

obedience. Before everything else, she wanted obedience to be safeguarded.

Even after the death of Fr. Coindre, she did not want to do or to permit anything not in accordance with what he had decided or allowed.

As she always acted with such great docility and submission, the Servant of God was able to govern without fear, even in the absence of Fr. Coindre; and he knew well that he could rely on the obedience of the Servant of God.

When circumstances were changed, and the new ecclesiastical superior, Rev. Fr. Cattet, had different views, the Servant of God showed him the respect she owed to her superior, but she defended the rights and duties which belonged to her as Foundress, without departing from obedience, which she practised to the end of her life, as Fr. Mayet showed, when he wrote: "It seems to me that I can still hear the phrase: With Fr. Cattet's permission."

The obedience which she showed towards her superiors she exacted from her subordinates saying: "My daughters, love your duty, observe scrupulously the virtue of poverty, let your obedience be blind, and safeguard charity as the apple of your eye."

That is why the religious formed by her possessed uncommon virtues: "M. St. Cyril told me that when she entered the Congregation of Jesus and Mary she was struck by the number of women of superior intelligence and education that she found there, but above all by the saintliness of their religious virtues."

The Servant of God identified herself with the rule: "Perfect obedience in all things is a kind of heroism: it merits the palm of the longest and most painful martyrdom."

XXVII, 585, 618.

XVI C, I b, 302.

XVI B (intr.), 296; A 4, 281.

XXV 2, 487.

XXIX 1, 703.

XXIX 10, 721.

VIII § 1, 204.

III. OF THE DEATH AND BURIAL OF THE SERVANT OF GOD.

1. *Of the failing health, last illness and death of the Servant of God.*

Claudine Thevenet was endowed with a strong physical constitution, and it would seem that until the year 1794 she enjoyed good health. The sufferings and horrors of that period and the sacrifices she imposed on herself, in order to bring comfort to her relatives, left an imprint on her for the rest of her life, as has been said above.

The tremor of her head and difficulty in breathing, which she herself called her "Terror", signifying the cause of these, remained with her. She frequently suffered from acute pains in her head which together with the aforementioned symptoms, leads one to suspect that there was some disturbance in the central nervous system.

In the year 1828, when she was 54 years of age, the Servant of God suffered from a grave illness which seems to have been typhoid fever. Even though she recovered, her health was precarious afterwards. From some evidence, it would seem that the Servant of God suffered from a cardiac lesion in the last years of her life.

In the year 1836 her strength began to decline. During the whole of that year she had to bear difficulties that arose from the way of acting of the new chaplain. "She had no respite after the installation of Fr. Pousset, and she never let the community see her sufferings and what she had to endure."

In the month of October the members of the community were astonished to see that Mother Foundress was more active than before, setting the account books in order, and other similar things. On the 13th December her handwriting appears in the account books for the last time. By the end of the month she was forced to take to her bed, from which she never arose,

XX (intr.), 421-423; XXVII, 618; XXIII § 29, 477; XXV 2, 489.

XXVI 4, 502; XXVII. 618-621.

XVII 1, 333-337; XX (intr.), 421-424.

XXIII, § 29, 477-478; XXVI, 4, 507; XXVII, 620-622.

XX (inn.), 422; XXVII, 621.

even though she continued to deal with difficulties put before her by the religious.

On the 13th January a young nun who was outstanding for her religious virtue died in *Fourviere*. This event filled the Servant of God with grief. XX (*inn.*), 422.

On the 14th, the archbishop, Rev. Mgr de Pins, visited her and gave her the privilege of receiving Holy Communion as viaticum every week. XX 3, 428-430.

On the 18th, Madame Mayet tells us that her husband had visited the Servant of God three times and found her improved in health. On Sunday 22nd he visited her again and found her worse. XX 4, 430-431.

On the 25th the pupils began to make a novena to obtain the restoration to health of the Foundress. XX 4, 431.

Feeling that her death was near, she was sad not to be able to be present at the blessing of the new chapel, and not to be well enough to put the finishing touches to the Rule at which she had worked for so many years. XXI 3 a, 440; XXVII, 621.

But making a great effort, she placed everything in the hands of Divine Providence with these words: "The Lord will provide for everything; is it not for the Shepherd to watch over the flock?" XXVII, 622.

On another occasion, pointing out to the infirmarian that after her death the sisters would not be orphans, she added: "Sister dear, a Superioress is still one in Heaven." XXVII, 622.

To her sister Madame Mayet during one of her last conversations, she recommended "to say to God all through the day: May Your will not mine be done." XX 5, 431.

The *Histoire* tells us, when dealing with the last months of the life of the Servant of God: "The hour of trial had come for M. St. Ignatius; she was able to say in imitation of Jesus her gentle Master, 'The Chalice that my Father has given me, shall I not drink it'?" XXVII, 621.

On Sunday the 29th January, 1837, the last Sacraments were administered to her. One would have hoped that the priest, standing before her at that grave hour, would try to bring peace to the Servant of God, XX (*mtr.*), 423; XXIII § 29, 478; XXVI 4, 507.

suggesting acts of the love of God and of trust in Him. On the contrary, Fr. Pousset, who without doubt interpreted as pride the firmness of the Servant of God in defending the spirit of the Congregation, believed that he should make her call to mind the fear of Divine judgement, with such harsh words that they gave an opportunity to the Servant of God to practise one of the most heroic acts of her life.

She bore the admonition with serenity of soul, asking God to pardon the faults she had committed and commending herself to His mercy. XXVII, 622-623.

She made the responses to the prayers for the anointing of the sick, and received the Sacrament of Viaticum with great devotion. Afterwards she said to a religious, in confidence, that when she heard the words of the priest she could hardly hold back her tears.

When her thanksgiving was over, she recollected herself again and said: "I have forgotten something", and after fervent prayer she added: "I have asked our Divine Master for a big favour for our dear Congregation, may my prayer be granted!" XXVII, 623.

As death approached, she passed the whole day in the same state but at eight in the evening she suffered a stroke in her left side which caused her to sink into a stupor, from which state she returned to consciousness from time to time. XXIII § 29, 478.

On the 30th her sister came to see her with her daughter Mclanie; the Servant of God still recognized them. XX 5, 431-432.

On the 1st February 1837, a Wednesday, the religious who were standing round her heard her say very distinctly in a tone that impressed them all: "How good God is!" These were her last words, an act of perfect love, which was like a seal authenticating her virtues. On the 3rd February, first Friday of the month, she died at 3.00 p.m. XXIII 29, 478; XXVI 4, 507; XXVII, 623.

2. *Of the place of burial of the Servant of God.*

Her coffin remained exposed for the whole of Saturday in the little chapel which the Servant of God had had constructed with such great devotion and which she did not see finished.

XX (*intr.*), 424, XXVI
5, 510; XXVII, 624.

The funeral and burial rites were carried out on the Sunday, in the presence of a big crowd of people, showing their respect and veneration for the Servant of God. Fr. J. Rey preached the eulogy on the foundress whose virtues were well known to him.

XXIX 6, 716.

XXX 2, 728.

Relatives of the Servant of God and many friends of the community followed the pupils, who were unable to refrain from tears over the death of her whom they loved as a true mother. All accompanied the funeral to the cemetery of Loyasse. The community had acquired a plot there where the body of the Servant of God was laid to rest. In the Generalate 75 Masses were offered for the repose of her soul.

XXVII, 623; XXX I,
732; 2, 733.

XX 6 b, 432; 8, 433.
XXVII, 624.
XX 7, 433.

After a lapse of time the remains of her daughters were placed along with the body of the foundress. Political events in France which led to the expulsion of the religious, prevented a later translation. When in the year 1926 the informative process was begun, permission was granted to inspect the remains of the Servant of God, which, along with the remains of 69 other religious, were afterwards placed in two large urns.

XXIX, 701.

Finally in 1963 the remains of the Servant of God were translated to a suitable place constructed in the apse of the little chapel erected by the Servant of God in honour of the Sacred Hearts of Jesus and Mary.

IV. THE REPUTATION OF SANCTITY AND MIRACLES OF THE SERVANT OF GOD.

1. *Of the reputation of sanctity of the Servant of God during her lifetime.*

Even when the Servant of God was alive she enjoyed a reputation for sanctity both within and outside the Congregation.

XXII (*intr.*), 1, 2, 488-
450.

The paucity of documents, which has been explained satisfactorily from the circumstances, gives us a sufficient number of proofs.

Fr. Mayet, who was an eyewitness, recalls his memory of the example of humility, obedience, poverty, charity and devotion to the Blessed Virgin Mary of his godmother.

XXV 2, 484-490.

Mother Julie of Jesus, the niece of Fr. Mayet, bore witness to the veneration in which her father held the Servant of God. She heard Father Mayet call her "his little violet" because of her great humility. She said that her father was also accustomed to say of her: "She is a saint". He spoke especially of the charity and kindness which she showed towards the orphans, and of the affection they showed her in return.

XXIX 2, 704-706.

Edmond Mayet, brother of the Carmelite Julie of Jesus, also spoke of the veneration of his father for the Servant of God. Among other things, whilst gazing up from the square at *Fourviere* at the window of the little room to which the Servant of God had been moved, he was wont to say: "A saint died there."

XXX, 11, 747.

Other relatives used similar words at the informative process.

XXX 9, 10, 746-747.

When Pauline Jaricot first began her intimate association with the Servant of God, she was moved by her charity and wrote about it to her brother.

V (*intr.*), 1, 2, 172-177.

In other writings she attributes a great part of the spiritual graces received in the period immediately after her conversion to the influence exercised on her through the *Association*.

V 3, 178; 4, 179; 5, 180.

When the death of the Servant of God was imminent, Melanie Mayet, thinking over the great loss which everyone, relatives, religious, friends, subordinates, must suffer, added: "She has such a good head." In the circumstances in which these words were spoken one must deduce that they referred more to her moral than to her intellectual qualities.

XX 4, 430-431.