

# A Marist Glossary

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**Belley** A small city 60 miles east of Lyons, France, in the Department of Ain. It was the seat of the ancient diocese of the same name that had been suppressed under Napoleon, and re-erected as a diocese by Pope in 1823, its territory drawn largely from the Archdiocese of Lyons. Thus, some of the early Marists, including Jean-Claude Colin, found themselves in Belley, while others, like Marcellin Champagnat, in the archdiocese of Lyons. This complicated their efforts to obtain ecclesiastical approval of the Society of Mary.

**Bon Repos** Originally the name of a section of Belley, it is the name of the first motherhouse (administrative center) of the Marist Sisters. The building was given by Bishop Devie to the Marist Sisters when they moved from Cerdon in 1825. The Sisters added considerably to the structure over the next couple decades. It ceased being the motherhouse in 1891. Today it is a retirement home for women, and also houses the Jeanne-Marie Center for study and reflection on the Foundress and on the spirit of the Marist Sisters. It was at Bon Repos that the first meetings of lay people took place in 1833 that led eventually to the establishment of the Marist lay branch, the Third Order of Mary.

**Brother** A vowed member of a Religious Congregation of men. Brothers are not ordained for priestly ministry but have chosen other worthy ways of serving, including teaching, care of the sick, service to the poor, and as mechanics, tailors, cobblers, farmers, etc. Some religious congregations, such as the Marist Teaching Brothers, consist only of Brothers. In others, for example the clerical branch of the Marists, the Society of Mary, brothers and priests work together in ministry.

**Bugey** *Le Bugey*, a mountainous plateau area east of Lyons, France, in the Department of Ain. Site of the first Marist ministry, preaching parish missions to re-evangelize this impoverished and neglected area of the diocese of Belley. Like the first missionaries in Bugey, Marists today proclaim the Good News of God's mercy to those most in need.

**Capucinière** A former friary of the Capuchin Franciscans in the town of Belley, France, the building was given to the Marists by Bishop Devie in 1832. It was the first house owned by the Marists. It was here on September 24, 1836, the Feast of Our Lady of Mercy, that Fr. Jean-Claude Colin was elected the first Superior General of the Society of Mary, and that the first twenty Marists pronounced their vows of chastity, obedience, and poverty. Over the years, the Marists used the house variously as a scholasticate, a novitiate, and a boarding school. The Marists sold it in 1958 to the Town of Belley which turned it into a *lycée*, a secondary school.

**Cerdon** A village 52 miles northeast of Lyons, France, in the Department of Ain, at the foot of the Bugey mountains and on the ancient road from Lyons to Geneva. Site of Fr. Jean-Claude Colin's first assignment as a priest, assistant to his brother Pierre who was the pastor of the parish. Jean-Claude spent nearly nine years in Cerdon, 1816-1825, and it was here that he began to write the Marist Rule or Constitutions, trying to commit to writing the insights that came to him about the life and spirit of Mary and how Marists are called to emulate her in their lives. Fr. Colin tells us that for much of his time in Cerdon he "experienced extreme sweetness when thinking of the Society, with a clear feeling that it was the work of God." It was also from Cerdon that the first Marist mission was launched in the neighboring parish of La Balme in January, 1825. By "tasting God" as Father Colin did at Cerdon, Marists today realize the radical opposition between the spirit of Mary and the spirit of ambition, covetousness, and the lust for power.

**Champagnat, St. Marcellin (1789 -1840)** A member of the original Marist group in the major seminary of St. Irenaeus in Lyons, France, and among those who signed the Fourviere Pledge on July 23, 1816, on the day after their ordination to the priesthood, Champagnat focused his energies mainly on founding the teaching brothers' branch of the Marist project, (although he also played a significant role in the founding of the priests' branch). He called them the Little Brothers of Mary, but eventually they were given the official name Marist Brothers of the Schools, and commonly known now as the Marist Teaching Brothers.

**Chanel, St. Peter (1803-1841)** Among the 20 Marist priests who took their vows on September 24, 1836, he was also among the four priests and three brothers who, along with Bishop Jean-Baptiste Pompallier, sailed on December 24, 1836, from Le Havre for the Western Pacific. He was put ashore on the tiny island of Futuna on November 8, 1837 together with brother Marie-Nizier Delorme. After three and a half years of minimally fruitful missionary work, Chanel was killed by some of the indigenous men who believed it was the wish of their king, on April 28, 1841. Not long after, the entire island was converted to Catholicism. His death was recognized by the Church as martyrdom. He was canonized a saint on June 12, 1954. He has the title of Proto-martyr of Oceania.

**Chapter** A meeting of the members of a religious congregation or their elected representatives, its purpose is legislation, policy-making, and strategic planning for the congregation. In the Society of Mary, General Chapters meet every eight years, and among its tasks is the election of a Superior General to guide the Society until the next General Chapter. Provincial Chapters handle business for the respective Provinces of the Society.

**Chavoin, Jeanne-Marie (1786-1858)** Foundress and first Superior General of the Marist Sisters. She was invited, together with a friend, Marie Jotillon, to Cerdon by the Fathers Colin (Pierre had known her during a previous assignment in her home parish of Coutouvre) to help begin the women's branch of the Society of Mary. Once, in a letter to a Roman Cardinal, Fr. Jean-Claude said of Jeanne-Marie: "The Lord has imparted to her many lights concerning the Society and the virtues of Mary." Her name in religion was Mother St. Joseph.

**Colin, Jean-Claude (1790-1875)** Recognized as the Founder of the Society of Mary (although he did not care to be called such, and got the Chapter of 1872 to declare Mary herself Foundress of the Society). He led the efforts to get the Society approved by the Church, served as its first Superior General, and wrote the Constitutions, the basic rule of life for Marists.

**Constitutions** The document approved by the Catholic Church that presents the purpose and aims of a particular religious congregation, defines the structures by which the congregation is governed, outlines the process for the spiritual formation of new members and their induction into the congregation, and presents in broad strokes the daily life, the spirituality, and the ministries of its communities and members of the congregation. Fr. Colin's Constitutions were approved by the General Chapter in 1872, and by the Vatican in 1873. Following Vatican Council II, all religious congregations were required to prepare new constitutions. The General Chapter of 1985 approved the new Constitutions of the Society of Mary, and they received Vatican approval in 1987.

**Convent, Louisiana** A town in St. James civil parish (=county) Louisiana, on the Mississippi River about 50 miles upriver from New Orleans. This is the first place where the Marists served the Church in the USA. The Marists had been invited by the bishop of New Orleans to staff an already established parish church of St. Michael the Archangel, which we took over in 1863; and an already established school, Jefferson College, in 1864. The latter was a high school with commercial courses and a junior college with such courses as pre-med, pre-legal, pre-dental, and a teacher training course.

**Courveille, Fr. Jean-Claude (1787-1866)** Original convener and leader of the Marist group in the seminary of St. Irenaeus in Lyons, France. During his teen years smallpox had damaged his eyes, making it impossible to pursue his desire to study for the Catholic priesthood. He was healed at the shrine of Our Lady of Le Puy around 1810. A couple years later, while visiting the shrine to give thanks for the cure, he heard in his heart a request from Mary to found a religious congregation of priests named for her. In 1815 he began to gather a group of his fellow seminarians to plan the Society of Mary. After the group of twelve pledged themselves to work toward the establishment of the Society in 1816 at Fourvière, Courveille led the group for the next ten years, but personal difficulties caused him to withdraw from the project. He eventually became a Benedictine monk at Solemnes in northern France, where he died in 1866.

**Coutouvre** A village 23 miles northwest of Lyons, France, where Jean-Marie Chavoïn was born, and where Fr. Pierre Colin met her and when he was stationed in the parish there prior to his assignment to Cerdon.

**Cuet** A hamlet near Montrevel-en-Bresse, 60 miles north-northeast of Lyons, France, where St. Peter Chanel was born July 12, 1803.

**Curé of Ars** See **Vianney, St. Jean-Marie** below.

**Déclas, Fr. Etienne (1783-1868)** The first fellow seminarian whom Jean-Claude Courveille recruited for the Marist project, and one of only four men who signed the Fourvière Pledge in 1816 and persevered to profess vows as Marists in 1836. When Bishop Devie allowed the Marists in the Belley diocese to form a mission band to preach parish missions, Fr. Déclas joined the Colins at Cerdon on October 29, 1824. That same day Fr. Pierre Colin wrote to Bishop Devie, "Today the little Society of Mary begins. Fr. Déclas has arrived at Cerdon." Frs. Déclas and Jean-Claude Colin preached the first Marist mission at the church in La Balme in the Bugey mountains in 1825. Déclas continued in this itinerant missionary work all of his Marist life.

**Education, Marist** See *Instructions to the Professors...* below

**Eymard, St. Peter Julian (1811-1868)** A priest of the diocese of Grenoble who joined the Society of Mary in 1837. Eventually he became the provincial superior during Fr. Colin's generalate, handling the day-to-day affairs of the Society. Colin put him in charge of the Lay branch of the Society, which he organized and for which he secured the Church's canonical approval as the Third Order of Mary. But he felt called to promote adoration of the Blessed Sacrament, and left the Society in 1856 in order to found the Congregation of the Blessed Sacrament. He was canonized by Pope John XXIII in 1962.

**Founders** See **Marist Founders** below

**Fourvière Pledge** A promise to work for the establishment of the Society of Mary, signed by twelve young priests and seminarians of the archdiocese of Lyons at the shrine of Our Lady of Fourvière. Fourvière is the oldest part of the city of Lyons, founded by the Romans on a bluff overlooking the River Saone. “Fourvière” is a corruption of the Latin phrase *forum vetus* or *old forum*. A small chapel was built there during the Middle Ages. At first it was dedicated to the English martyr St. Thomas à Becket, but eventually became a shrine to Our Lady. It was in this chapel on the morning of July 23, 1816, that Fr. Jean-Claude Courveille, ordained on the previous day, celebrated his first Mass, assisted by the members of the aspiring Marist group. They signed the Pledge and placed it under the altar during the Mass. Of the group of twelve, only four persevered to take vows as Marists when the Society was finally given Church approval in 1836: Jean-Claude Colin, Marcellin Champagnat, Etienne Déclas and Etienne Terrailon. Like the twelve young men at Fourvière, Marists today respond to a special call.

**Gracious choice** A phrase found in the Constitutions of the Society of Mary in the article on the Spirit of the Society: “...they belong by gracious choice to the family of Mary...” It refers to the belief by Marists that they have been chosen to be Marists. Who does the choosing is not specified. Ultimately it is God, the source of every grace, but the early Marists believed that Mary played a part in choosing who should belong to her Society.

**Gregory XVI, Pope** On January 10, 1836, he entrusted a new mission in the Western Pacific to the Marists, and in order to make it possible for them to take on this mission, he approved the Society of Mary as a religious congregation of pontifical right in the Church. The approbation was given in the decree *Omnium gentium*, dated April 29, 1836, which speaks of the Catholic Church’s solicitude for “the salvation of all peoples...even to the farthest shores of the earth.”

**Hermitage, The** Originally called *Notre-Dame de l’Hermitage* (Our Lady of the Hermitage), it was the first motherhouse of the Marist Brothers of the Schools, located near the city of Saint Chamond in

France. Marcellin Champagnat and the Brothers literally built the edifice, working with the stonemasons in its construction. The property was purchased in 1824, and the Brothers’ novitiate was moved there from La Valla in 1825 after the first section was completed. It served as a place for the training of the Brothers and as the administrative center of their congregation until 1903. Today it serves as a visitor center where people can learn about St. Marcellin Champagnat and the history and spirituality of the Marist Brothers.

**Hidden and unknown** A phrase that from very early on characterized the Marist approach to ministry. Marists were to carry out their ministries in such a way that they themselves might remain “unknown and as if hidden in the world.” Fr. Jean-Claude Colin is quoted as having said, “When God speaks to a soul He says much in a few words. For instance, that phrase: ‘unknown and hidden in the world.’” In English the phrase is usually stated in reverse order: “hidden and unknown in the world.”

**Instructions to the Professors...** During the summer of 1829, after having been appointed Superior of the Minor Seminary of Belley, Jean-Claude Colin developed an approach to education that he wrote up in a document entitled *Instructions to the Professors, Prefects, Directors, and Superior of the Minor Seminary of Belley*. This text has been a cornerstone of the Marist approach to education ever since.

**Instruments of the divine mercies** A phrase that expresses the way Marists characterize themselves in their ministry. When beginning a parish mission, Fr. Jean-Claude Colin and his fellow missionaries announced to the people that “God sends us into your parish to be the instruments, all unworthy though we be, of his mercy toward you.” He often spoke of what helps Marists to become instruments of the divine mercies: practice of the virtues, prayer, and study.

**Jarnosse** A village about thirty miles northwest of Lyons, France, where Jean-Marie Chavoin, now Mother St. Joseph, worked for the

last few years of her life providing pastoral care and education, and where she died in 1858.

**La Neylière** The name of a small manor farm in the Monts Lyonnais in France, about 30 miles northwest of Lyons, near the village of St. Symphorien sur Coise, in the hamlet of Pomeys. The name means “the O’Neil place”, because it was once the property of the O’Neil family who left Ireland during the Cromwellian times and took up residence in France. With money willed to him by Archbishop de Pins of Lyons, Fr. Colin purchased this property in the 1850’s with the intention of housing there a contemplative branch of the Society. That plan never came to fruition, but la Neylière served as Fr. Colin’s residence in his retirement, and he is buried there (originally in the garden, but later the remains were moved to the chapel). Later it became a novitiate of the Society, and is now a house of welcome and place for meetings and Marist renewal programs.

**La Valla** A village in the hills a few miles from the city of Saint Chamond, France. Marcellin was assigned to the parish here after his ordination in July 1816. On January 2, 1817, which the Marist Brothers consider the founding date of their congregation, Champagnat welcomed two young men as postulants to begin training to become Marist Teaching Brothers. He had them move into a house he had purchased in La Valla until 1825, at which time he and the Brothers moved into the Hermitage that was being built in the valley below.

**Le Puy** A city about 90 miles southwest of Lyons, France, site of an ancient shrine of Our Lady. Jean-Claude Courveille experienced here about 1810 a healing of his eyes (he had been rendered nearly blind by smallpox) when he placed on his eyes some of the oil from the lamps that hung before the statue of Our Lady. A couple years later, on a return to the shrine to give thanks for this cure, he believed he heard Mary speaking to his heart, desiring a Society of Mary be founded to assist the Church “in this last age of impiety and unbelief”. (It is believed that Adhemar, bishop of le Puy in the eleventh century, wrote the hymn *Salve Regina*. Marists sing this hymn at many important gatherings.)

**Le Rosey** A hamlet near the town of Marlhes, France. Site of the birth and early life of St. Marcellin Champagnat.

**Les Barberies** A hamlet near the village of St. Bonnet-le-Troncy, France. Site of the birth and early life of Fr. Jean-Claude Colin. A stone cross now marks the location of the Colin house.

**Lyon (“Lyons” in English)** A city in southern France, founded by the Romans as the capital of their Province of Gaul. St. Irenaeus Seminary where the first Marists studied for the priesthood, and Fourvière where they signed a pledge to work to establish the Society of Mary, were located here. After the Society was established in 1836, the Mother House or General House, administration center for the Society, was located here on a property called Puylata on the steep hillside of Fourvière.

**Marian Church** A phrase adapted from an article by Fr. Jean Coste, Marist historian, “Toward a Marian Vision of Church: Jean-Claude Colin”. Fr. Colin saw in certain aspects of the Marist spirit, derived from his meditation on Mary in the early Church, a utopian vision of what the Church could be, and thus an ideal that the Marist approach to ministry might help realize. See also **Three “No’s”** below.

**Marist Brothers of the Schools (F.M.S.)** One of the branches of the Marists, founded by Marcellin Champagnat with the approval and support of the original Marist group. Originally consisting of young peasant lads given a rudimentary training to teach in elementary schools in rural villages in France, the Brothers are now located in more than 50 countries worldwide, run institutions at every level of education, and are involved in many other ministries to young people. Begun by Marcellin Champagnat on January 2, 1817, as part of the Society of Mary, they received approval as a separate religious congregation for the universal Church in 1872.

**Marist Family** An informal collective name for the several Marist congregations. While there is no formal juridical structure uniting them into one entity, there are informal relations among them and regular meetings on general and provincial levels. The Marist

Family includes the Society of Mary (Marist Priests and Brothers), the Marist Sisters, the Marist Brothers of the Schools, the Missionary Sisters of the Society of Mary, and the Third Order of Mary (for lay men and women and diocesan priests). Also related to the Marist Family are various lay associations connected to the several Marist religious congregations, and the religious congregations of women founded by the Missionary Sisters for indigenous women in Oceania.

**Marist Fathers and Brothers (S.M.)** See **Society of Mary** below.

**Marist Founders** The Society of Mary is somewhat unique in that it was founded not by an individual but by a group of young men and women. The one who had the original inspiration, Jean-Claude Courveille, left the project, and Jean-Claude Colin was eventually, and rightly so, recognized as Founder. But he always felt that he was acting in accord with the Marist group of seminarians whom Courveille had gathered together, and who developed the plan for a multi-branched Society, with priests, sisters, brothers, and lay people. Jeanne-Marie Chavoïn was invited to be part of the project and laid the foundations for the Sisters' branch. Marcellin Champagnat was entrusted with the branch of teaching Brothers. Colin and Champagnat both made significant contributions to the establishment of the Priests' branch. And they all contributed to or supported the development of the lay branch. A fifth branch, missionary Sisters, had no foundress, but emerged from the lay branch when women began to travel to Oceania to work with the Marists there. Finally, Marists recognize Mary herself as their Foundress, declared such by the General Chapter of the Society of Mary, August 15, 1872.

**Marist Laity** A term referring to lay men and women associated with the Marists. See **Third Order of Mary** below.

**Marist Sisters (S.M.)** One of the branches of the Marists, founded by Jeanne Marie Chavoïn in 1817 at Cerdon, in collaboration with Fr. Jean-Claude Colin. As their numbers grew, the early Sisters set out for other villages simply responding to the needs of the poor around them. Following the death of the foundress in 1858, they

became semi-cloistered. But after Vatican II they returned to a closer engagement with those in need. Today—in Europe, Africa, the Americas, and Asia-Pacific—the Sisters are involved in a variety of ministries: teaching, nursing, social work, parish ministry, chaplaincy work, catechetics, retreat work, as well as outreach to prisoners, the disabled, refugees, those who have been trafficked – in a word, those on the margins. Even when aged and less active, the Sisters continue to be a life-giving presence. Intended as a branch of the Society of Mary, but never recognized as such by ecclesiastical authority, they were approved as a separate religious congregation for the universal Church on October 29, 1884.

**Marist Spirituality** The Marist founders believed that they were called to live, as it were, Mary's life, emulating her virtues, providing a Marian presence and doing Mary's work in the Church. Thus Marists try to "breathe in" Mary's spirit from their personal relationship with her. They strive to think, feel, judge and act as Mary in all things, and to minister in such a way that they remain "hidden and unknown in the world". These are the particular elements that Marists draw from their spiritual tradition and integrate into their living in the great Christian spiritual tradition.

**Marist Way** A name used in some places for the Marist lay branch, or to signify that Marist religious and lay members share a way of life drawn from the Marist spiritual tradition. See **Third Order of Mary** below.

**Marlhes** A town in France about thirty miles south-southwest of Lyons. Marcellin Champagnat was born and grew up in the outlying hamlet of Le Rosey and was baptized in the parish church in Marlhes.

**Mary** The Mother of Jesus. Marists recognize her as the source of inspiration for their religious congregations and their Marist way of life. They recognize her as their Foundress and Superior. She gave her name to the Society of Mary, and to its members who are called Marists (originally Mary-ists).

**Mayet, Gabriel-Claude (1809-1894)** A priest of the archdiocese of Lyons ordained in 1836. Interested in religious life, he followed a suggestion of the Curé of Ars and inquired about the Marists. Much impressed by Fr. Jean-Claude Colin, he became a novice in 1837, and took his vows as a Marist in 1839. At the time he was already experiencing a throat ailment that would render him all but mute and incapable of public sacramental or preaching ministries. He turned his energies to keeping extensive notebooks, recording the words of Fr. Colin and seeking information from others on the early history of the Society of Mary. His ten volumes of handwritten “Memoirs” have proved an invaluable source for Marist history and spirituality. He was the first Marist to live long enough to celebrate his 50th anniversary of Marist religious profession.

**Minor Seminary of Belley** Minor seminaries in France in Fr. Colin’s day provided secondary education to boys who could not afford the Lycées. Some would go on to study for the priesthood. In 1825, Bishop Devie moved the Marist mission band from Cerdon to Belley and lodged them at the minor seminary (where they had to sleep in cubicles set up in the corridor). In April 1829 the bishop appointed Jean-Claude Colin superior of the minor seminary, at which time he developed the Marist approach to education (see **Instructions to the Professors...** above).

**Missionary Sisters of the Society of Mary (S.M.S.M.)** One of the Marist congregations of women. It gradually developed from the courageous women, called the Pioneers, who traveled to Oceania in the 1840’s and 1850’s to assist the Marist priests and brothers working in the missions there, ministering especially to the indigenous women in the islands. It evolved first into a Third Order of Mary for the Missions of Oceania, under the charge of the bishops in the several dioceses in Oceania, and only in 1931 did it become an independent religious congregation with papal approbation. Also called the Marist Missionary Sisters.

**Missions** The word “mission” derives from a Latin root meaning “to send.” In the Catholic Church “missions” usually refers to apostolic endeavors to bring the faith to lands where the faith is not yet established, carried out by missionaries who travel to lands other

than their own, hence “foreign missions.” By extension it can refer also to the work of itinerant preachers who re-evangelize or renew the faith of those who already believe. These latter are often called “home missions” to distinguish them from “foreign missions”, and are sometimes seen as a Catholic equivalent to Protestant revivals. The first ministry undertaken by the early Marists was home missions in the Bugey region of France.

**Mother St. Joseph** The religious name of Jeanne-Marie Chavoin, Foundress of the Marist Sisters. Religious Sisters and Brothers often were given a new “religious” name when they professed their vows.

**Nazareth** The town in Galilee in Israel where Jesus spent the first thirty years of his life before embarking on his public ministry. Thus a place and time of intimacy with Mary and Joseph, and of growth in wisdom and grace. Fr. Colin used it as a symbol for several aspects of Marist life: the time in seminary formation before engaging in ministry; any time taken out from the active ministry to engage in contemplation and spiritual renewal; the life of the contemplative branch of the Society of Mary that he wanted to found, a project he was not able to realize; the act of placing oneself at some distance from one’s active ministry to get a different perspective. Fr. Colin once said “I place myself in Nazareth and from there I see what I must do.”

**Novitiate** The word refers to both the program of preparation for pronouncing vows as a Religious, as well as the place where the preparation takes place. Oddly enough, in English this word is sometimes used as a synonym for “Novice,” the person preparing for vows.

**Oceania** Vaguely defined as the islands of the central Pacific Ocean, there is disagreement about which islands are included. For the Marists, it means the islands entrusted by the Holy See to the Marists for evangelization on January 10, 1836. It was called the Vicariate of Western Oceania. Eventually the Marist mission territory came to include New Zealand, Tonga, Fiji, Samoa, Wallis and Futuna, New Caledonia, New Hebrides (now known as



Vanuatu), the Solomon Islands, and Bougainville (an autonomous region of Papua New Guinea, once known as the North Solomons).

**“One heart and one mind.”** A phrase found in the description of the early community of believers in the Acts of the Apostles 4:32. This text inspired many religious founders to propose it as the ideal to be lived by their communities. Fr. Colin is somewhat unique in that he presented it to Marists not only in reference to our community life, but also as the goal of our ministries: “...that at the end of time as at the beginning, all the faithful may with God’s help be one heart and one mind in the bosom of the Church.”

**Pentecost** Fr. Colin suggested two situations where we might find the spirit of the Society of Mary: the life of the Holy Family at Nazareth, and Mary and the Apostles in the early Church. Marists sometimes abbreviate these key loci for our spirituality as “Nazareth” and “Pentecost”, although this latter is a bit of a misnomer because Colin was thinking more of the time after Pentecost rather than the events in the Upper Room.

**Perroton, Françoise (1796-1873)** The first Frenchwoman to go to Oceania to assist in the Marist missions there, and thus the first of the “Pioneers” of the Marist Missionary Sisters. As a young woman she became associated with the Society for the Propagation of the Faith shortly after it was founded in Lyons in 1820 by Pauline Jaricot. From then on she had the ambition “to be one of those whom God calls to share in the work of the missionaries.” She was deeply moved at the news of the martyrdom of Peter Chanel in 1841, and in 1843 learned of the request by indigenous women in Oceania asking that “some pious women” be sent down there to instruct them. In 1845, at the age of 49, she arranged for passage on a ship carrying missionaries and supplies to Oceania. She disembarked on the island of Wallis, and eventually went on to Futuna where Peter Chanel had labored and been martyred. She worked alone for twelve years before other women came from France to assist in the Marist missions. She died on Futuna in 1873.

**Postulant** A person who has entered a formal period of inquiry and instruction *visa-vis* a religious order or congregation prior to being called to the novitiate.

**Priest** An ordained minister of the Catholic Church who is able to celebrate the Eucharist or Mass, to administer the sacraments of Baptism, Confirmation (in special circumstances), Reconciliation (confession), and Anointing of the Sick, and to witness marriages for the Church.

**Profession** The act of pronouncing vows of poverty, chastity, and obedience, and thus entering a religious order or congregation.

**Province** An administrative division of a religious congregation usually based on geography. Thus it may include all members and houses of the congregation in a single country where the Marists are located, e.g. New Zealand; or a part of a country such as the former provinces of Paris and Lyons in France; or a conglomerate of several countries e.g. the Province of Europe which includes Marists in Ireland, England, the Netherlands, Germany, France, Italy and Spain.

**Provincial** A Provincial Superior, that is a member of a religious congregation such as the Marists charged with the spiritual leadership and management of a province.

**Puylata** The property and buildings purchased by Fr. Colin as Superior General to be the first motherhouse or general house of the Society of Mary. It is located on the Monté Saint Barthélemy, the hillside leading up to the Fourvière area of Lyons, France.

**Saint Bonnet-le-Troncy** The home village of Fr. Jean-Claude Colin, 49 miles north-northwest of Lyons, France. He was born in the outlying hamlet of Les Barberies, and baptized in the Church in St. Bonnet. After the death of his parents he and his siblings lived with his uncle in a large house in St. Bonnet near the Church.

**Sainte-Foy-lès-Lyon** A suburb of Lyons, France, the location of the Marist major seminary built by Fr. Julien Favre, Fr. Colin’s

successor as Superior General. In his retirement, Fr. Colin often spent the winters here rather than in the colder climate of La Neylière.

**Salve Regina** A Catholic hymn addressed to Mary, (in English, “Hail, Holy Queen”). Probably written by bishop Adhemar of Le Puy at the time of the first Crusade. Marists sing it, usually in Latin, at all significant gatherings and celebrations.

**Scholastic** A professed member of a religious congregation who is pursuing his philosophical and theological studies for the Catholic priesthood.

**Sister** A vowed female member of a religious congregation.

**Spirit of the Society** The spiritual attitudes, virtues, and ways of behavior that constitute the unique character of a religious community such as the Society of Mary. Marists equate the spirit of their congregation with that of Mary herself. Thus Marists strive to emulate Mary’s character and values so as to become an effective presence of Mary in the Church. Article X of the Constitutions of the Society of Mary written by Fr. Jean-Claude Colin is titled *De Societatis spiritu*, and provides a number of spiritual exercises whereby the members might attain the Spirit of the Society.

**Society of Mary** Originally the name of the multi-branched religious congregation the first Marists were seeking to establish. However, the Holy See chose to give approbation to only the Priests’ branch (including the Brothers associated with the Priests in their ministry) under the name Society of Mary. The other branches bear the names Marist Brothers of the Schools, Marist Sisters, and Missionary Sisters of the Society of Mary. Complicating thing further, however, is the fact that there is another religious congregation with the same name, Society of Mary, namely the Marianists, founded in France at the same period as the Marist foundation. Hence, for various purposes the name Marist Society is used. And the Society of Mary is sometimes called the “Marist Fathers and Brothers” indicating the two callings encompassed in its membership.

**Sub Tuum** The title and first words of a Latin prayer based on the oldest preserved extant prayer or hymn addressed to Mary, found in a Greek manuscript dating from the third or fourth century. The prayer reads in English, “We fly to your patronage, O Holy Mother of God. Do not despise our petitions in our necessities, but deliver us always from all dangers, O Glorious and Blessed Virgin. Amen.” Marists pray this prayer often, especially upon rising and retiring.

**Superior** Title given to a member of a religious congregation such as the Marists who is charged with the spiritual leadership of his local community.

**Superior General** Title of the executive officer charged with the worldwide spiritual leadership and management of a religious community such as the Marists. He is helped in carrying out his duties by a number of Assistants General. The Superior General of the Marists is now elected by the General Chapter for a term of eight years. The title does not relate to military usage, but really means “general superior” as distinct from “provincial superior” or “local superior”. In Latin and French, the second word is an adjective modifying the first word in the title Superior General.

**Tasting God** A metaphor for spiritual experience derived from Psalm 34:9, “Taste and see that the Lord is good”, Fr. Colin probably came across the phrase in the writings of the Catholic mystics. It seems to express for him the power of spiritual experiences of God’s grace to transform a person. All of his uses of the term are in contexts like spiritual direction or seminary spiritual formation.

**Terrillon, Etienne (1791-1869)** One of only four men who signed the Fourvière Pledge in 1816 and persevered to profess vows as Marists in 1836. He testifies that the Marist group of seminarians gathered around Jean-Claude Courveille used their meetings “to inflame our desires, at times with the thought that we had the happiness of being the first children of Mary, at times with the thought of the great need of the peoples.”

**Three “No’s”** Fr. Colin occasionally told his fellow Marists that there were three fundamental points that should distinguish Marists.

They amount to three things that Marists should reject or say “No!” to: the desire for material gain, the lust for dominative power, and the seeking of celebrity and prestige. Fr. Jean Coste, Marist historian, suggests that these “No’s” are the characteristic qualities of Fr. Colin’s utopian vision of a “Marian Church”, the ideal that Marists try to realize through their Mary-inspired approach to ministry.

**Third Order of Mary** The canonical title under which the lay branch of the Society of Mary was approved and officially erected in 1850. From the beginning of the Marist project, a lay branch was envisaged because, if the aim of Society of Mary was to “gather all the members of Christ” into “one heart and mind” in the Church through a ministry of evangelization and reconciliation, the Society itself ought not be limited to vowed religious, but must have a way to open its membership potentially to all people. Today, - groups of Marist Laity sometimes use other titles: Marist Laity; Marist Way; The Champagnat Movement of the Marist Family; etc.

**Vianney, St. Jean-Marie (1786-1859)** Known as the Curé of Ars, meaning the pastor of the church in the village of Ars, 25 miles north of Lyons, France, was a contemporary of the first Marist generation. He would have met some of them briefly in the seminary, but because of his difficulties with studies he was often absent, being tutored by a priest acquaintance. Fr. Jean-Claude Colin was known to visit the Curé, perhaps for confession or spiritual guidance. Marist Fr. Etienne Déclas was a personal friend, and when his mission band travels brought him near Ars, he would stay with Vianney at the Rectory. He recommended the Marists to young men and women who he perceived as having a vocation, and thus fostered members in each of the Marist branches. He was enrolled as a member of the Third Order of Mary by St. Julian Eymard. On two occasions he attempted to withdraw from his ministry in Ars when it got too overwhelming, and to retire with the Marists at La Neylière, but his bishop and the people of Ars prevented him from doing so. He was canonized and named Patron Saint of Parish Priests by Pope Pius XI in 1929.

**Vows** Solemn promises to remain celibate (vow of chastity), live a materially simple life (vow of poverty) and obey the directives of one’s religious Superior (vow of obedience), made by a man or woman upon entering Religious Life. These vows are entered into freely, but once taken, are understood to be binding under pain of sin. The Pope and some religious superiors may release a person from the vows.

**Whole World Marist** Fr. Colin once said “our aim is nothing less than to make the whole world Marist.” He probably had two things in mind: the potential for the Society of Mary to include everyone in its membership through the Lay branch; and the belief that the Gospel virtues and values of the spirit of Mary, which is the spirit of the Society of Mary, ought to be spread throughout the world.

**Work of Mary** A phrase used by all the Marist founders to characterize the Marist project. The idea was that it was Mary’s initiative that inspired Jean-Claude Courveille to work toward the establishment of the Society of Mary, and her help that was bringing it about: thus the Society was Mary’s work, her creation, as it were. Marists are called to busy themselves with the work of Mary by working to get the Society established—this was the task for the founding generation—and by maintaining it so that Mary might impact the Church and the world through the Marists. By extension, the ministry of Marists can be characterized as “doing the work of Mary.”