

Art. 12

The Brothers or Fathers, according to the occasion, who are at least ten years professed can be elected superior.

Art. 13

The superior himself will elect his council which he will ask to be accepted by the Superior General of the whole Society.

Art. 14

Each house of the Society of Marist Brothers will be governed by a Brother Director. A Brother who has not made profession cannot be named director.

Art. 15

The aim of the congregation of Brothers is also to run houses for the needy or places of refuge for young people (who have been in trouble or are exposed to fall into it).

Art. 16

The Marist Brothers will fly joyfully to the help of the Marist Fathers as soon as they are required to by the superior.

Art. 17

A Brother may not be left to live alone in a fixed abode, but because of the proximity of two places a Brother from a neighbouring establishment may be sent to him.

Art. 18

Marist Brothers may not teach Latin or Greek etc...

20 April 1836

received from Br François Regis for everything 405

Although the Marist Brothers may not go in groups of less than two, a central house could be established from which the Brothers could leave one by one for nearby towns. They would come back there every day if possible, or at least every week. The Brother Director of the central establishment would visit them every month, more often if he could.

The Brother Visitor will receive a report and will go into all the details we have mentioned above concerning the chief Brother Director who will be the first to give an account of his internal and external administration.

The Brothers will show great confidence in the Brother Visitor and will conform exactly to his advice and decisions.

1° Letter to the parish priest of Marlhès, to Br Jean François for the brevet
2° to Brother Alphonse

3° to Brother Athanase
4° to Mr Mazelier
5° the director of the training college.
6° to Brother Ambroise
7° to the Brothers of Neuville.
8° it is forbidden to go in twos towards the river below the small cemetery.

19 In places where there are 10 boarders one could put a third for the kitchen.

20 One must not take the liberty of withdrawing a Brother who is necessary in an establishment without the permission of the superior.

Brother Charles would like to be in a cold place like St. Sauveur, St. Genest, Marlhes.

1° A Brother Director may not change his destination nor that of any other without the permission of the superior.

2° A Brother is not allowed to bring various articles which he is using in his establishment to another one to which he is transferring.

2° It is not allowed to bring articles from one establishment to another.

3° That article includes books of classics.

1° Br Lazare wants to go down...

3 Brother Theodose wants to make his vows 8 7ber

3 Brother Henry Marie idem

3 Brother Jean François idem

4 Br Euthime

5 Br Lin perpetual vows

11 8ber 1836 the carriages for Semur Carriage Tuesday from Semur to Lyons, from Lyons to la clete [La Clayette] every day and from la clete to Semur on Tuesday, Thursday and Saturday.

Br Victor asks to stay in the house

Those who have not paid for their novitiate must inform their parents.

1° Put the keys of the establishments of the Society into Mary's hands.

7 May Pierre Chalandar asks for the holy habit

Mr Chanut	26	Voron (?)
Mr Besson	28	
Mr Terraillon	18	
Mr Seon	12	

J. Bp. Morel conscription of 1830 No. 31 from Marlhès, canton of St. Genest Malifaux

1° Brother Alexander is becoming familiar with a child.

2° In one establishment they ate 17 pounds of sugar in 4 months.

The superior did Mr Merle's errand for the Brothers and I did mine also.

Notes

1° Have the novices' retreat separated from that of the Brothers.

2° Guide the Brothers who are thinking of making vows during...

3° Brother Raphael

4° those who are due for conscription

5° those who have not finished their novitiate will make their vows for only six months or a year and will not wear the cord.

6° I like coming back to the small class, it is the class which is more important than I can tell you. It is true to say in one sense that a Brother opens or closes heaven to the small children who are entrusted to him according to the extent to which he fulfils his task as catechist well or badly, to the extent to which he makes the children who are confided to him taste the love of God etc...

Jean Bapt. Defour	Brother Theodore	p. vows
Claude Marie Trambouze	Brother Comme	p. vows
Richard Gavard	Br Germin	p. vows
Jean Baptiste Francon	Br Florentin	p. vows
J. Louis Tardi	Br Philippe	p. vows
Michel Monchalin	Br Basile	p. vows
Antoine Bard	Br Maxime	p. vows
Simon Gautier	Br Zozime	p. vows
Joseph Jeury	Br Andronic	p. vows
Benoit Dominique		p. vows
Benoit Lay	Br Victor	p. vows
J. B. Meriguet	Br Marie Jubin	p. vows
J. Antoine Barelon	Br Felix	p. vows
J. Pierre Ardin	Br Peimen	p. vows
J. Pierre Yssertial	Br Eloi	p. vows
J. Pierre Rondet	Br Marie Joseph	p. vows
J. Bap. Garimaud	Br Adelard	p. vows
J. Auguste Constant	Br Juste	p. vows
J. Bp. Rebot	Br Grégoire	
Etienne Marin	Br Elie Regis	
Br J. Bp. Cusin	Br Cyprien	

Brother Symphorien		vows for three years
J. Bp. Rebot	Br Ephrem	vows 3 years
Eugene Simon Petit	Br Abraham	3 years
Jean Pierre Bouvard	Br Fabien	3 years
Pierre Chalandar	Br Affricain	3 years
Annet Blanc	Br Andeol	3 years
Joseph Crozet	Br Ambrosime	3 years
Benoit Brossier	Br Theodore	3 years
Pierre Fayasson	Br Agaton	3 years
Pierre Moria	Br Bernard	3 years
Jean Durant	Br Didier	3 years
Pierre Reymon	Br Fereol	3 years
Antoine Terme	Br Gerisime	3 years
(Jean Pierre) Rondet	Br Marie Joseph	3 years
J. Antoi.. Vernai	Br Adrien	3 years
J. Pierre Munier	Br Enemond	3 years
J. Louis Chapelon	Br Pascal	3 years
Jean Pascal	Br Marcien	3 years
	Br Desanges	3
	Euthime	3

3.02 - NOTEBOOK OF RANDOM JOTTINGS

Br Aderit	3
Br Habraham	3
Br Celestin	3
Br Simon	3
Br Gabriel	
Br Jean	
Br Alexis	
Br Louis Gonzague	
Br Sylvestre prof.	3 years
Barbé prof.	3 years
Raphael prof.	3 years

- 1° Our Brothers have silver reliquaries.
 - 2° The Paris trip
 - 3° It seems to me that we should not let our Brothers teach Latin in any way; every time I have closed my eyes to that I have been sorry for having done so.
 - 4° Brothers must not be accepted under different conditions, otherwise serious consequences will result.
 - 5° Mr Cattet asks me to change the Brother Rector of Neuville; what should I do?
 - 6° Mr De Ville-neuve
-

- 1° Br Liguori at La Côte
 - 2° Send someone to sound out the land.
-

- 1° For upkeep of the furniture 25# per head
- 2° Never take the liberty of writing letters to anyone to rebuke them on the pretext that they do not back you up sufficiently.
- 3° Have your hair cut.
- 4° Some have favourites.
- 5° Do not omit any of the spiritual exercises, the presence of God.
- 6° The monthly retreat, meditation, particular examen ...
- 7° Little or no travelling; do not omit the prayers for the road.
- 8° Do not take in children who are too young.
- 10° Incomplete book

Alexandre Rougemon	Fleury Billiémoz	Jacques Badard
Pierre Bajat	Jean Donadiou	Antoine Buisson
Fabien Gionet	Jean Marie Granet	Etienne Chavrondie
Pierre Chalin	Benoit Poyeton	François Tinier

4 pages in another hand

- 1° Leave as soon as you have been replaced
- 2° They make the cook polish the shoes

(3 pages written in another hand)

Documents for Paris

- 1° a request to the Minister for public Instruction;
- 2° a letter to the Archbishop
- 3° a letter to the Prefect of the Loire
- 4° a letter to the Prefect of the Rhone
- 5° a statistical table of the Society
- 6° a letter to the Bishop of Belley

-
- 1° Travelling on Sunday
 - 1) Vows Br Rutime

29 June 1837 See the new Running Christian schools, Art. 3
Classification of children for the recitations, page 19

end of notebook No. 4

3.03

NOTEBOOK WITH ROUGH SKETCHES

*Taken from the original manuscript in AFM 132.7
format 17 x 22, 44 pages*

This notebook contains matters directly concerning the Rule, including texts written by someone other than M. Champagnat. The basic text of the rule properly speaking is the same as that of notebooks No. 6 and No. 61. Moreover, here some amendments have been added, especially additions, giving one the impression that he is tending towards a definitive wording of the Rule. You will notice that, from the beginning, a distinction is made between the Rules and the Statutes. For reasons which are not apparent the chapters dealing with the Brother Rector, with relations with the parents and with the Grand Rector are intermingled. The first begins with the first three articles the third of which was to be crossed out, then come the articles explaining how to treat with the parents followed directly by other articles concerning the Grand Rector and beginning with a new 3°, but stop suddenly at No. 10 to leave space for the Grand Rector, while the other articles bearing on the first are relegated to a place in the margin left by the others. It would seem that here, for the first time, the Founder deals with the topic of Rectors or Directors, that his thinking, extending over a greater period of time, develops beyond what he had at first intended. What is most surprising is that these three chapters are not overburdened with a single crossing out, which would seem to indicate that, before being written down, the sentences had been clearly thought out. As to knowing the date on which these lines were written, there is nothing to give us a clue. The only conclusion one can come to, going by the homogeneity of the writing, is that the whole text, except the chapter on writing, was written at the same time, certainly without intervals of weeks or months. It must have been, therefore, at the time when the Founder had decided to fix the Rule definitively, perhaps just before 1836.

Collection of passages from Holy Scripture

in R.X.10. *ad justitiam; ore autem confessio fit ad salutem.*

Statutes of the Society of the Brothers of Mary
Rules and Statutes of the Brothers of Mary.

Art. 1

The Brothers of Mary have as their object primary instruction. They teach reading, writing, arithmetic, principles of French grammar, Church singing, Bible History and geometry. In their teaching they follow the new method. They come to an arrangement with the towns concerning ways to procure for them an existence that is honest and not too burdensome.

Art. 2

After a novitiate of two years, if they are over eighteen years old, they make simple vows from which they may be dispensed.

Art. 3

If a Brother leaves the Society or if he is dismissed, which can only happen for bad conduct, the Society will give him back what he will have brought, deduction being made for the novitiate expenses and other extraordinary expenses he may have caused the house.

Art. 4

The Society of the Little Brothers of Mary will be governed by a Superior General who will be named for three years only, but at the end of that term it could be prolonged; he will be appointed on an absolute majority of votes by the superiors of particular houses who will be summoned for this end by ... and who, being at least six in number, will meet at the Mother House.

Professed Brothers who live in that house will have a deliberative vote.

This election will be presided over by the Ordinary or by his delegate until the Pope decides otherwise. If the Brothers are unable to meet to the number of six at least to elect a Superior General (...); the election will belong to the Ordinary or as we have said to the Superior General of the whole Society of Mary.

Art- 5

The Superior General will elect a director (of the Brothers) and a Master of Novices and will have this approved by the assembly before it breaks up.

Art. 6

Each house of the congregation will be governed by an appointed superior or under the dependency of the Superior General who will be able to nominate him or dismiss him as he wills but only after having taken advice from his Council.

Art. 7

A Brother who has not made profession cannot be named superior of a house.

Art. 8

The object of the congregation of Brothers is also to build a house for needy people or a refuge for young people who are recovering from their evil ways or are exposed to the danger of falling into them again.

Art. 9

We give Brothers to the towns only when we are asked by the parish priests or the mayors with the agreement of the parish priest and we shall discuss the matter with them.

Art. 10

Any town which asks for Brothers will be obliged 1° to pay 400 a year for each Brother along with travelling expenses. 2° to provide a building sufficient to hold classrooms and a residence for the Brothers and all the material used in the classes. 3° to provide furniture worth 1000 for two Brothers, 1500 for three Brothers and so on.

Art. 11

They will never leave a Brother alone in a fixed dwelling, but they could send one from a nearby place if there was one.

Art. 12

Brothers could sometimes be given the job of collecting the monthly contributions from the parents once the price was fixed.

Art. 13

The Brothers will not accept any personal gift and will not eat anything outside their house no matter how insistently they are asked to do so.

Art. 14

The Brothers and their children will have a free place in the church and the parish priests will provide them with benches.

Art. 15

In cases where Brothers could help with the singing they will do so from their place without leaving their pupils.

Art 16

After they have worked for three years in a town, the furniture belongs to the Brothers who will take it away should it happen that they are sent away or are being refused what had been promised.

Art. 17

The superior of the society of Brothers reserves the right to change a Brother when he considers it fitting and useful.

Art. 18

In each district the Superior General of the Brothers will appoint a Grand Rector who will supervise the good order of the houses under his dependency and will report to the Superior General once a month on the state of things in the establishments under his inspection.

Art. 19

Marist Brothers will not be allowed to teach Latin nor to

Long live Jesus, Mary, St Joseph

Rule of the Brothers of Mary

1. *Qui regulae vivit deo vivit*
2. He who lives according to a rule lives according to God.
3. Of the esteem we must have for the exercises of the rule.
4. They must be preferred to all others. Those whom God, by an act of divine mercy, has withdrawn from the world to make them walk in the paths of religion, must be persuaded that their life must be a continual practice of virtue and that all their moments should be filled with good works.
5. Although all pious actions can lead them to God they will nevertheless conceive (from the beginning) a particular affection for the exercises of the rule as being those to which God has chiefly attached their sanctification and which are more closely related to the vocation to which God has called them.

They will prefer them to any other although (...) they may appear less perfect.

6. However holy other virtuous practices may appear, you are always subject to doubt whether God is asking for them; but you are always sure that his will is that you practise the duties of your vocation.

7. The Brothers of Mary will therefore attach themselves as closely as possible to what is prescribed to them by the rule, not only in a general way but also in a detailed way; as regards the time, the place and the way the rule prescribes, because however good an action may be the lack of one single act may render it defective and imperfect.

8. No observance will appear small to them, were it only an inclination of the head, since in fact everything is big in the service of God who both orders and rewards them. It follows from this principle that we must not perform our actions in a superficial and light-headed manner but bring to them all the care and application that an action ordered by God deserves, an action through which he wishes to be glorified even were it only turning a page.

9. They will have a special preference for the exercises that are done in common and as soon as some signal calls them there they will leave everything (unless a special order detains them) in order to find in a more perfect manner him who has promised to be in the midst of those who have come together in his name.

10. *Haec est via, ambulate in ea et non (Isa. XXX, 21) declinetis neque ad dexteram neque ad sinistram (Jos. XXIII, 6)*

There is the way walk in it without turning aside either to the left or to the right.

Custodite leges meas atque iudicia quae faciens homo vivet in eis.

Keep my laws and my rules, the man who observes them will find life.

Rising

11. When the rising signal is given you will make the sign of the cross and say: "My God, I adore you, I thank you and I give myself to you; my Jesus when shall I be all yours and completely at one with your heart?"

12. It is very important to get up at the first signal thinking of the Saviour Jesus, Mary, St Joseph, our good guardian angel, our holy patron, you will thank them for the care they have taken of you during your sleep; you will put on your clothes modestly while saying: "Clothe me, O adorable Trinity, with the new man who was created according to God in the state of righteousness and holiness; long live Jesus, Mary, St Joseph.

13. Then, while dressing you will keep in mind the subject for meditation.

14. As soon as you are dressed and have arranged everything around your bed you go to the chapel to adore the Blessed Sacrament. You will learn very carefully the rules you must follow in the meditation in order to practise usefully and easily that exercise which is so necessary for your sanctification. Here is a short account.

15. In order to be always well disposed for making our meditation we must always remain in the presence of God, mortify our passions and our senses in order that our spirit may always be ready to unite itself with God, remaining always near him, otherwise we shall encounter a thousand difficulties and lose a lot of time when we try to put things right. All the Fathers of the spiritual life call this continual presence of God the remote preparation for meditation.

16. There are three parts to meditation: preparation, meditation and conclusion.

17. In our preparation we must do three things: first, put ourselves in God's presence; second, invoke his help and his light; third, choose the subject on which we want to meditate.

18. In meditation we must do three things: first, ponder and go deeply into the truths we have chosen; second, stir up the emotions of our heart by affective prayers; third, make strong resolutions to practise virtue or to correct the fault on which we have meditated.

19. In the conclusion we must still do three things: first, thank God for the graces he has given us in the meditation; second, offer God our affective prayers and our resolutions; third, ask for the grace to practise [faithfully the affections and] the good resolutions made in our meditation.

20. After having knelt down and stilled our thoughts at the bottom of our heart, alone with God:

1° You will make an act of faith in which you will persuade yourself that God is present to you and that you are completely in him.

2° Second, acknowledge that you are unworthy to appear before this divine majesty because of your sins and your wretchedness, and that by yourselves you are incapable of forming one good thought, and pray that he may pardon you and grant you all the lights and graces which are necessary for you to make a good meditation.

3° You will recall to your mind the subject that you have read the evening before for your meditation and if you do not remember it you will reread it and pass on to the second part of your meditation.

21. You will first of all apply your mind to ponder on and examine all the circumstances of the subject you have chosen and you will ponder them until you have got right inside them.

22. Secondly, after these considerations, you will produce good emotions in your hearts and holy affections which will arouse your will to love and practise virtue or to hate and flee from the evil on which you have meditated after being animated with all those holy affections.

23. Thirdly, you will make some firm resolutions to follow all the good sentiments you will have received from God, deciding to put them into practice on such and such an occasion.

24. After that pass on to the third part of your meditation which is the conclusion and in which you first of all thank God for all the enlightenment and all the holy affections and resolutions you have received from his goodness; secondly, offer them to him with all the merits of his Son Jesus Christ, acknowledging that it is purely through his goodness and by the merits of his Son alone that all these graces have been granted to you; thirdly, you will ask him for the grace to accomplish faithfully all your good affections and resolutions, remembering that just as you have needed grace to form them in your heart so is it necessary that it should keep them there and help them to be put into practice.

25. After having finished your meditation, you will ask God's forgiveness for all the distractions or negligences that you have noticed and then you will recall two or three of the best thoughts or resolutions that God will have given you and which will serve as a spiritual bouquet which by its beautiful fragrance will embalm your soul.

26. You will use only about seven minutes to do the three acts of preparation and all the rest of the time will be used on the thoughts and affections or resolutions which are the chief and most profitable parts of the whole meditation.

27. After meditation you will try to preserve carefully in your soul all the good sentiments that God has given you and take very good care not to dissipate them, to such an extent when you go outside that you may be always occupied interiorly with the presence of God and faithfully put into practice the good resolutions you have taken, otherwise you would be abusing your meditation and the prayer, as the prophet says, would turn into sin.

28. Meditation will be preceded by morning prayer.

29. After the subject for meditation has been chosen, there should be a great atmosphere of reflective silence until after the meditation on the following day.

Way of hearing Mass

1° Put yourself in God's presence, acknowledge your unworthiness and ask pardon for your faults.

- 2° From the time the priest goes to the altar up to the Gospel, consider the coming of Our Lord by a simple reflection.
- 3° From the Gospel to the *Credo* consider Our Lord's preaching, protest that you want to live and die in the faith and in obedience to the Catholic Church.
- 4° From the *Credo* to the *Pater*, apply your heart to the mysteries of his holy word and in union with the death and sacred Passion of Our Redeemer which are actually represented in the holy sacrifice that you are offering in union with the priest and the rest of the people to God the Father for his honour and for your salvation.....
- 5° From the *Pater* to the Communion, ask fervently to be united for ever to God by an eternal love.
- 6° From the Communion to the end thank the divine majesty for his incarnation, his life, his death, his passion, for the love he shows for us in the holy sacrifice, begging him to be always favourable to the Society, to your parents, your friends and to the whole Church; then, with your heart in an attitude of humility, receive devoutly the blessing which God gives you through the ministry of his priest.

The Office and vocal prayers.

1. You will have great respect for vocal prayer and for the Office, thinking that Jesus Christ himself often prayed and taught us to pray vocally, especially when he taught us the Lord's prayer. He also sang the praises of God his Father. The angels and the saints also sing with him in heaven. The Holy Spirit who governs the Church on earth makes all the faithful pray vocally and sing the praises of God. You should, therefore, go to the Office and other vocal prayers with great respect, thinking that you are going to become united with Jesus Christ, the angels, the saints and all the church in order to glorify your God with them. Be careful that you do not go there without good dispositions.

2. Before beginning your prayer, put yourself in the presence of God, with great humility and confidence ask him to give you the grace to pray well; invoke the Holy Spirit, then make your abode in the heart of Jesus as in an oratory, unite your attention and your prayers to his and to those of the angels, the saints and the whole Church and pray and sing with them, always having in mind the grandeur of God to whom you are praying, whose majesty causes to tremble the most sublime powers of heaven and earth.

3. During your prayer preserve an attitude of great internal and external modesty without allowing your mind to wander nor your body to adopt any movement or posture lacking in modesty. Pay great attention to pronounce all the words distinctly and unhurriedly; to follow the meaning of the words you are saying if you understand them, and if you do not understand them fix your attention only on God to whom you are praying and glorifying and who is listening with pleasure to what you are saying, because it is his spirit who is putting into your mouth the words you are pronouncing.

4. When you pronounce the holy names of Jesus and Mary or when you say *Gloria Patri et...* you will make a slight bow.

5. Remember that, according to a vision that a desert father had, the angels write in letters of gold or silver, with ink or with water the words of your prayers according to the devotion and attention you bring to them.

6. After your prayer, thank God for having allowed you to pray.

Writing

[this little chapter was added afterwards, then crossed out]

You will write neatly, and if you have done some models you will not put your name on them. See the conduct the Brothers must observe, page 61.

At ten minutes to eight everyone goes to the dormitory to make their bed and maintain in order all that is for their use doing so with great tidiness. Silence must not be broken and you* only leave the dormitory when the signal has been given.

added after* will be careful not to remove any of the objects which have been put into the dormitories but you will put them back in their place You will not remove the objects that have been put into the dormitories for cleaning such as brushes etc., but as soon as you have used them...

At eight o'clock breakfast.

The meal

You will offer up this action to God doing so as one who obeys and through pure love and not through sensuality. Remember the meals of Jesus and Mary. - Think of the fact that there are many poor people who have nothing to eat.

You will go to the dining-room in twos and in silence. As you go into the dining-room you will uncover your head and when passing in front of the crucifix you will make a slight bow. You will go to your place and remain turned towards the crucifix until after the *Benedicite*. Each one will sit at table in a modest attitude, throwing nothing on the ground and allowing himself to be served only what he can eat. You must listen to the grace before meals with great modesty, sighing after that eternal meal at which God himself will be our food. There must be silence throughout the meal, modesty, temperance in eating, tasting God in the savour of the dish and the gall of the Passion in those which may be badly seasoned and not at all to our taste, practise some little mortification, listen attentively to the reading [and then] thank God with respect and attention, consecrating to God the strength we have regained through the food God has given us. Do not talk about the food that has been served.

Manual work

Each one will be sure to go promptly to his allotted task, accepting it as Adam accepted it from God after his sin.

That work must be accepted for what it is indeed, a painful and humiliating exercise showing that we are sinners. You will think about the work that Jesus and Mary put up with for love of us.

1° You must be very careful with the tools you use, putting them back in the right place after work. (We should give to God all the glory which might accrue to us)

2°

in the margin: dinner at midday after visit to the Blessed Sacrament

Recreation

Recreation is an exercise we must perform with humility, as being ordained [by] God to give us solace in our infirmities and not to satisfy the dissolute desires of nature.

All will take their recreation in the same place. If the superior arranges things in such a way that you take your recreation with such and such a one you will make sure to go along with that. No one may, without permission,

leave the place of recreation. You should think of the peaceful and loving recreations of Jesus Mary and Joseph and try to make yours like theirs.

During recreation we should be cheerful, frank and cordial as far as possible, laying aside all attitudes of mournfulness and melancholy. Do not join company for the sheer pleasure of it with any Brother [at all] by preference. Avoid shouting and loud laughter such as smacks of worldly persons. Above all, avoid like the plague all kinds of coldness, petty aversions, scandalmongering, mockery that hurts, in a word anything that might wound, be it ever so little, that charity and good manners befitting a religious society.

Their thoughts should be on the presence of God, shunning those which offend modesty. The reading being done at table or any other reading could be the subject of their conversation, but all that without arguing.

They will not talk about what has happened in the houses of the Institute unless the matter is edifying and useful.

They should be careful not to bring back to the Mother House the little disputes or any other episode that may have occurred in the establishments; it would be lacking in charity and breaking the rule if you indulged in revealing the least thing which would hurt someone. The Superior alone should be told about it. They will not talk about their home district, their relatives, what they have been in the world, about dress, drink, eating or any of the bodily needs.

After recreation ask God's pardon for any faults you know you have been guilty of and put yourself once more in the presence of God with calm and resignation.]

in the margin: At one o'clock you go to your job. At three o'clock class. At 5 o'clock singing.

Chapter of faults

Each one should be careful to accuse himself sincerely and humbly and with a real desire to correct his faults. You must not try to justify yourself even when what you are being reproached for is not true, unless the presiding Brother asks you. Any contention would be against the spirit of humility and of religion.

If someone has anything to point out he must be very careful to say nothing touching what regards himself personally.

Obedience

Imitation of Christ, Book 1, Ch II

It is a great thing to live under a superior under obedience and not to depend on oneself. It is much safer to obey than to command.

Some people obey more from necessity than from love and those people are always suffering, they are inclined to grumble. They will never possess peace and freedom of spirit unless they submit with all their heart for God's sake.

Go where you will, they will find rest only in humble submission to the guidance of the superior.

Book three, Chapter 113 [actually C.13]

My son, he who tries to elude obedience eludes grace.

The ill-regulated love that you have for yourself, that is what makes you afraid to abandon yourself without reserve to the will of others. Is it then asking for such a great effort that you, dust and nothingness be submissive to man for God's sake when I, the all powerful, I, the most high, who made everything out of nothing, became the most humble and the last of all so that my humility might teach you to conquer your pride? Dust, learn to obey, learn to humiliate yourself, dust and mud, to put yourself under everyone's feet; learn to break your will and not to refuse any dependence, burn with zeal against yourself and do not suffer the least bit of pride to live in you, but make yourself so small and put yourself so low that everyone may walk over you and trample you underfoot like the mud in public squares.

Son of nothingness, what have you got to complain about, sinner covered with shame, what have you to reply to the reproaches people address to you? You who have so many times offended God, so often deserved hell.

The account of conscience

The account of conscience consists in uncovering, as far as one can, what lies in the depths of one's soul and what are its most intimate dispositions to one's superior in order to receive from him advice and encouragement or salutary reprimands.

You must not confuse this pious practice with sacramental confession. In giving an account of one's conscience, you strive less to declare the number and circumstances of your faults than to seek out their source with the help of the superior. You must let him know the good and the bad in equal measure

that is to say the good and evil incitements in order to receive salutary advice according to the needs of your soul.

at the top of the page: R. X., 13 *Omnis enim, quicumque invocaverit nomen Domini, salvus erit*

Here are the principal points of this account:

- 1° Do you love your state of life and are you trying to acquire the virtues proper to it?
- 2° Do you experience temptations; what are those temptations; how do you resist them?
- 3° What penance and what extraordinary mortification do you practise?
- 4° Do you observe the rule in all its points, even those which seem to you trivial?
- 5° Are you usually faithful to the resolutions you make in your meditations?
- 6° Do you receive the sacraments often?
- 7° Have you equal charity for all your Brothers? Have any divisions arisen between you and anyone else?
- 8° Do you always obey joyfully and without repugnance or grumbling?
- 9° Do you teach with enjoyment and zeal? Do you follow the class rules exactly? Are you not too familiar with your pupils? Do you raise your soul to God from time to time?
- 10° The Brothers will look upon the account of conscience as one of the most excellent means for attaining perfection. They will practise it faithfully and with great openness of heart.
- 11° This action must be performed with humility, piety and obedience. Afterwards you should not talk about it with the other Brothers even to edify them.

The Brother Rector

1. The Brother Rector represents Jesus Christ, the Sovereign Pastor of souls, in the parish to which he is sent; the other Brothers are subordinated to him and owe him obedience as to Jesus Christ.
2. Should any difficulty arise between him and any of his inferiors, which God forbid, they will have recourse to the Superior of the society without there being any quarrel, so that he can reconcile all parties by his advice. However, the inferior will submit while they wait for the Superior to reply in writing or *viva voce*, unless the matter was obviously bad.
turn the page concerning the article on the Brother Rector
- 3° They will close their ears to the vain rumours of the world and will take no part in other people's affairs. this article has been crossed out
3. After the Office, the Brother Rector will make some reflection from time to time on the Gospel that has just been read, or another Brother can do so at his orders.
4. As superior, the Brother Rector in each establishment must have an eye on everything and take good care that nothing happens which is not according to the rule and the good will of God.
5. The Brother Rector will oblige the Brother cook always to wear an apron when he is doing the cooking.
6. The Rector in each place will make out a timetable for the Brother cook and will so arrange his time as to be able to teach in class for a good part of that time.
7. When a Brother leaves to visit some establishment in the canton he will always take a note from the Brother Rector; if he were to go any further he would require a note from the superior.
8. The Brother Rector must take note of the permissions the Brother has received when leaving for some establishment.
9. It is the Brother Rector alone who will seal any letters that are sent from an establishment.
10. It is the Brother Rector who explains things to parents who ...

11. The Brother Rector must make every effort to form in virtue and knowledge the Brothers who are with him.
12. Brother Rectors of each establishment will write every two months to the superior. The Brothers who are second in charge will write every four months should the superior not have visited the establishment in that interval.
13. Letters written to the Brother Rector should not be opened by Brothers who are second in charge unless they are addressed in general to the Brothers of that establishment.
14. Nor will a Brother Rector open a letter written to a Brother who is second in charge; should he happen to open it by accident or because he had not recognised the writing, he would stop reading it as soon as he noticed that the letter had been written by the superior.
15. The Brother Rector will sometimes get the Brothers to go over the meditation again.
- 16.

The Grand Rector

1°In each canton or district there is a Grand Rector who has to supervise certain establishments allocated to him. The Brothers in his dependency let him know what is happening in their respective establishments concerning either spiritual or temporal matters.

2°The Grand Rector must choose a day for seeing the children of the establishments he is visiting. He will begin by seeing how the Brother Rector conducts his class, whether everything is in order, whether they are learning their catechism well, if their exercise books are neat.

From there he will go on to the small class, will question the pupils on what they ought to know: 1° if they know how to make the sign of the cross, if they answer their catechism well, will ask to see the account book, whether the furniture is being properly maintained, if nothing is being wasted through the negligence of the Brothers.

3° He will close his ears to the vain sounds of the world and will take no part in the affairs of anyone else.

How to deal with parents

It is sometimes very necessary to see the parents of the children

1° When approaching parents lift up your heart to God saying: "Lord, say for me what is pleasing to you and what can redound to your glory." Afterwards, say what you think you have to say.

2° There are some cases when it is very important to see the parents of certain children in order to take counsel together. You must always give the parents the impression that their children show signs of hope and that with a little bit of trouble you will be able to turn it to good account.

A Brother who is prudent and animated with the spirit of God will not be embarrassed in these circumstances.

V.J.M.J.

Dignitaries of the Mother House

1° Superior	
2° Assistant Superior	doorkeeper
3° Bursar	intendant
4° Assistant Bursar	infirmarian
5° Visitor	assistant infirmarian
6° Director of the class of Brothers	Master of Novices
7° Timekeeper	tailor
	cobbler
	cloth maker
5° Inspector General	
6° Assistant Inspector General	
7° Timekeeper	
8° Assistant Timekeeper	
9° Librarian	1° Br Assistant
10° Brother in charge of lights	2° Br Procurator
11° Sacristan	3° Br Visitor
12° Assistant Sacristan	4° Br Master of Novices
13° Cook	5° Br Timekeeper

- 14° Baker
- 15° Gardener

- 5° Br (formator) Master
- 6° Br Master of Novices
- Br Director of Novices

Brothers in charge

- 1°Br Assistant
- 2°Br Procurator
- 3°Br Visitor
- 4°Br Timekeeper
- 5°Br Master
- 6°Br Director of Novices
- 7°Br Intendant for work

- 1° Doorkeeper
- 2° Infirmarian
- 3° Sacristan
- 4° Cook
- 5° Gardener
- 6° Baker
- 7° (Master) Tailor
- 8° (Master) Cloth maker

after that pages 36 and 42 are filled with a different writing,except what follows/

Daily Timetable

- 1° Rising at 4 o'clock in summer and at five in winter
- 2° At 4.25 meditation begins
- 3 At 5 o'clock

The notebook finishes on this page written in Father Champagnat's hand/

Holy habit

- 1°Jean Antoine Vernay
- 2°Barthelemy Serpinet
- 3°Eugene Simon Petit
- 4°Joseph Croset
- 5°Jacques Reymon
- 6°

3.04

BOOK OF RULES

From the original autograph in AFM, 132.5

Format 17 x 22, 40 pages plus the cover.

*The text is written on the even pages with one or two exceptions;
this was no doubt something added later.*

This is the only one of M. Champagnat's notebooks which is really homogeneous, containing nothing else than a Rule and entirely written out in his hand.

This document, however, does not fail to confront us with problems. First of all we notice that it contains no mention of schools, of the Brothers' apostolate. On the other hand, the obligations of the religious life are quite detailed. Moreover, its composition is clearly different from that of the preceding ones. Do we have here again a version for the novices? Is it the fruit of a period when the Founder wanted to put the accent firmly on the religious life, giving second place to the apostolic life? Or else, did he intend to separate the Rules from what he calls Statutes as we see in the above notebook? Would, therefore, the first be for internal use while the second would give the external picture of the congregation he wanted to have authorized by the government? There is nothing which would allow us to answer these questions.

It is still true that neither the handwritten text known as that of Saint Sauveur, which seems to be the one the Brothers were following provisionally, nor the definitive text printed in 1837, reproduce the style of this one. Without wishing to do research into the sources of this text, which are no doubt numerous and which only a study in depth will be able to discover, it nevertheless reveals to us the spirituality of M. Champagnat which he intended to be the hallmark of his work.

Rule of the Little Brothers of Mary

1° Order leads to God, says St Augustine and the perfection of a religious depends on his fidelity in following his rule, without which he works a great deal but does no good, whereas by observing his rule faithfully every day he does a kind of imperceptible penance which however is very meritorious in the eyes of God.

Qui regulae vivit, Deo vivit.

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2° It is absolutely necessary that the Brothers of this Institute take as the foundation of their regularity what St Augustin says at the beginning of his rule, that those who live in a community must, above all else, love God and then their neighbour, because these two commandments are those which are chiefly given by God, and because, whatever may be your regularity, if it is separated from these two commandments, it is useless for salvation since the only reason why it has been established in communities is to give those who are there a greater facility for observing exactly the commandments of God to which the rules of religious houses are related.

3° The Brothers, therefore, shall have a special respect for all that concerns regularity, however unimportant it may appear, looking upon it as being a powerful means of sanctification for them, because that is where they will find their chief help for making them observe the commandments of God, and their main support against all the temptations of the devil however violent, and because God has attached special graces to it.

4° Regularity is the main support of communities and makes them unshakable as long as it reigns there. With this in view the Brothers will prefer the rules and practices of their Institute to all the other practices, however holy they may be in themselves, unless these are the commandments of God or of the Church.

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Chapter 1 Aim of the Institute of the Marist Brothers

The Brothers of Mary run primary schools, they teach catechism, reading, writing, arithmetic, the principles of French grammar, church singing and Bible History; in a word, they put all their efforts into forming good Christians.

To attain this goal it is absolutely necessary that those who make up this Institute have at heart the spirit of their state, that is to say a great desire to bring up the children in the fear of God, to inspire them with the greatest horror for the sin of dishonesty and of anything that would tarnish the shine of the holy virtue of chastity.

Chapter 2 Community spirit which must reign in this Institute

We must preserve a true community spirit. All exercises will be done in common; no one will be dispensed from them without a serious reason.

The Brother Master of Novices may have a writing desk in order to write.

Dormitories will be in common. Everyone will eat in the same dining-room and everyone will congregate in the same place.

Chapter 3 The spiritual exercises

They will look upon meditation as the first and principal exercise of the day, the one most likely to draw down the blessings of the Lord; no one will dispense himself from it for any reason whatsoever. Should it happen that, for some pressing reason a Brother or a novice should not be able to do his meditation in community he would ask the superior, or the one who is presiding under his orders, when he might be able to do it. The same applies to all the other spiritual exercises.

They shall use all possible care in acquiring and preserving the spirit of prayer; they can even ask to spend some time in the novitiate to practise it.

If he judges it to be appropriate the superior may send a Brother back to the novitiate for as long as he wishes.

6 They will say the Little Office of the Blessed Virgin every day to draw down her protection and that of St Joseph, our second patron, on the Institute and on the children confided to our schools.

7 Those who cannot recite it, either those who do not know how to read it or those who might be travelling, will recite three rosaries, as well as the one they must say by rule: one for Matins and Lauds, one for the Little Hours and one for Vespers and Compline.

8 They shall have a special affection for holy communion. They will never dispense themselves from it unless on the advice of their confessor.

9 The superior may, if he judges it right, prevent them from receiving communion.

10 Holy communion will be received twice a week: on Sunday and Thursday or on a feast-day which might fall on a day other than Monday or Saturday, because then holy communion would be received on Thursday.

11° The superior may give permission to receive communion more often. Thursday's communion or that of the feast could be received to ask for the general needs of the Society.

12° They will receive communion on the feasts of Our Lady, St Joseph, St Anne, St Joachim, the guardian Angels, St Peter, St Paul, St Aloysius and St Stanislaus.

13 Thanksgiving and preparation should, as far as possible, take from twenty to twenty-five minutes.

14 They should go to confession every week as far as possible without disturbing the order of their classes.

15 Every day they will recite the rosary. If anyone had not been able to recite it in community he would ask the superior or his substitute for permission to recite it at some other time.

16 Every time they leave the house or come back to it they will make a short visit to the Blessed Sacrament.

17 Those who may have been guilty of levity, either while reciting the office or while performing some other spiritual exercise ...

18 Every year they will perform the May Devotions, as often as possible with the children.

19° They will not go on any pilgrimage. If anyone should have committed himself by vow to make one before entering our house, he will see to it that he makes it before being received into the Institute.

Chapter 4 **Mortification**

- 1° They will observe the fast and abstinence recommended by the Church.
- 2° They will fast also (on all the days recommended by the Church) every Saturday except when it falls on a solemn feast of Our Lady or the feast of St Joseph; then the fast is transferred to the vigil of the feast.
- 3° They will not fast on Saturday when another fast-day occurs during that week.
- 4° They will take wine only with the permission of the superior who will allow it when it is necessary for health.
- 5° They will not take any liqueur or coffee.

Chapter 5 **How the Brothers should take their recreation**

- 1° The Brothers will be separated from the novices at recreation and strangers will never be admitted.
- 2° They will take their recreation together in one place.
- 3° They will not talk of anything that has happened in the houses of the Institute unless the thing is edifying and useful.
- 4° They will not talk about Brothers who have been in the Institute or about any other person except to say something good about him.
- 5° They will not talk about the place they came from nor about their parents nor of what they were in the world.
- 6° They will not talk about the needs of the body like eating, drinking etc...
- 7° They will not mimic or make fun of anyone.

- 8° They will try not to have too severe or sombre an appearance, they will try to imitate the simplicity of Jesus and Mary.
- 9° They will not leave the recreation spot without permission.
- 10° They will not introduce any new games.
- 11° They will be only rarely alone during recreation, never two together.
- 12° They will walk about in threes, or fours, without holding each other by the arm, each one according to his rank.
- 13° They will avoid pushing each other, which would be unbecoming.

Chapter 5 **About the union which ought to reign among the Brothers**

- 1° The Brothers of Mary should have a cordial affection for each other as becomes Mary's children.
- 2° Particular friendships will be completely banned from the Society of Mary as being the curse of every religious community.
- 3° They will take particular pleasure in helping each other.
- 4° When they pass in front of other Brothers they shall raise their hats out of respect.
- 5° They shall always address each other respectfully.
- 6° They will not contradict each other through a spirit of contradiction, but will yield out of respect.
- 7° If one of the Brothers were to utter some maxim which was not true and which could have bad consequences, they will oppose it only by their silence, being convinced that it is only the superior who has the right to rebuke him. The person who may have heard a Brother suggesting something out of place will make sure he informs the superior of the Institute.
- 8° They will have as much respect for a non-teaching Brother as for one who is teaching and will be careful not to say anything that may hurt him.

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9° In the ordinary exercises The only order to be observed will be that of seniority in the Institute and that which indicates the commitments to which one has been assigned, unless the superior or the Senior Rector may have indicated one for the sake of good order, which will be done according to the spirit of that rule which is the the opposite of the spirit of pretension.

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Chapter 6

How the Brothers should behave towards persons from outside

1° They will not communicate with persons from outside without the express permission of the superior.

2° They will show courtesy to the persons with whom they have to deal without binding themselves in friendship with them.

3° They will break off all connections they had in the world, even with their relatives.

4° When a Brother receives a visit, which should happen only very rarely, the superior himself will go or will send someone to keep him company and nothing will be said or done, seen or heard except in his presence, unless the superior has given other orders.

5° If it is a female who is paying the visit and speaking to one of the Brothers, there will always be a Brother to witness all that is said or done. When no one is available, the door should be left open all the time.

6° When the Brothers speak with people from outside, they will maintain a strict silence about what regards the Institute, not divulging anything to people outside and not telling them in what place the Brothers are even if they were asked

———— on an odd-numbered page

unless they cannot do otherwise, they cannot give any information save that which is in the prospectus.

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7° They will not approach anyone in the house to talk to them, and if anyone approaches them they will reply politely and in a few words to the question asked without adding anything.

8° If anyone in the street shows them a letter whose address they cannot read they should confine themselves to reading it only.

9° They will not get mixed up in any temporal or even spiritual affair if it is not in accord with the spirit of the Institute.

10° They will write (nothing) and copy out nothing for outsiders without permission.

11° The Brothers will not pay any visit of civility nor will they seek any and shall return them only on rare occasions.

Chapter 7

Way in which the non-teaching Brothers ought to behave

1° Non-teaching Brothers may go out alone for the needs of the house.

2° On their return they should give an account to the superior of all they have said or done.

3° They will be used in the school when the superior considers it fitting.

4° They will keep watch over themselves and will keep strict silence during the times indicated or will speak in a low voice and in a few words when necessity demands.

5° The person who opens the door will always be careful to inform the superior before telling the one who is being asked for even if they were near relatives who were asking for him, and the person who is asked for will not go to the door without having previously asked permission.

6° The table should be served as punctually as possible.

7° They shall have no communication with people from outside except in so far as their work demands and the superior allows.

Chapter 8
Manual work: how to sanctify it

1° When it is time for work each one will go there in reflective mood, without precipitation and in a spirit of penance since work is part of the pain resulting from sin.

2° No one will leave his work to pass on to that of another without permission and without notifying the one in charge of the kind of work which has been allocated.

3° There will be silence during the work and until after dinner and from two o'clock till the end. Should it happen that anyone is obliged to speak it should be done in a low voice which disturbs no one.

4° If someone is obliged to leave the work for a moment he will ask the one in charge for permission and tell him where he is going so that he can explain if the superior or someone else sent by him should happen to ask what has become of the person who is missing.

5° They will not bring any book to the work.

6° They will not sit down on the ground during the time of work. If one is obliged to rest for a moment he shall remain standing.

7° They will take great care not to break any tool and any person who has broken one will not fail to notify the one in charge who, in his turn, will notify the superior or the one who is taking his place.

8° They will be careful to do the work in the way in which the one in charge has shown them and he in his turn will only do what has been pointed out to him.

9° Each one, without saying anything, will take the tool that the person in charge gives him and will not be allowed to change it unless the Brother in charge gives his approval.

10° A second in charge should always be named for the different kinds of work so that there may always be someone to explain things.

12° The two Brothers in charge will be careful to see to it that none of the tools entrusted to them is left outside.

13° The one in charge will always say the prayer of the hour aloud.

14° Should anyone be ill he should notify or have someone notify the one in charge of the work where he is engaged.

15° They will be careful not to soil their habits; they will ask the Brother tailor for suitable clothes in order not to spoil those that are still good.

Chapter 9 **Daily timetable**

1° They will rise at four o'clock in summer and winter.

2° At four twenty they will go to the oratory.

3° They will end their meditation at ten to five.

4° The ten minutes before five o'clock will be used on Monday, Wednesday and Friday for the recitation or explanation of the method of meditation. Sunday, Tuesday, Thursday and Saturday the Acts and the Epistles of the Apostles will be read.

5° At 5 o'clock, Holy Mass

6° At 5.30, office for those who know how to read it and those who do not know how to say it will say the rosary together in the small classroom. No one will be admitted to recite the office before having been examined by the superior of the order or his representative.

7° Class must always begin at six o'clock.

8° At 8 o'clock breakfast; at quarter past eight manual work.

9° At 11.45 particular examen.

10. At midday dinner.

continuation of the same chapter

12° After dinner they will make a visit to the Blessed Sacrament.

13° At one o'clock each each one will go to manual work as stated above, chapter eight.

- 4° At 4 o'clock sharp class will begin and will proceed as stated above.
- 15° At six o'clock chapter of faults; at half-past six office etc.
- 16° At 7.30 rosary and evening prayer after which they will take the subject
- 17° At 9 o'clock bedtime.
- 18° At 9.15 everyone should be in bed.

Chapter 10
Sunday exercises

- 1° General communion will take place on Sunday etc... as stated in Chapter 3.
- 2° As thanksgiving they will hear a second Mass if one is said immediately afterwards; if there is none they will do as stated above in Chapter 3..
- 3° At 6 o'clock they will go to the oratory where they will recite the office as we have said in Chapter 9, No. 6.

Chapter 11
Meals and how they should be taken

- 1° At eight o'clock they will take soup in common and in the dining-room unless serious illness prevents them from going there.
- 2° They will be careful not to throw anything on the ground, not even water, no matter how small an amount.
- 3° They will read in turns during the meal.
- 4° At midday they will have soup and two helpings, a little wine mixed with water.
- 5° At supper, soup and two small helpings.
- 6° On Sundays and on days of fasting they will add a little dessert at dinner if there is some fruit in season.
- 7° Each one will take his turn at serving in the dining-room and the one

who has served will make his examen with the others who have dined (or supped) with him.

8° The Brothers will always have their serviettes in front of them.

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1 We shall remember the beautiful instruction that Our Lord gives us through his Apostle: Whether you eat or drink or whatever else you do, do it for the glory of God. 1 Cor. 10

2 It is most essential, according to the advice of the saints, to remain for some moments without taking anything in order to restrain the intemperance of the flesh and repress the impetuosity of one's desires. *Aliqua mora intemperantiam cohibentes* Clement of Alexandria.

3 During the whole meal they will keep very strict silence carefully avoiding making any noise and moving their plate while eating in order not to disturb the reader nor those who are beside them.

4 The servers will also be very careful not to make any noise when lifting the plates, taking great care not to let anything fall on those who are at table.

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Chapter 12

The vows

1° The Brothers of the Institute make perpetual vows of chastity, poverty, obedience.

2° Brothers who have not yet reached the age of twenty-one, will make vows for only three years and will renew them every year on the same date.

3° Those who have reached the age of twenty-one will not be able to make perpetual vows if they have not previously made vows for three years.

4° No Brother will be allowed to make vows if he has not been two years in the Institute and has not previously been tested in the novitiate.

5° When a Brother asks to make vows the superiors will find out in exact detail from the Brothers with whom he has lived how he has behaved in the school or in the rest of his duties, especially his spiritual ones.

3° Brothers will be admitted to perpetual vows only after a very thorough examination, after consulting the Brother rectors with whom they have had any relations. The superior will assemble the Brothers of the house to know what they think; afterwards, on a majority of votes, they will admit him or put him off till another time .

on the last page, upside down: Monsieur le Vicaire You You Jean Louis Jayet.

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