

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.

Mgr de Pins, who visited her when he learnt of the grave illness which afflicted her, gave a double testimony of the esteem he had for her: first, by ascending the hill of *Fourviere*, which at that time was not easy of access, and secondly, by granting the Servant of God the permission to receive Holy Communion as viaticum every week.

We have another testimony of the opinion of the archbishop from his Vicar General the Rev. Barou, who made his own the judgement of the prelate: "Go to *Fourviere*, present yourself to the Superioress, she is a capable woman. Her house, that is to say her community, is in perfect order. I visited it recently with Mgr de Pins who expressed his entire satisfaction with it."

Another sign of the good opinion of the archbishop is the support granted to the Servant of God whenever she had recourse to him: for the approbation of the Rules, in requesting legal recognition, when there was danger of her Congregation being united with another, etc.

"The person" of whom Pauline Jaricot speaks in her letter to Mother Prevost, bears witness to the sanctity of the Servant of God.

Fr. Rey had occasion to know the Servant of God, with whom he worked for five years. He admired her virtue and that of her daughters. He attributed his vocation to establish for boys a work similar to that of the *Providence* of *Fourviere* for girls, to the example of charity and self-sacrifice he admired in the Servant of God.

Speaking on the death of the Servant of God, he ended his eulogy with these words: "If she does not go to Heaven there will be very few who do get there."

Fr. Coindre, in his usual way of dealing with the Servant of God, paid an eloquent and complete tribute to her and her virtue: "That man whose judgement was so sure . . . secretly admired her energetic character, her

XX 3, 428-429.

XXVI 2, § 19, 496.

XIV 2, 260; 3, 261; XVI C 6 a, 320.

XVI C 6 b, 321-324.

XXVI 8, 514-515; XXVII, 600-601.

XXIX 6, 713; XXIX 5, 709.

XXVI 4, 502-503.

greatness of soul, her perfect tact, her uprightness, her virile strength of will, her lively faith, her generosity that never counted the cost: in a word, that ensemble of gifts with which Heaven normally endows those destined to found a great religious family." The prudent director took great care to cultivate this soul, already so beautiful.

The biographer of Fr. Coindre, the author of an article printed in the Spanish newspaper *Revista Popular*, and other witnesses at the process also testified similarly.

The confidence she inspired, the attraction she exercised over so many souls, the discernment which seemed to penetrate into the hearts of others, are signs of uncommon virtue.

Facts which seem to be out of the ordinary undoubtedly contributed to the veneration she enjoyed both within and outside the community, notwithstanding her tendency to hide herself from the eyes of others. This fame increased after her death.

Some of these facts were related in the Processes by various witnesses. For example, her premonition of the death of Fr. Coindre, the immediate restoration to health of an orphan, the multiplication of bread; the unexpected help that was received in an occasion of grave need.

Some authors told of the reputation of sanctity of the Servant of God in biographical writings published after her death:

ANONYMOUS, *Vie du Pere Andre Coindre*, Lyon 1888;

R. GARRAUD, *Histoire de la vie et des oeuvres du R.P. Joseph Rey*, Citeaux 1891:

J. B. MARTIN, *Histoire des Eg Uses et des Chapel les de Lyon*, Lyon 1909:

A. GRANGE, *Fleurs de Fourviere*, Lyon 1919, and others mentioned in the *Bibliography*.

XXVI 7,513; XXVI 10, 519; XXX 2, 733.

XXIX 6, 710-711; XXVI 2,496; XXVII. 564-565, 632; XXX 2, 729.

XXVII, 577, 584-585; XXX 2, 734; 1, 740-741.

XXVI 7, 513; 8, 514.

XXVII 6, 692.

XXVIII 10, 698.

2. *Of the reputation for sanctity of the Servant of God after her death.*

Immediately after the death of the Servant of God, Mother St. Andrew, Assistant General, bought a plot in the cemetery, so that the remains of the Servant of God might rest in a safe and worthy place. She ordered that 75 Masses should be celebrated for the repose of her soul. Both arrangements were made on the 4th February, 1837.

XX (*intr.*), 424; 7, 433; 8, 433.

On the 5th of the same month all her relatives, friends, acquaintances, pupils and community gathered together to accompany the venerated remains as far as the nearby cemetery.

XX 6 a, 432; 6 b, 432.

Fr. Rey addressed the community, extolling the virtues of the Servant of God.

XXIX 6, 716; XXX 2, 728; 732, 733.

When in the following month the chapel was blessed, a letter from Elisabeth Mayet testifies that everyone retained a vivid remembrance of the Servant of God, whom all judged to be rejoicing in Heaven with God.

XXI 3 a, 440.

It is not surprising that biographies of the Servant of God were not written immediately, since her advice "Love to be unknown and counted as nothing" was applied by her daughters even to those virtues they saw in their mother, until the end of the nineteenth century. Notwithstanding all this, however, many testimonies which overcame the reserve imposed on her daughters by the Servant of God reached us concerning her reputation for sanctity.

XXII (*intr.*), 448; 1, 449; 2, 450; IV I, § 7, 75; XXX 4, 732.

Charity and humility were outstanding virtues in her religious life, according to the witnesses who knew the Servant of God, and, on account of these virtues in particular they considered her to be a saint.

XXIX 1, 702-704; 5, 709; 6, 710-719; 10, 721-722; 11, 723; XXX 1, 727; 2, 728; 3, 730; 4, 732; 1, 733; 2, 734; 1,737; 3,738, etc.

In *Fourviere*, the sisters requested Elisabeth Mayet to paint a portrait of the Servant of God, making it a faithful representation, and this is the oldest of those that have been preserved. Mother St. Teresa, as soon as

XXII, 3, 451; a, b, 452.

she arrived in India, asked Mother St. Paul to paint another. We see the memory of the pious Foundress present in her thoughts. She t bought of her at the time of the death of the first little girl; when she gave the habit to the first novice; and when the foundation in Canada was established she took care to have a painting of the Foundress in that distant country. Mother St. Jean greatly desired that the Church would show forth to all the crown of sanctity, which she saw in anticipation, surrounding the head of the Foundress.

Mother St. Stanislaus wrote the *Memorial* containing the first, although brief, biography of the Servant of God.

XXII 4, 453; XXIII (*intr.*), 454-459.

The *Encyclopedic Migne* gives a brief account of the Congregation and of its Foundress, ClaudineThevenet.

XXIV, 479.

Fr. Mayet, in his letters, bears eloquent witness to the life and virtues of his venerable aunt and godmother.

XXV 1, 2, 3, 483-492.

Fr. Rochus de Cesinale, O.F.M. Cap. found the living memory and veneration of the Servant of God in Agra.

XXVI 1, 493-494.

The anonymous author of the *Notes detachees prises d'ici dc la*, carefully recorded deeds worth remembering in the life of the Servant of God.

XXVI 2, 494-497.

The letters of Mother St. Pothin, Superioress General of the Congregation of Jesus and Mary, speak clearly of the heroicity of the virtues of the Servant of God.

XXVI 3, 497-499.

Another anonymous writer of the same period speaks of the extraordinary virtues of the Servant of God in *Biographies diverses*.

XXVI 4, 499-508.

Mother St. Dosithee did not know the Servant of God, but she lived with eyewitnesses. In her *Essai sur l'histoire de la Congregation* she puts before us the reputation of sanctity which the Foundress enjoyed among them.

XXVI 5, 509-511.

Mother St. Joachim spoke in praise of the Foundress in *Noces d'or de la chapelle* on the occasion of its golden jubilee.

XXVI 6, 511-512.

Evidence of the sanctity of the Servant of God is also given by the authors of the works *Vie du Pere Andre Coindre*, and *Histoire de la Vie et des oeuvres du R.P. Joseph Rey*.

Jenny Rouillet, who was an eyewitness of the apostolic works of the Servant of God, left us a testimony of her sanctity which was recorded and transmitted by Fr. Pierre Pousset, parish priest of St. Bruno.

The Spanish magazine *Revista Popular* published an article in praise of the Servant of God in 1894, when the publication of the work *Histoire de la Congregation des Religieuses de Jesus-Marie d'apres les temoignages des contemporains* was being prepared in Lyon.

In this work we find a complete though not very full biography of the Servant of God. In it examples of her virtues are accurately recorded and her reputation of sanctity is clearly shown.

The publication of the *Histoire*, which coincided with the death of the last of the contemporaries of the Servant of God, helped to preserve the tradition of the Congregation from being interrupted or distorted.

This tradition is confirmed again in the recurring centenary celebrations, of the foundation in 1918, and of the profession of the Foundress in 1923.

In the year 1913 the beginning of the process for the beatification of the Foundress was already under consideration, and it was at length begun in 1926-1928, and in 1930-1933 was extended by an additional process.

The Congregation was expanding at this time and so the Servant of God became widely known and her reputation of sanctity increased. Witnesses did not cease to come forward before the ordinary process; afterwards, biographies were published in various languages, based principally on the *Histoire*. Greater diffusion of the knowledge of the Servant of God also contributed much towards obtaining graces.

XXVI 7, 513; 8, 514-515.

XXVI 9, 515-517.

XXVI 10, 518-520.

XXVII 521-685.

XXVIII (inn.), 685-686.

XXVIII 9, 696-698.

XXVIII (inn.), 686
XXIX, 701-723:
XXX, 723-750.

XXVIII (inn.), 685-686.

3. *Of the graces and miracles attributed to the intercession of the Servant of God.*

In the diocesan process held in Lyon concerning graces obtained, extraordinary cures were counted among them.

In the additional process a list of 109 graces was presented, and in further processes a cure obtained at Madrid, another at Valencia and a third in Buenos Aires, were investigated. Also a cure obtained at Lyon was examined again, and maintained.

The list of favours presented at that time, can be increased with other favours obtained even to the present time. These have been collected in five series: *Quelques faveurs et interventions de la Servante de Dieu Mere Marie St. lyjiacc*, published in the years 1926, 1928, 1931 in Lyon, and 1965, 1966 in Rome.

XXIX 7, 720-723.

XXX, 749; XXX II, 732-735; III, 735-736; IV, 736; V, 739-740.

XXX, 749.