



Jean-Claude Colin

ROME

A Superior General at work



Craig Larkin sm



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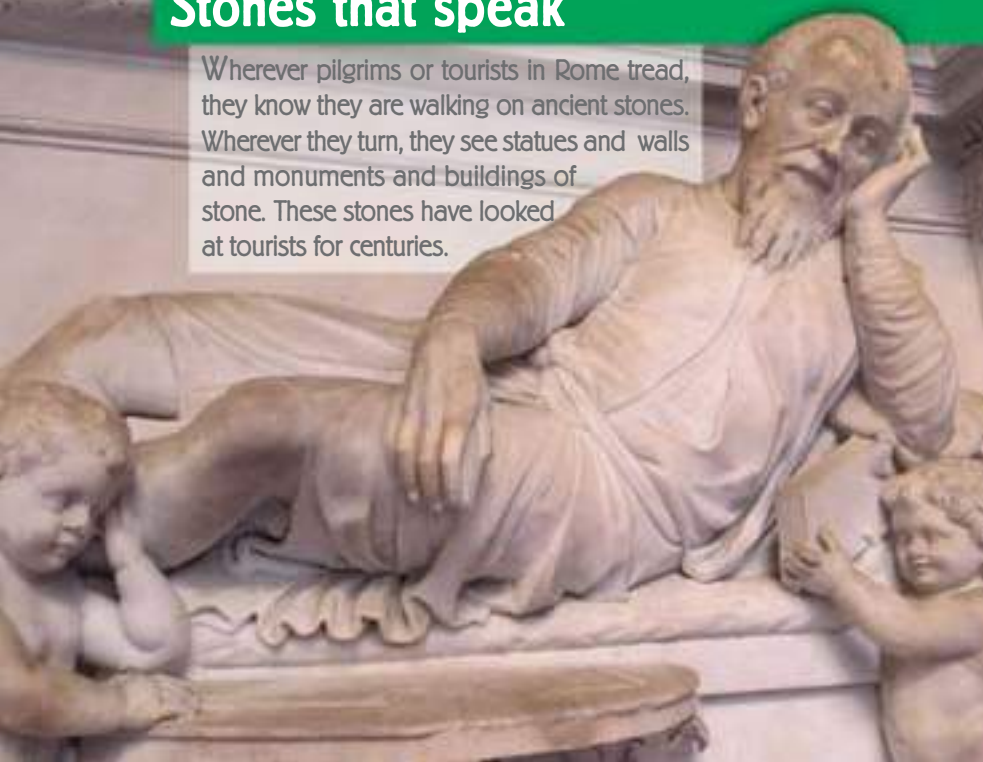
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Stones that speak

Wherever pilgrims or tourists in Rome tread, they know they are walking on ancient stones. Wherever they turn, they see statues and walls and monuments and buildings of stone. These stones have looked at tourists for centuries.



If the stones of the Castel S. Angelo, or the Pantheon, or the Colosseum could speak, what stories could they tell of their two thousand years of existence?

What stories could be told by the cobblestones of the Ap-pian Way, the stone ruins of the Forum, the steps of the Scala Sancta, the walls of St Peter's Basilica, or the patterned floor of the ancient churches where the feet of countless pilgrims and penitents have trodden?



The enduring stones of Rome bring us in contact with our Marist Founder, Jean-Claude Colin.

Among the four “founding personalities” of the Marist enterprise (Colin, Champagnat, Chavoin and Courville), Jean Claude Colin was the only one who visited Rome. Where he trod in his visits to Rome, we can walk today. What he saw, we can see today. The buildings and offices where he negotiated with Church officials still stand today.

These stones of Rome can tell us at least a little of how in his five visits to Rome between the years 1833 and 1854 Jean-Claude Colin became a superior general, an administrator, a diplomat, a legislator, and eventually the founder of a Congregation bearing the name of Mary.



From France to Rome

FROM FRANCE...

In 1813 Jean-Claude Colin entered the Major Seminary of St. Irénée in Lyons to continue and complete his studies for priesthood. A shy and retiring young man from an out-of-the-way country area, this 23-year-old was a smart student and a serious candidate for the priesthood.

When in 1815 a newly-arrived student named Jean-Claude Courville began to talk of the need for a religious Congregation dedicated to Mary and working for the renewal of the Church, Jean-Claude Colin was “somewhat stupefied” by what he heard. This idea corresponded to an idea he had harboured quietly for some time. Another student, Marcellin Champagnat, also had some thoughts about a Congregation of brothers dedicated to catechizing young people in neglected country areas. Colin, Champagnat and a small group of students gathered around Courville, encouraging one another in this project.



On the day after their ordination, in 1816, Jean-Claude Colin and the group of 12 students climbed the steps to the shrine of Our Lady of Fourvière where they solemnly confirmed a promise they had made “to endure all manner of hardships, labours, diffi-

culties, and, if necessary even physical sufferings” in order to bring the project of a Society of Mary into being.

They were convinced that this was the work of Mary and that they were to be instruments of Mary in bringing about something new for the Church.

In the years following the Fourvière promise three of the Marist aspirants worked at the project in different ways.

In La Valla Marcellin Champagnat began to recruit young men to become brothers who would teach in schools.

At Verrières Jean-Claude Courveille gathered a group of young women who wished to become religious.

At Cerdon, Jean-Claude Colin told his brother Pierre about his idea. Pierre became enthused, and invited Jeanne-Marie Chavoin to Cerdon to share in the project. Jean-Claude started to write notes as a basis for a Rule of life for Marists.

In his mind the Society was something bigger than the diocesan Congregation that the local bishops had in mind. Despairing of their objections and the obstacles they seemed to put in the way of the project, Jean-Claude Colin began to realize – somewhat reluctantly - that he was the one who must shape up a proposal for a religious Congregation – a Society of Mary – and submit it to the Holy See.

In order to strengthen himself against discouragement, he took a vow in 1819 to work at the Society’s establishment until he could present the plan to the Holy See for consideration.

Now, in 1833, he comes to Rome with the outline of this project...

... TO ROME

The Rome that Fr Colin visited was like, and yet unlike, the Rome that any visitor sees today.

Many of the historic corners of Rome, many of the ruins, monuments or churches that Colin looked at still stand as they did two centuries ago.



*Trajan's forum
at the time of Fr Colin*



*A contemporary view
of Trajan's Forum*

But in many other ways the Rome of Fr Colin's time was not at all like the modern city it is today. Rome was the capital of the Papal States, a vast territory of land covering one-sixth of present-day Italy, and ruled over by the Pope as an absolute monarch. It was not until 1870 that this structure of papal monarchy would tumble.

At the time of Jean-Claude Colin's visits, Rome was an ecclesiastical city. It moved at the pace and rhythm of the feasts and business of the Church. Its population was 150,000, of whom 6,000 were prelates, priests and religious men and women.

For Jean-Claude Colin, Rome represented something profoundly spiritual. It was the centrepiece of his faith, the symbol of everything he had given his life to.

He himself said that in Rome he learned things that changed his life.

His pastoral conscience, already broadened by his experience in Cerdon, in the missions of Bugey, and in the education of young people, was further expanded by his experience in Rome.

He learned the ways of ecclesiastical diplomacy,

and he developed contacts with people at all levels of Roman and Catholic life. These people would help him in his negotiations for the Society.

Jean-Claude Colin made five journeys to Rome: in 1833, 1842, 1846, 1846-7 and 1854.

These journeys spanned just a little more than his 18 years as superior general of the Society of Mary.

In total, over the five journeys, Colin spent 18 months in Rome.

He had many matters to resolve on these journeys to Rome, but there were three principal tasks:

- To present to the Roman officials the overall plan of the Society as he conceived it;
- To negotiate with the Roman Congregations on matters of the Rule and Constitutions for the Society;
- To work with the Roman Congregations on the complex issues concerning the new mission area of Oceania that had been entrusted to the Society of Mary.

He had four personal interviews with two popes: two interviews with Pope Gregory XVI, and two with Pope Pius IX.

USING THIS GUIDE-BOOK

This guide book provides background to Father Colin's five journeys to Rome, and enables the Marist pilgrim to follow the Founder through the significant places he visited.

On page 161 of the book, four ways of making a pilgrimage in the steps of the Founder are proposed. These walks can be adapted according to time or need.



The journey

1833





A man with a certain idea

“My principal aim was to present the plan of the Society as a whole, so as to obtain advice and to know whether we should build on that plan.”

(OM 303)

A LEADER EMERGES

By the time he made his first visit to Rome, Jean-Claude Colin had already proven himself as a pastor in the parish of Cerdon, a missionary in the mountains of the Bugey, and an educator in the College of Belley. Other Marist aspirants gathered in the two dioceses of Lyons and Belley saw him as the one who would take the project forward. He had begun to emerge as a leader. In 1830 he was elected as central superior of the group of Marists.

Jean-Claude Colin was an energetic man aged 43. For seventeen years he had been working at a “certain idea” of a Congregation dedicated to work for the good of the Church in Mary’s name. But it was more than simply an idea. The plan was already flourishing. By 1833 there were 40 Marist Sisters; 82 professed and 10 novice Marist Brothers teaching 2,150 boys in 54 schools; 20 aspirant Marist priests in four houses in Lyons and Belley. Lay Marists were already established in the three dioceses of Belley, Lyons and Grenoble.

Colin was convinced that the idea of a Society dedicated to Mary “was of God and would succeed”. Now he wanted to know whether the Holy See would confirm that conviction. He had hinted to others that secretly in his heart he might have been happy if the Holy See looked on the plan with disfavor. It would have suited his temperament then to be freed of the responsibility for sustaining the Marist project. But for the moment, he needed at least to present the proposal.

*We all looked on him
as the one
who would lead
the Society one day.*

Etienne Séon (OM 625:19)

“ROME, ROME, ROME”

Anticipation, curiosity, and especially piety would have been uppermost in Jean-Claude Colin’s mind and heart as the journey to Rome approached. He admitted to Mayet that he had often dreamed of Rome.

*"As a young cleric, when he thought of the Society,
Father Colin would say: "Rome, Rome, Rome".
That word alone made his heart beat and electrified him.
To him, it was like the name of his country for an exile,
like the name of the harbour for a lost ship,
like the cry of deliverance for a prisoner. "*

(1845, OM 622)

Colin set out from France with
two companions: Peter Chanel and
Jean-Antoine Bourdin.

TRAVELLING COMPANIONS: Jean-Antoine Bourdin and Peter Chanel

Colin's two companions on this first visit were Jean-Antoine Bourdin and Peter Chanel. They were chosen because they represented the two groups of Marists: Peter Chanel represented the group in Lyons, and Jean-Antoine Bourdin represented the group in Belley.

Peter Chanel wrote letters back from Rome. In one he comments how he had spent a lot of time in the Vatican museums.

Jean-Antoine Bourdin wrote two letters to Fr Convers, describing the visits the three Marists made to places of Christian pilgrimage in Rome.

*Every day we make our little pious pilgrimages,
and so each day we offer Mass at a different altar...
Today I celebrated
at the tomb
of St Ignatius."*

(OM 287)



A DIFFICULT JOURNEY

The three pilgrims left Lyons on August 29th 1833, after celebrating a Mass at Fourvière which was attended by a large number of Marist aspirants.

From the start their voyage seemed to have been dogged by difficulties. They sailed down the Rhone to Marseilles, but on arrival they discovered problems with their visas. They missed the passenger boat to Rome, and had to wait until September 4th before finding a vessel to take them to Rome. The vessel was a cargo ship

*If I wasn't afraid of going on too long
I would give you details of our little pilgrimages of
piety. I would take you in spirit to
the catacombs ... I would show you the spot where
St Peter was crucified, and where
he and St Paul were in prison together ...
Your piety would be aroused in seeing the table
where Jesus shared the Last Supper,
and you would find the stairway covered
in the blood of Jesus when he was before Pilate ...
In silence I go past the Colosseum "*



(OM 289)

without cabins for passengers. The three pilgrims had to sleep on deck in the open.

Just clear of the harbour two ships in their convoy collided and were disabled. Their own boat sprang a leak. The pumps refused to function, so the boat headed for La Ciotat, between Marseilles and Toulon. They lost five days waiting for repairs to be made. When they set sail again, a violent storm drove them to seek shelter along to coast of Elba.

After this second break in the voyage, they ran into another storm, and with difficulty they reached the coast of Tuscany. Here

they were becalmed, and more time was lost. Finally they reached the Roman port of Civitavecchia, but had to remain on board ship that night.

They intended to take the road for Rome the next day, but learned that the ship was quarantined for fear of the cholera which was raging in France at the time of their departure.

Fortunately, the Cardinal Governor intervened, and the three priests were allowed to continue their journey into Rome without delay. They travelled by coach down the Via Aurelia, and entered Rome on September 15th, by the gate of San Pancrazio.

Their journey from Marseilles had taken 17 days.

In Rome, they found lodgings in Via della Scrofa, close to the Church of San Luigi dei Francesi.

PILGRIMS IN ROME

Their first appointment was with Cardinal Macchi. They gave him the dossier of the plans for the Society. Macchi took this to the Papal audience on September 17th. The Pope sent it to the Prefect of the Congregation for Bishops and Regulars.

But the Curia was on holiday until November. Colin had his first experience of the leisurely pace of Roman bureaucracy.

Fr Colin made use of the time to make contact with people who would help him to present the project. He became friends with Fr Paul Trinchant, a canon from Chartres working in Rome. Trinchant became an agent for the Marist cause.

*Here they are much less
rigid and punctilious
than we are in France.*

(OM 303)

In Rome, Colin's eyes were opened to a different way of expressing faith, so unlike what he had experienced in his life in France.

In their leisure time, the three priests toured the city: the Basilicas of St Mary Major, St Peter, St John Lateran, the Catacombs of St Sebastian, the Mamertine prison, the Roman College, the Gesù, the Scala Santa, the Colosseum.

The three priests had an audience with Pope Gregory XVI on September 28th.

On October 1st they left for Loreto, arriving there on the 5th. Shortly afterwards, Chanel and Bourdin returned to France. Colin stayed in Loreto for a week.

AT WORK ON THE PLAN

On his return to Rome he took up residence in the monastery of the Holy Apostles, opposite the Odescalchi Palace. Here he spent long hours writing a summary of the Rule – the *Summarium* – which he gave to Cardinal Castracane. Colin had a number of interviews with Castracane into January 1834. Castracane advised the College of Cardinals to reject the idea of a Congregation of several branches all under the one superior general.



Colin withdrew the petition to approve the Rule, but asked for a Brief of Encouragement which would allow the Marists to receive new candidates, to elect a superior general, and to take vows.

Father Colin's stay in Rome was coming to an end by the end of January 1834.

But before he left, he wrote a significant letter to Cardinal Odescalchi, requesting a papal audience for Jeanne-Marie Chavoin.

*From childhood grace has gone before Sister;
in 1817, on the advice of her directors,
she left her family and, together with a companion,
began the Congregation of the Sisters of Mary,
now already numerous. The Lord has given her
light on a number of occasions concerning
the Society and the virtues of Mary.
She wishes to open her heart
to the common Father of Christians.*

(OM 302)

The journey to Rome in 1833 seemed to produce little concrete fruit, but Colin was happy. His main task – to present the overall plan – had been accomplished. He was satisfied that the Roman officials had treated “his little manuscript” seriously and respectfully. He was happy with the advice he had received. He was not expecting anything more.

*This journey has been
one of the greatest graces God
has given me since
I began working at the Society.*

Jean-Claude Colin to Fr. Convers

On this journey Colin experienced many personal transformations: he had caught a glimpse of how another culture expressed the Faith; he had re-examined his own way of ministering; he had begun to learn how to deal diplomatically with the Roman Curia; he had met people who would help him; and having for so many years “owned” the project, in Rome he began to let it go so that it could be tested according to the mind of the Church.

Fr Colin left Rome in the first week of February, 1834, and arrived in Belley on the 21st of that month. He had spent five months in the city.

R. PIAZZA II.
DEI
SS. APOSTOLI

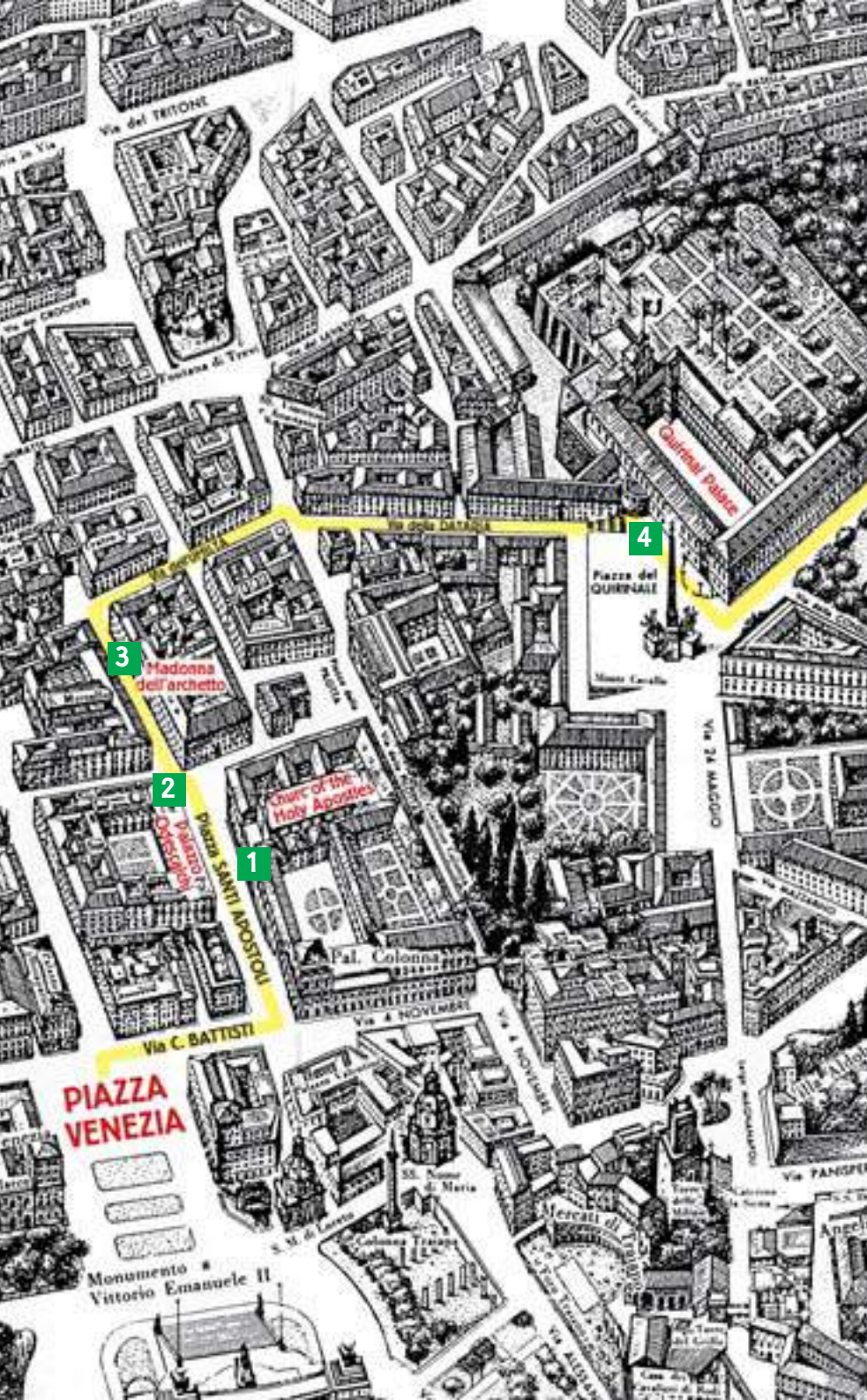
R. VIA II.
DI
S. MARCELLO

VIA R.II.
DELLA
DATARIA

PILGRIMAGE 1

VIA R.II.
DEL
QUIRINALE

VIA R.II.
DELLE
QUATTRO FONTANE



Via del TRITONE

Fontana di Trevi

Via delle DATTICHE

4

Quirinal Palace

Piazza del
QUIRINALE

Monte Cavallo

Via 24 MAGGIO

3

Madonna
dell'archetto

2

Palazzo
Odescalchi

1

Piazza SANTI APOSTOLI

Church of the
Holy Apostles

Pal. Colonna

Via 4 NOVEMBRE

Via C. BATTISTI

PIAZZA
VENEZIA

Monumento
Vittorio Emanuele II

S. M. di Maria

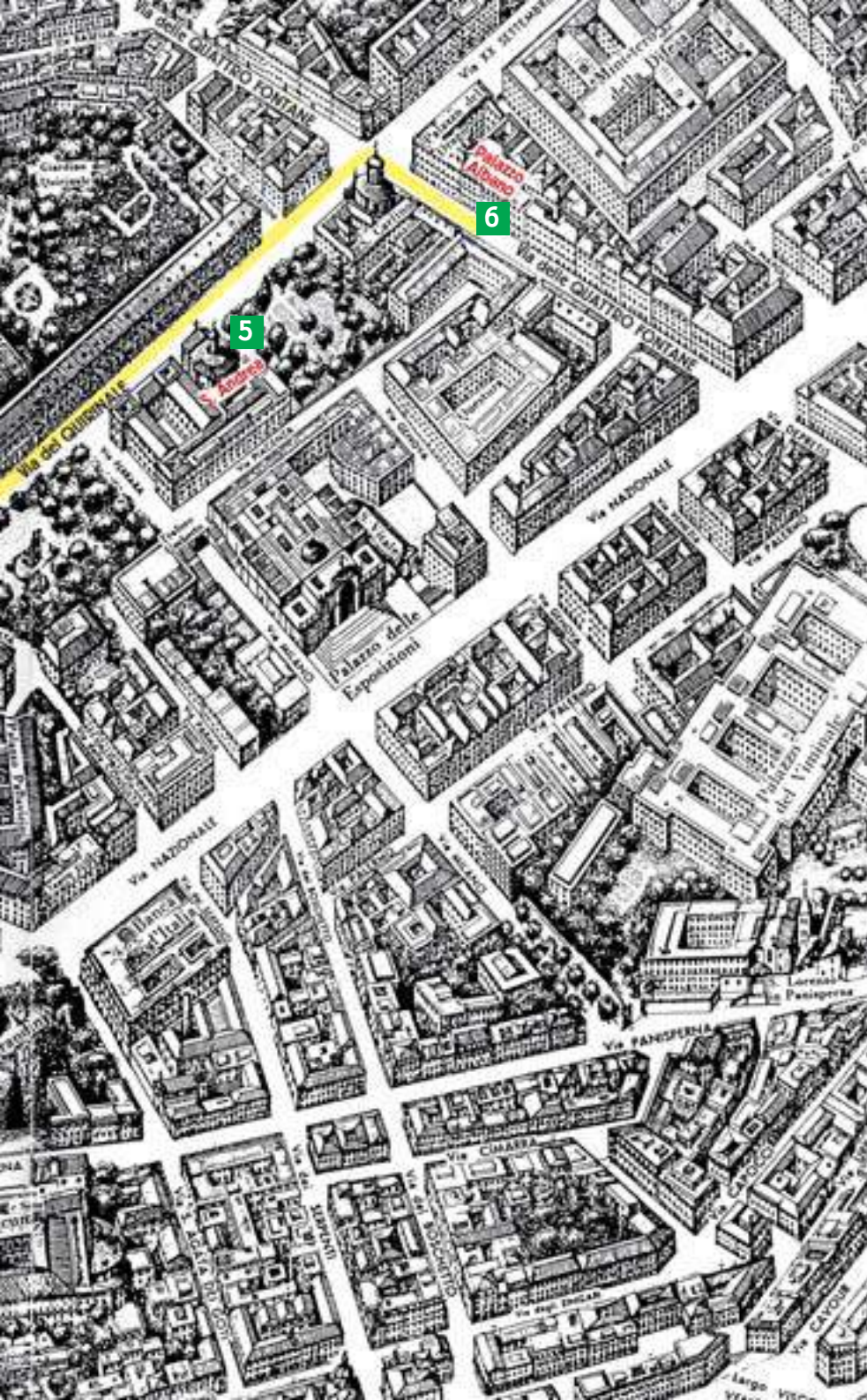
S. M. di Loreto

Colonna Traiana

Mercato di

Via PANISPER

ANCI



PLACES OF MARIST PILGRIMAGE

FOCUS

The focus of this pilgrimage is on the “grand plan” that Jean-Claude Colin presented to the Holy See for approval. Colin insisted that his intention on this first voyage to Rome was simply to present the plan of the Marist project to Rome to see what the Holy See thought of it.

He could easily have gained approval for the plan if he had presented a request for a single-branched Congregation, but he remained convinced that the project of a Congregation of several branches was not his own idea but one that had come from God. He did not want to give up this idea too easily.

This pilgrimage begins in the Piazza Venezia. From Piazza Venezia, walk to the Piazza dei Santi Apostoli.

1 CHURCH OF THE HOLY APOSTLES

As soon as he arrived in Rome in September 1833, Colin presented the dossier on the Society of Mary to Cardinal Macchi, who sent it to the Prefect of the Congregation of Bishops and Regulars.

Colin was advised to make a more detailed outline of the Rule of the Congregation to present to the Holy See when the cardinals returned to Rome after their summer vacation.

*Our Rules are too abbreviated,
and I shall have
to develop them more.
That's what I'm working on now."*

Colin to Convers (OM 292:4)

Fr Colin took this advice, and on his return from Loreto in October 1833 he stayed at the Franciscan monastery attached to the

Church of the Holy Apostles. During all of November he worked on an outline of the Rule of the Congregation, which he intended to present to the Holy See as the *Summarium Regularum*.



*At the convent of the Holy Apostles
I am living practically like a hermit,
and hardly go out except for my business.*

Colin to Cholleton, (OM 298:6)



He made use of the time also to make contact with people who could advise and help him.

At the Franciscan monastery he met Fr Jean-Baptiste Thavenet, a Sulpician priest who was also living there. Thavenet acted as a go-between for Colin with Cardinal Castracane, and seems to have helped the Cardinal to begin to understand the grand plan of Colin's Congregation of several branches.

Colin lived for three and a half months in the Franciscan monastery, and often visited the Church which contains the relics of the two Apostles Philip and James. It was his custom to spend long hours of prayer in the Church, in a small gallery facing the altar of the Blessed Sacrament.

He described what he saw of the preparations for the feast of the Immaculate Conception on December 8th:

We have had a beautiful novena in preparation for the Immaculate Conception in the Church of the Holy Apostles. Each evening a Cardinal gives Benediction of the Blessed Sacrament. The last day, the Holy Father himself came and presided at the ceremony, accompanied by seventeen cardinals. The square of the Holy Apostles was barely large enough to accommodate all the carriages. From my position, on a balcony, I watched the arrival and the departure of the cortège. Then, in the Church, I was in a gallery, so that my curiosity was fully gratified. It was all very impressive and it helps one to raise the mind to God. Religious functions are very beautiful in Rome.

(OM 295:6)

[Refer to section "Documents and Texts", p. 130, "The Shape of the Congregation"]



2 PALAZZO ODESCALCHI

The Odescalchi Palace is directly opposite the front of the Church of the Holy Apostles. It was probably here that Colin had his interviews with Cardinal Castracane. Colin often referred to his many interviews with the Cardinal. Castracane had laughed at the vast enterprise conceived by Colin, asking him whether he thought the whole world would be Marist. “Yes, Eminence,” replied Colin simply, “The Pope, too. He is the one we want for our leader.” Castracane prophesied that the plan would not work. Colin was able to say, disarmingly, “But Eminence, it does work already.” (OM 427:2; 544; 752:36; FS 60:7)

On January 31st 1834 Castracane reported to the Cardinals. His report was scathing. He wrote that so many religious organizations

were being established in France that they would end by harming each other. He went on to say that a four-branched society as presented was “unheard of”, and in fact was “monstrous”. Colin’s idea of a Third Order of laity was “alien” and “outlandish” because it set aside the authority of the Bishop in order to give power to “the man who holds the key post in the whole Marian Society.”

The minutes of the meeting record that *“by unanimous vote they judged the proposed plan of the Marian Society did not fall into the category of an Institute of the Church, and could not be approved under any aspect.”*

Out of pity, Castracane recommended that two of Colin’s requests be granted: a) Permission to elect a superior general; and b) Indulgences – but only for the branch of the priests.

The Congregation approved these requests, and decided that letters should be written to the bishops of Lyons and Belley, informing them of the decision. The letters were never sent, perhaps due to someone who knew the workings of the Roman Curia and who was interested in keeping the dossier on the Marist project open. This made subsequent approbation of the Society easier.

[Refer to Section “Documents and Texts”, p. 133, “What the Cardinals thought of the Project.”]

3 SHRINE OF THE MADONNA DELL'ARCHETTO



The small chapel shrine of the Madonna dell'Archetto is half-way down Via di San Marcello. Colin spent a lot of time praying in front of this image, which dates to 1690. In 1833 this image was open to the view of the public who came in crowds to pray before it. The little sanctuary as it now stands was built in 1851. It is rarely open to the public.

Colin admired the devotion of the Romans, even if he had some reservations about certain aspects of it.

*It's impossible to describe the devotion
that the Romans have for the Blessed Virgin.
You have to be here to get some idea of it.
During the whole of Advent, public novenas
are made before the street shrines of
the Madonna, and these prayers are accompanied
by folk music which I don't find attractive,
and which makes a deafening noise all day long.*

(OM 295:6)

At the first crossroad beyond the chapel, the Via dell'Umiltà branches off to the right, leading to Via Dataria which leads up hill to the Quirinal Palace. Father Colin stayed in a house in Via Dataria on his second visit to Rome. The house no longer exists.

4 THE QUIRINAL PALACE

The Quirinal Palace, not the Vatican, was the residence of the Pope at the time of Fr Colin's visits to Rome to negotiate with the Holy See regarding the Society of Mary. Pope Gregory XIII had this palace built in 1574 as a summer residence for the popes. In 1592, Pope Clement VIII made it the permanent papal residence. It remained so until 1870, when it became the palace of the Kings of Italy, as it is now of the President of Italy. The long barrack-like wing overlooking the Via del Quirinale is known as the "manica lunga" (the long sleeve) and was built to house the Cardinals during papal conclaves.

During the life-time of Fr Colin, the Quirinal was the scene of some stirring events. Pope Pius VI in 1799 and Pope Pius VII in 1809 were deported by Napoleon's orders from the palace. Pius IX

also was forced to flee from here to Gaeta in 1848. It was only some time after the fall of the short-lived Roman Republic, in April 1850, that Pius IX returned to Rome, but not to live in the Quirinal. From then on, the Vatican was the residence – or the prison as it was said – of the popes.

Jean-Claude Colin, Peter Chanel and Jean-Antoine Bourdin had a personal interview with Gregory XVI in the Quirinal Palace on September 28th, 1833.

The meeting was full of emotion. The pope welcomed the three pilgrims with kindness and accepted from Colin's hands the draft of the Marist Rule. But the pope could not speak French and the three pilgrims could not speak Italian. They tried to communicate in Latin. Scanning the pages, the pope remarked: *"Pontifex non approbat nisi examinetur."* And he wrote on the cover: *"Remittimus ad Cardinalem Odescalchi."* (*"Before approval by the Pope, the work must be examined: we entrust it to Cardinal Odescalchi."*)

It was then that Fr Colin made a remark that he would often refer to as regrettable: *"Holy Father, Cardinal Odescalchi is not at home."* The pope was somewhat taken aback, but smiled, and replied, *"È vero."* Then, erasing the name he had written, he substituted the name of Monsignor Polidori.

The audience had lasted forty five minutes.

This was the audience at which the three pilgrims made an embarrassing exit. As the three pilgrims withdrew from the pope's presence, they retired backwards, making the customary three genuflections. But as they did so, they tripped on their own soutanes, lost their bearings, and could not find the exit. The pope called for someone to show them out the door, and the three of them hurried out of the room covered in embarrassment. Once outside, they entered the nearest church and there recited the *Te Deum* and a *Magnificat* of thanksgiving.

(OM 752:37)

5 THE CHURCH OF S. ANDREA AL QUIRINALE

The Church of S. Andrea al Quirinale, half-way down the Via del Quirinale, was a church especially favoured by Fr Colin on his first visit to Rome.

The church was designed by Bernini in 1658 for the use of the Jesuit novitiate. It is said to be Rome's finest example of the genius of Bernini, and it is one of the few churches that stands as it was originally designed.

St Robert Bellarmine, St Aloysius Gonzaga, and St Stanislaus Kostka made their novitiates here. St Stanislaus, the Polish novice who died in 1568 at the age of 18, is buried in the church.

*"My stay here in Rome
is becoming
more and more delightful"*

Jean-Claude Colin (OM 303)



The Intention book in the Church records that Fr Colin celebrated Mass here on the 14th, 15th, 16th, 17th, 18th, 24th, 25th, 26th and 27th of November 1833.

The book indicates the altar where he celebrated Mass – the altar dedicated to St Francis Xavier on the right side of the church.

Continue to walk down Via del Quirinale until the crossroad with Via Delle Quattro Fontane.

6 PALAZZO ALBANO

Palazzo Albano, on the right-hand corner of Via del Quirinale and Via delle Quattro Fontane, was the residence of Fr Paul Trinchant, a key figure in the early visits of Fr Colin to Rome.

Trinchant was 33 years old when Colin arrived in Rome. He had been secretary to the bishop of Chartres. He was now permanently in Rome, living in the Palazzo, no 3.

Trinchant became an enthusiastic companion of Jean-Claude Colin. The two regularly dined together and often walked around Rome together.

“He knew the places and the people”, Colin said. “He showed me everywhere and introduced me to the men who could get me what I wanted, and it was through him that I got everything.”

(OM 748)



Jean-Claude Colin often repeated that he had not found anyone who had understood the Society so well, and who was so devoted to its interests, as Paul Trinchant.

Given Cardinal Castracane's criticism of the plan for the Society, it was important that the case be somehow removed from his hands, so that it could be revived at some later date. So it was important that the letters recommended by Castracane were not sent. Trinchant had many back-

room friends. Somehow the Marist portfolio slipped out of sight. It was resurrected in 1834, and again presented. Once again it was re-

I would like the Society not to let his name be forgotten in our history.

Jean-Claude Colin on Paul Trinchant (OM 427)

jected. Once again letters were recommended to the bishops. Once again the letters were not sent, and the dossier on

the Society was shelved again, no doubt through the discreet intervention of Paul Trinchant.

An unexpected turn of events, the question of the Oceania missions, would bring the case to light and eventually lead to the approbation of the Society.

We will never know the extent of Trinchant's involvement in making sure that the right things were brought forward, or were "lost" temporarily. Colin regarded him as a benefactor of the Society whose name would be always remembered.

[Refer to section "Documents and Texts", p. 134, "Father Colin in Rome."]

PLACES OF CHRISTIAN PILGRIMAGE

THE MAMERTINE PRISON

This place has been recognized in Christian history as the place where St Peter and St Paul were imprisoned.

The prison dates to the 7th century BC. It was the place where the enemies of Rome died of starvation or were strangled or beheaded.



The upper part of the prison was connected to the lower part only by a hole in the floor, through which prisoners were flung to their death. The only other exit from the prison was a drain leading to the Cloaca Maxima, which was used for the disposal of corpses.

When the English writer Charles Dickens (1812-1870) visited the prison, he described the scene: the walls covered with rusty daggers, knives, pistols, clubs and other instruments of violent crimes. These gruesome relics would have been seen by Jean-Claude Colin and the other two pilgrims on their visit.

THE CHURCH OF ST PETER IN CHAINS

The first church on this site was built in 439 by Pope Sixtus III to house the relics of the chains that St Peter wore in prison.

The present Church of St Peter in Chains is best known to tourists as the site of Michelangelo's statue of Moses. The statue was intended as part of a massive 47-statue free-standing monument to Pope Julius II. The statue was completed in 1515.



The Church is of interest to Marists because it holds the tomb of one of the great figures in the story of Colin's visits to Rome: Cardinal Castruccio Castracane.

Cardinal Castracane's influence extended from Colin's first visit to Rome in 1833 until the Cardinal's death in 1852.

On being made a Cardinal in 1833, he was given the Church of St. Peter in Chains as his titular Church. He remained working in the Curia until he was named



bishop of Palestrina in 1844. He retained the title of the Church of St Peter in Chains.

In the course of Colin's visits to Rome, Cardinal Castracane began to understand better what the Founder was trying to express, and he became more sympathetic to the plan. But he had already recommended that the multi-branched organization should not be approved. Father Poupinel wrote that in order to approve the plan,

The first decree would have to be rescinded or got round. It was thought that this would cost the Cardinal a great deal, for the new petition put him under the obligation of giving an opinion that was quite the reverse in front of the other cardinals. Furthermore, in Rome there is a dislike of changing opinions and rescinding previous decrees.

(OM 544)

Castracane was buried in this church in the tomb that Pope Julius had built for himself.

A faintly-visible marble plaque commemorating Cardinal Castracane can be seen on the wall of the Church on the left side of the entrance door.

THE FORUM AND THE COLOSSEUM

At the time of Colin's visits to Rome, neither the Forum nor the Colosseum were as today's tourist sees them.

The Forum was almost completely covered by earth and soil. It was known as "the field of cows".

Colin frequently visited the Colosseum in his visits to Rome. He prayed his breviary and his Rosary in this ancient amphitheatre.

The Colosseum was completed in the reign of Domitian (AD 81-96) and was originally known as the Flavian Amphitheatre. This mass of stone – originally a third of a mile in circumference – was designed so as to enable a crowd of 50,000 to enter, find seats, and disperse with ease through the 80 exits, or vomitoria, around its circumference.

The Colosseum was used for human blood sports and for contests between beast and man, for mock battles, and even for naval spectacles because the area could be flooded.

Statistics of a celebration in AD 240 record that the slaughtered included 30 elephants, 10 elks, 10 tigers, 70 lions, 30 leopards, 10 hyenas, 19 giraffes, 20 wild asses, 40 wild horses, 1 hippopotamus, 1 rhinoceros, and 2,000 human gladiators.



The Colosseum entered Christian history after the year AD 70. It has been traditionally associated with the martyrdom of Christians in the early centuries. It was certainly the place where St Ignatius of Antioch was martyred at the end of the second century or the beginning of the third century.

Throughout the Middle Ages the Colosseum was used for any and every purpose. Churches were built there, and it was used as a fortress by rival families. It was also used as a hospital. In the late Middle Ages it was used as a quarry to provide stones for buildings.

An eye-witness account by the Englishman Augustus Hare, who visited the Forum and Colosseum in 1840, gives some idea of what Jean-Claude Colin and his companions saw. He described it as "like an English abbey, an uneven grassy space littered with masses of ruin, amid which large trees grew and flourished." Two books had been written on the flora of the Colosseum, which is said to have numbered 420 different species. The beauty of the scene, however, did not obliterate the horrors of its past. Jean-Claude Colin's travelling companion, Jean-Antoine Bourdin, wrote that he would pass by this impressive monument "in silence".

Colin did not approve of everything he saw in Rome. He was scandalized by the overt sensuality he saw in the statues around the city, and even some of the art in Churches. He commented to Victor Poupinel: "I'm glad the good Lord has given me bad eyesight; at least I can't see what's going on around me."





The journey

1842



The founder of a Congregation and the Rule

“On my first trip to Rome I learned to appreciate (the Roman) way of doing things... Then I set about recasting the whole Rule.”

(OM 303)



A CONGREGATION GROWING

By the time of his second journey, in 1842, many changes had taken place both in Jean-Claude Colin and in the project that he had presented to Rome on his first visit in 1833.

In a series of coincidences, some of which could be described as remarkable, the priests' branch of the Society of Mary had been approved by Pope Gregory XVI in 1836, and the Marists had been entrusted with the new mission of Western Oceania.

Jean-Claude Colin had been elected superior general of the Society.

A general house had been established in Lyons and a general administration had been chosen.

Formation structures were in place.

In France, specific Marist ministries had been established: three mission preaching bands, a shrine parish at Verdels, and chaplaincies at the Hermitage and in houses of formation.

The mission in Oceania was established after heroic sacrifice.

By 1842 Colin had sent 42 priests and brothers to Oceania in 6 teams.

Two Marists had already died. Claude Bret, a member of the first group to set out for Oceania, had died at sea, even before reaching a mission. Peter Chanel had been martyred on the Island of Futuna in 1841.

The first major conversions had taken place on the islands of Wallis and Futuna, and the mission in New Zealand was beginning to take shape.

The Society of Mary was now part of an international Catholic network supporting foreign missions in the Pacific, with administrative points in Rome, Paris, Lyons, London, Sydney, and New Zealand.

Colin had received tempting offers for mission work in England, Ireland, Scotland and the United States. Up to this point he had not pursued these offers.

Marcellin Champagnat, founder of the Marist Brothers, had died in 1840.

Since the branches of the Society were still united under one umbrella, Jean-Claude Colin was effectively the superior general of a group of 100 priests, 400 brothers, 100 sisters and groups of lay people, spread throughout 12 dioceses in France, and with 40 priests and brothers in the mission of Oceania.



The Society had held its first General Chapter in April 1842.

The impression one gets of the Society at this time is of a Congregation bursting energetically through its foundation stage. Colin was 52 years old, and was governing a religious Congregation that was setting down deep roots.

A SPIRITUAL LEADER

Furthermore, Colin was emerging not only as an administrator but also as the spiritual leader of this group of Marists. He had put into place a rule of practices to be followed throughout the Society; he made use of the common retreats to form his men; he had written circular letters to departing missionaries, crystallizing in a remarkable way the essential elements of Marist apostolic spirituality.

[Refer to section "Documents and Texts", p.140, "A Spirituality for Missionaries"]

The quality of this spiritual leadership is clear from the letters between Colin and his missionaries. Colin had asked each of them to write to him at least twice a year. They did so, and opened up their hearts and souls to him in remarkably frank ways, as they would to a spiritual father in whom they had implicit and total trust. Colin was revealing himself as a deeply spiritual man with a remarkable gift for organization.

Yet the strain had taken its toll. The first signs had appeared in late 1841. After five years as superior general, on top of his twenty-year struggle to get the Society established, he felt the need for rest. He offered to resign as superior general at the retreat of September 1841, but his confreres dissuaded him from pursuing this course of action.

Jean-Claude Colin sprang back into life, and by January 1842 he was saying to his confreres, *"I am full of vigour these days. It seems to me that nothing will stop me."*

He was going to need this inner energy as he turned his attention to three issues he wanted to raise in Rome on this visit in 1842.



THREE ISSUES

A congregation of several branches

No one in any of the branches of sisters, brothers and priests wanted to let go the idea of a multi-branched Congregation. But Rome, in three separate reports, had expressly vetoed the idea. Colin's dilemma was that he could not present the Rule of the Fathers unless he knew that Rome would approve the idea of a multi-branched organization. He reported to Cardinal Castracane: *"According to our rules the Society is divided into three branches. I cannot present the rules unless the three branches are approved."*

The mission in Oceania

The mission entrusted to the Marists was undertaken with great spiritual conviction and human courage. But it was a totally new mission and serious difficulties were beginning to emerge. Communication over such a vast area was slow and unpredictable, the missionaries were ill-prepared to understand the cultures they would meet, and the whole enterprise was hugely expensive. To this last fact should be added the major set-back the Oceania mission faced in 1840 when the London bank holding the bulk of the mission funds collapsed and was declared bankrupt.

On top of all that, cracks were beginning to develop in the relationships between Jean-Claude Colin, Bishop Jean-Baptiste Pompallier, and the missionaries.

The Rule and Constitutions

During his first visit to Rome in 1833, Jean-Claude Colin had made acquaintance with several Jesuits, two of whom would be of great help to him. Jean Rozaven was an Assistant to the Jesuit Superior General; he was also a Canon lawyer and a consultor to the Congregation of Bishops and Regulars. His opinion carried a lot of weight. His Superior General, Jan Philip Roothan, became a life-long friend of Colin. Through these men Jean-Claude Colin was put in contact with the Constitutions of the Society of Jesus. Colin

found in these Constitutions a framework for what he had written at Cerdon. In the years after his first visit to Rome, he re-shaped his Constitutions, taking many things from the Jesuit Constitutions while ensuring that the characteristic Marist “way of proceeding” was enshrined in his book of Constitutions. He brought these Constitutions with him to Rome, but he did not want to present them for approval if the Holy See would not approve the idea of a Congregation of several branches.

JOURNEY TO ROME

Colin was now well-known and respected in Rome as the Founder of the Society of Mary, a Congregation which was making an impact and drawing candidates to join. Pope Gregory XVI himself wanted to discuss with him the missions of the Pacific. Cardinals in Rome were already talking of the heroic life and death of Peter Chanel and the possibility of his being declared a martyr-saint.

On this visit to Rome, Colin was accompanied by Victor Poupinel.

TRAVELLING COMPANION: Victor Poupinel

Victor Poupinel was attracted to the Society of Mary by reading the Letters of the Missionaries published in the *Annals of the Propagation of the Faith*. He met Jean-Claude Colin in 1838 and joined the Marists that year. He was professed and ordained in 1839.

Poupinel was Jean-Claude Colin's right-hand man during his years as superior general. He lived with Colin from the time of his ordination until Colin resigned in 1954. He was a link between the founder and the missionaries of the Pacific, and probably provided them with the stamp of Marist identity in the early years.

As Colin's traveling companion on the voyage of 1842 Poupinel kept a detailed account of his experiences in a journal he entitled, *“My notes concerning the voyage I made to Rome in 1842 to accompany our Very Reverend Father Superior General.”*



The two travelers left France by boat on 28th May, 1842. On this voyage they slept in cabins. Colin regretted the fact that he could not sleep on the open deck, in the ultra-simple conditions he had experienced on his first voyage to Rome in 1833. Reluctantly, he had to accept that his status had changed and that at least in Rome he was now regarded as a person of some standing.

Victor Poupinel continued his work for the missions under the second superior general, Fr Julien Favre. He was Procurator for the Missions in France, and in 1857 he was appointed Visitor-General to the Missions, based at Villa Maria, Hunters Hill, Sydney. In this capacity, for 13 years (1857-1870) he travelled throughout Oceania, giving retreats and attending to the needs of the missionaries.

He returned to France in 1870, where he became Assistant General with special concern for the Missions. He was never a missionary in the strict sense of the term, but he spent his whole life in the service of the missions, and his confreres didn't hesitate to give him the titles of "father", "founder" and "protector" of the missions of the Society of Mary.

He died in 1884, aged 79.

[Refer to section "Documents and Texts", p. 143 "An eye-witness account."]



Colin and Poupinel arrived in Rome on 2nd June. Colin tried to remain anonymous, choosing a very simple pensione in Via Salaria, but he soon had to change this for another residence in Via Dataria, close to the Quirinal Palace. Soon after his arrival he was given invitations to visit Cardinals: Castracane, Franzoni, Lambruschini, Polidori, Mai, and Ostini.

Colin and Poupinel had an audience with Pope Gregory XVI on August 8th and returned to France on August 28th.

PIAZZA ^{R.X}
D'ARA COELI

VIA ^{R.IX}
DEL
CARAVITA

VIA ^{R.III}
DEL
CORSO

VIA ^{R.IX}
DELLA PIGNA

^{R.III} PIAZZA ^{R.III}
DI S.IGNAZIO

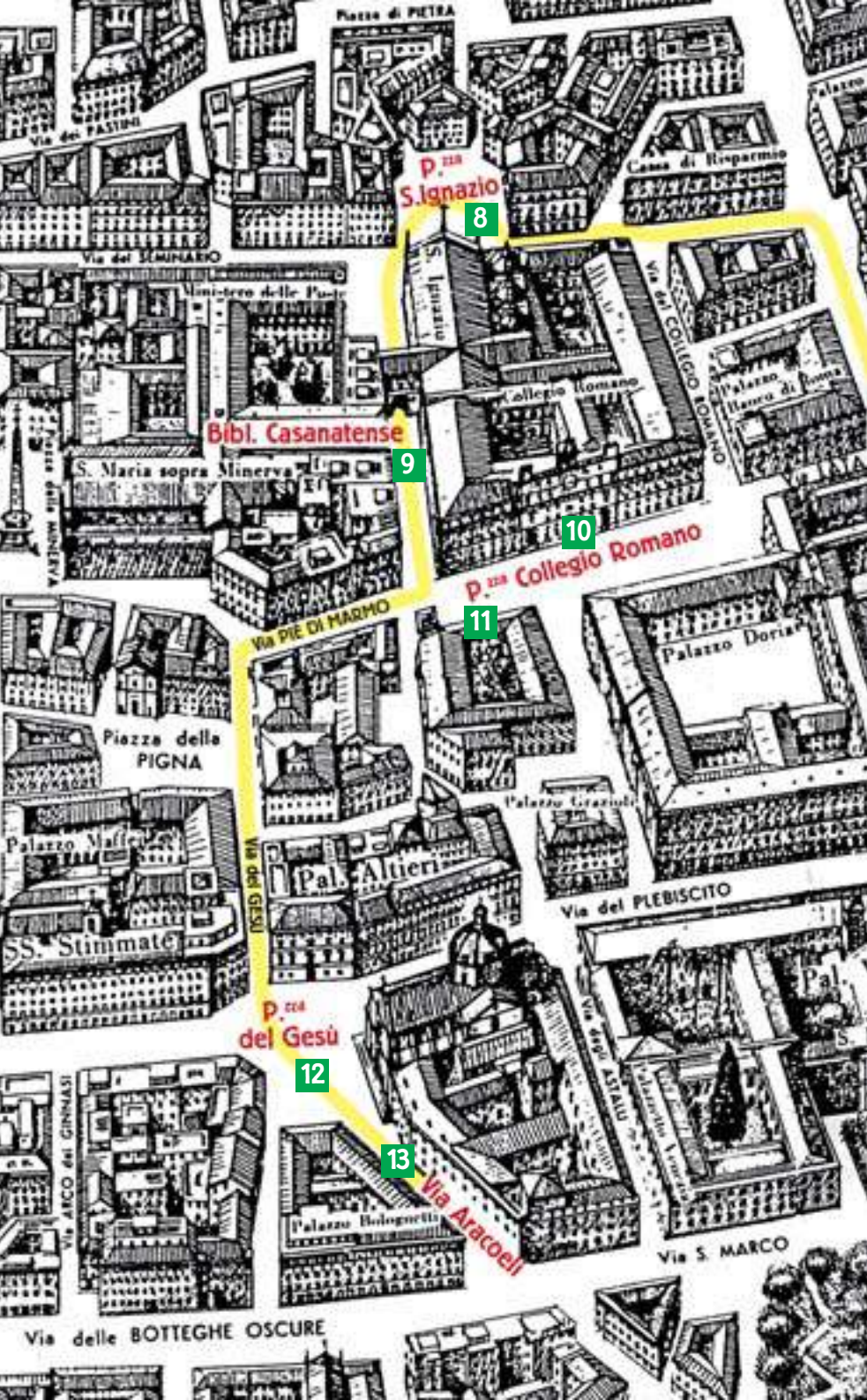
PILGRIMAGE 2

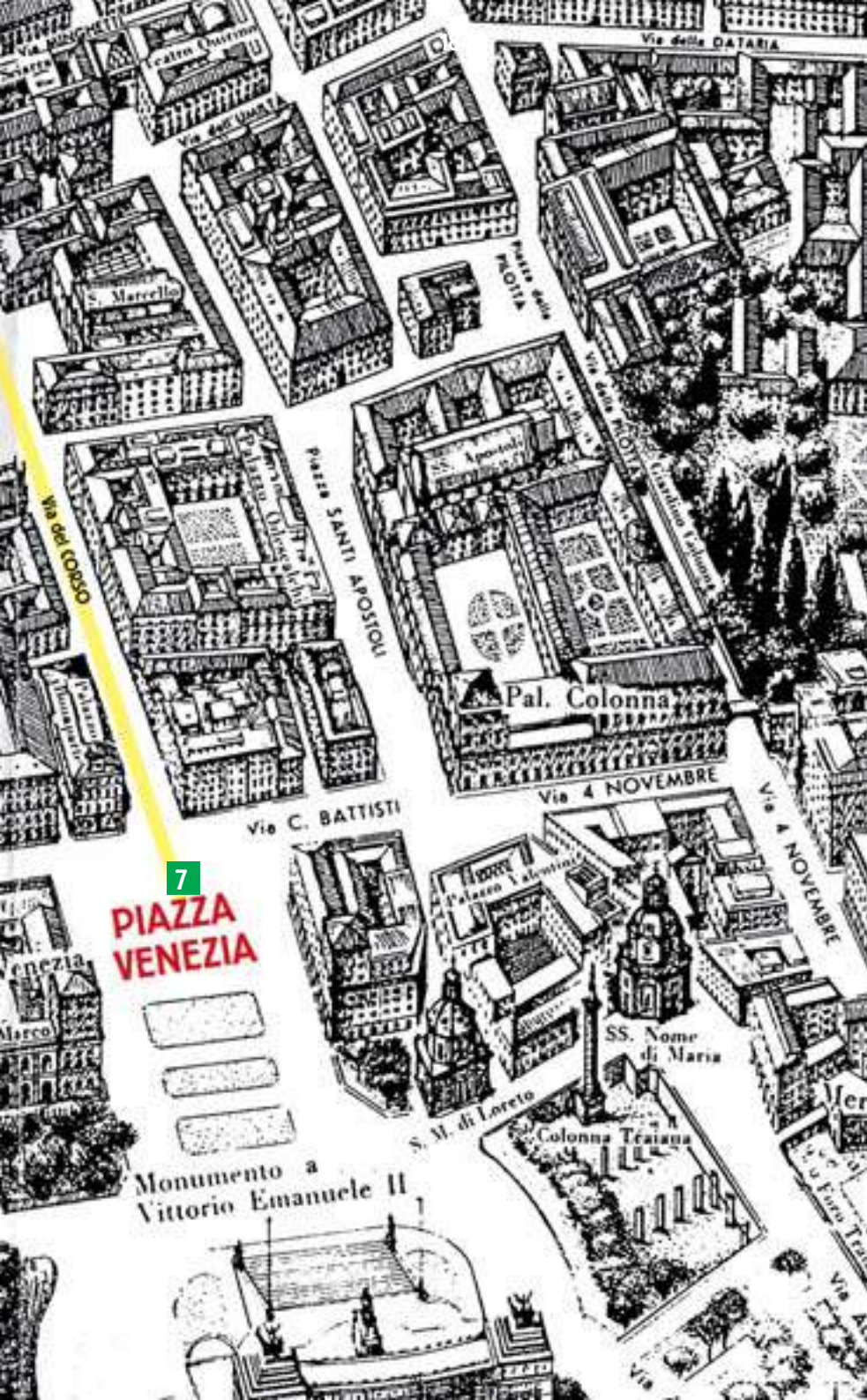
^{R.} VIA ^{IX}
DEL
PIE' DI MARMO

^{Roc.II} PIAZZA ^{R.IX}
DEL COLLEGIO
ROMANO

^{R.} VIA ^{IX}
DEL GESU'

^{R.} PIAZZA ^{IX}
DEL GESU'





7

**PIAZZA
VENEZIA**

Monumento a
Vittorio Emanuele II

PLACES OF MARIST PILGRIMAGE

FOCUS

The focus of this pilgrimage is on the influence of the Society of Jesus on Jean-Claude Colin in his writing of the Constitutions of the Society of Mary. Colin had very little to guide him as he sketched out his “first ideas” at Cerdon. On his first voyage to Rome in 1833 he was put in contact with the Constitutions of the Society of Jesus. These Constitutions helped him to shape his text of the Marist Constitutions. However, Colin was clear about what he chose to accept and what he chose not to accept in Jesuit legislation and practice.

The pilgrimage begins in the Piazza Venezia.

7 THE PIAZZA VENEZIA AND PIAZZA D'ARA COELI

Rome was highly significant in the life of Ignatius of Loyola. In Rome Ignatius celebrated his first Mass, professed his final vows, was elected superior general, and wrote the Constitutions of the Congregation. In the early years of the Society of Jesus, all new members were trained in Rome. Members of the Society gave the Spiritual Exercises in the city and discussed philosophy and theology with popes and cardinals. Ignatius died in Rome in 1556.

*Everything that
the Jesuits have done,
we must do. "*

In this part of Rome, near the Piazza Venezia and the Piazza d'Ara Coeli, the Companions of Jesus nursed the sick and the dying, helped women at risk, and provided a home for the city's orphans.

(FS 147:13)

Not far from the Piazza Venezia, at the church of the Holy Apostles, Ignatius gathered a group of 12 laymen who met to distribute food in secret to the poor who were too ashamed to ask publicly for help.

In the centre of the present-day Piazza d'Ara Coeli stood the Church of St John in Mercatello. In 1543 Ignatius founded two houses next to the church for converts from Judaism. One of the houses was for men and one for women. He organized an association of lay people

to be responsible for the administration of the houses.

Their superiority comes from the fact that they threw themselves into teaching; there lies the source of all the good the Jesuits have done."

Jean-Claude Colin on the Jesuits (FS 172:23)

At the edge of the piazza, next to the present-day Palazzo Malatesta (or Pecci-Blunt, No 3) stood the house of the Aquilani family, which

was the first location of the Roman College. On February 22, 1551, Father Pelletier, with two professors and 15 scholastics moved in. On the following day, classes began. Ignatius had these words placed over the door; "School of Grammar, Humanities and Christian Doctrine. No charge."

Not far away from Piazza d'Ara Coeli, in via dei Funari, is the old church of S. Caterina dei Funari. Next to this church Ignatius established a "Home for needy maidens" (1546) where young orphan or abandoned girls could find refuge.



8 THE CHURCH OF SAN IGNAZIO

From the Piazza Venezia, walk down the Via del Corso, turning left into Via Caravita, about 170 metres down the Corso. Via Caravita leads to the Piazza di S. Ignazio and the Church of S. Ignazio.

This church was built between 1626 and 1685, and is largely the work of two Jesuits, Orazio Grazzi (architect) and Andrea Pozzo (designer and artist). Pozzo's remarkable artistry, especially his painting of the ceiling and the false dome, makes this church a popular tourist venue.

Colin visited this church in his visits to Rome, and celebrated Mass at the altar of St Aloysius. He wrote to Fr Convers in France:

Tell the pupils (at Belley) that I often commend them to St Aloysius and to St Stanislaus Kotska on whose altars I have had the privilege of celebrating Mass from time to time.

The motto above the altar with the words "Ego vobis Romae propitius ero" ("I will be favourable to you in Rome") refers to



the mystical experience of St Ignatius at La Storta as he and his first companions entered Rome in November 1537. Ignatius heard these words interiorly spoken to him by God. He initially interpreted the words as a prophecy that he might suffer martyrdom in Rome. Later he realized that Rome was a place of grace and

favour for the new Society; it quickly and effectively became the apostolic focus of the young Society of Jesus.

Colin was deeply drawn to the Jesuit aims - to do great things for God and to help souls - and was attracted by their willingness to do anything and to go anywhere for the sake of these aims. At the same time, Colin insisted that the Marist "style" or "way of proceeding" was to be different.

*We shall do everything
the Jesuits do,
everything.
However, we must adopt
a certain manner of doing it.*

(FS 80:1)

9 THE CASANATENSE LIBRARY

Via S Ignazio runs along the side of the Church of S. Ignazio. A short distance down this street is the entrance to the Casanatense Library.

The Library was established by Cardinal Girolamo Casanata (1620-1700), and was originally administered by the Dominicans of the nearby Dominican monastery of S Maria Sopra Minerva. The cardinal had stipulated that the library should be open to the public and become another centre of intellectual activity in the city. Two Dominican Doctors of Theology were assigned to teach the theology of St Thomas Aquinas from here.

It was here that in 1833 Fr Colin had access to the Jesuit Constitutions for the first time. Until then, his contact with the thinking of St Ignatius had been through his reading of Alphonsus Rodriguez, a commentator on the spirituality of St Ignatius.

The Society of Jesus had been suppressed world-wide by Pope Clement XIV in 1773, and was not restored until





1814 when Pope Pius VII revoked the decree of suppression. But even after their restoration, the Jesuits in France continued to experience political discrimination, particularly in 1829, 1830, and 1848. It was only after 1870 that the situation became more stable.

These years of suppression were precisely the years spanning Jean-Claude Colin's life. It's understandable that he could say that what he had written in his notebooks in his years at Cerdon was not influenced by any experience he had had of the Society of Jesus or knowledge of its Constitutions.

But having had access to them in this library on his visit in 1833, Colin was able to use the Jesuit Constitutions to modify and shape the ideas he had sketched out during his years at Cerdon.

It is true, the approach is the same, but I had conceived the whole plan of our rules before I had read a single rule of the Jesuits.

(OM 544)

(Fr Colin) seemed to agree that the Society of Jesus owes its good order and stability to obedience and the power of its constitutions.

(Mayet in FS 68:7)

Some elements in Colin's Constitutions of 1842 correspond to the Jesuit Constitutions. On the other hand, he gave a particularly "Marist" approach to matters such as fidelity to the Holy See; the importance of learning and its relation to piety; Marists' special devotion to Mary; the formula of the Marist aposto-

late; some elements on the love of silence; kindness to be shown when dismissing members; the essentials of the article on aids to the spiritual life; the Constitutions on humility.

Since 1872 the library has been managed by the Italian Government, and is currently under the supervision of the Ministry of Culture. Today the collection contains about 400,000 volumes, 6,000 manuscripts, and 2,200 incunabula.



10 THE COLLEGIO ROMANO

The first Roman College founded by St Ignatius was situated in what is now the Piazza d'Ara Coeli. Because the work of education was so popular, the site of the College had to be changed several times until finally Pope Gregory XIII had the building in this piazza constructed in 1582-84.

Ignatius' schools were open to all, whether or not the students were seminarians studying for priesthood. At its peak, the Roman College numbered 2,000 pupils.

St Robert Bellarmine was rector of the college at the end of the 16th century. St Aloysius Gonzaga and St John Berchmans were students here. Their rooms and the chapel of the vows are on the top floor.

My greatest ambition, one of the first ideas in the founding of the Society, its prime aim, is teaching. I despair of its future, I regard it as lost if it does not work in teaching.

Jean-Claude Colin often visited this Church and the rooms of St Aloysius Gonzaga. On his first visit to Rome in 1833, Colin's companion Fr Bourdin celebrated Mass in St Aloysius' room.

(FA 172:23)

*Not long ago, I said Mass
in the room in which
St. Aloysius used to live.*

Fr Bourdin



The building now belongs to the government and houses a public school, the Liceo Visconti.

When it became a public school the Roman College was transferred to where it now stands as the Gregorian University. Ignatius founded several other national colleges in Rome.

11 THE CASA SANTA MARTA

Facing the Collegio Romano and slightly to the right was a chapel and a house, named the Casa Santa Marta, which Ignatius established in 1543 as a half-way house for the rehabilitation of penitent prostitutes in Rome and for their reintegration into ordinary social life. Ignatius left the financial and material management of the house to lay people, while he himself provided spiritual direction.

Among the 170 founding administrators of the establishment were 15 cardinals, seven bishops, and several ambassadors to the papal court.

In 1560, shortly after the death of Ignatius, the house and church became a monastery and church of the Augustinian monks.

At the time of the Napoleonic invasion in 1870, the monastery and church became a military barracks. From 1872 the two buildings were taken over by the Italian government.

The monastery is currently an unmarked Police station, and the church is a location for conferences and concerts.

The apostolate of Santa Marta is another example of the all-encompassing apostolate of Ignatius and his companions, his concern

for those in any sort of need, his willingness to take up work that no one else was willing to do, and his ability to involve lay people in the administration of those apostolates.

*People say, "The Marists go into the prisons, look after the poor"...
Yes, that is what must be done;
that is truly a work of God.*

(FS 18:3)

These were qualities that Jean-Claude Colin admired in the Jesuits.

"This was our dominant thought. What the Jesuits did under their name, we were to do under ours."

(Etienne Terrailon)

12 THE CHURCH OF THE GESÙ

Leaving the Piazza del Collegio Romano, head west towards the Pantheon, taking the Via Piè di Marmo. Turn left into Via del Gesù which leads to the Piazza del Gesù and to the Church of the same name.

The present Piazza del Gesù was near the commercial heart of the developing city in the time of Ignatius and up to the time of Jean-Claude Colin.

When Ignatius lived in Rome the population of the city had dropped to less than 30,000. It was gradually being rebuilt after cen-

turies of decay and more immediately after the disastrous Sack of Rome in 1527. Pope Paul III (1534-1549) was instrumental in rebuilding the city. Roman life centred around the papal court which at that time was frequently in residence in the Palazzo Venezia, just a block away.



Papal processions passed by here on the way from the Vatican to the Lateran. The city government was one block away, the large Jewish community just two blocks away.

It was the perfect spot for the sort of ministries of the Word that Ignatius and companions set themselves to carry out. He used to teach catechism on the corner of the piazza.

The Church of the Gesù is the Mother church of the Jesuits.

Ignatius dreamed of a large downtown church where the sacraments could be celebrated and where preaching, lectures, music and drama could take place. He tried three times to build a new church and in 1554 he enlisted an aging Michelangelo to draw up plans. Work on the church did not begin until after the death of Ignatius.

The church was also designed as a theatrical space. Huge curtains designed to block off the sanctuary served as backdrops for complex pageants. Choir stalls lined the upper story of both side walls of the church and enabled small groups of singers to perform works composed specifically for liturgies in the church. Lectures and discussions on theology and philosophy took place here. This was the first step towards the inauguration of the Roman College's programme of higher education.

*I hope there will be
the greatest possible union between
the Society of Jesus
and the Society of Mary.*

Inside the Church, in the place occupied today by the Chapel of St. Ignatius and of the Madonna della Strada

was the "broken down old house of Camillo Astalli." Ignatius lived here from 1541-1544. It was here that the group elected Ignatius as superior general in 1541, and where his 40-day discernment on poverty took place, as recorded in his Spiritual Diary. Ignatius frequently celebrated Mass and taught catechism in the little chapel.

Jean-Claude Colin
(FS 60:40-42)

Two central focus points for a pilgrim's visit to the present-day Church of the Gesù are the tombs of St Ignatius and of St Francis Xavier.

Jean-Claude Colin visited this church many times, and, particularly on his second visit in 1842, made several visits to the superior general of the Society of Jesus, Fr Jan Philip Roothan, who was re-establishing the Society of Jesus after its 40 years of suppression.

The tomb of Jan Philip Roothan is located in the Capella della Passione, the second to last chapel on the right hand side of the Church.

*I found in the Jesuit General
an unreserved confidence and
a frankness which pleased me greatly.
He was as open and frank with me
as the others were reserved.*

*Jean-Claude Colin speaking of
Jan Phillip Roothan (FS 60:41)*



13 THE ROOMS OF ST. IGNATIUS

The rooms where St Ignatius lived, worked, and died are in the Jesuit community building next to the church.

On a corner of the block where Via d'Ara Coeli meets Via di San Marco, a house was built where Ignatius went to live in 1544. This was the fifth of Ignatius' residences in Rome. It was described as "a dumpy house, rather like a shack". When it was razed to make way for the present building in 1599-1602, care was taken to preserve the three rooms in which St Ignatius had lived and worked.



These three rooms - a study, a bedroom and a chapel - were the centre of intense activity where Ignatius worked, wrote, studied, listened, planned and prayed. From here he directed the works of his Companions of Jesus whose numbers increased a hundredfold during his lifetime: from 10 in 1540 to almost 1000 in 1556.

From these rooms Ignatius sent out more than 7,000 letters on topics ranging from spiritual experience to real estate needed for new colleges and churches. Here he prepared the second Formula of the Institute (1550). Here he composed the Constitutions (1549-1553).

The method he observed when writing the Constitutions was to say Mass each day and present to God the point he was then treating, and to spend his period of prayer on this topic; and it was always with tears in his eyes that he made this prayer and said Mass.

(Autobiography)

Ignatius died in this room on July 31st, 1556.

The rooms are open to the public in the week-day afternoons from 4.00 – 6.00.

[Refer to "Documents and Texts", p. 149 "Fr Colin and the Jesuits."]

PLACES OF CHRISTIAN PILGRIMAGE

THE CAPITOLINE HILL

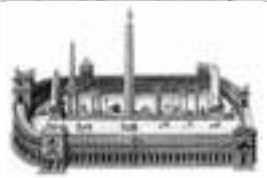
Within walking distance from the Gesù are the Vittorio Emanuele monument and the Capitoline hill. The Capitoline is one of the seven hills of Rome, and was called the citadel by the earliest Romans. In ancient Rome it was the geographical and ceremonial centre of the city, dominating the Roman Forum and looking towards the Colosseum and the palace of the Emperor on the Palatine hill.



The Capitoline hill



The Aventine hill and Santa Sabina



The Circus Maximus

By the time of the Renaissance the Capitol had become an untidy collection of dilapidated buildings. Michelangelo was commissioned by Pope Paul III in 1536 to re-create the area as a symbol of the new Rome. Michelangelo's plan was dramatic and revolutionary. He designed the building of the city's civic centre to face away from the Roman Forum and instead to face towards the Christian Church of St. Peter, thus creating the sense of a Rome no longer pagan but now Christian.

Michelangelo designed the paved piazza with the statue of Marcus Aurelius in the centre. The overall effect of Michelangelo's piazza and buildings is to create the impression of a great outdoor room, a plaza enclosed and protected but open to the sky and accessible through five symmetrical openings.

From the back of the Capitoline hill one can get a good view of the Forum and the Palatine hill. Jean-Claude Colin wandered through the Imperial Palace on the Palatine hill, often reciting his breviary in these places.

From the Capitoline hill, cross towards the Circus Maximus.

THE CIRCUS MAXIMUS

The Circus Maximus – or greatest stadium – was Rome's largest sports stadium, built in 326 BC. This massive stadium could hold over 150,000 seated spectators. It has been estimated that the highest tiers of seats were at least as high as the walls of the Colosseum.

Modern research suggests that the Circus Maximus was the site of the majority of Christian martyrdoms.

Obelisks now in the Piazza del Popolo and the Piazza of St John Lateran formerly stood here.





SANTA SABINA

From the Circus Maximus a road leads up to the Aventine hill, another of the seven hills of Rome. The Aventine hill has a particularly spiritual and religious quality to it. St Jerome lived somewhere on this hill. Several religious houses are located here, including the Benedictine monastery of San Anselmo, and the ancient church of Santa Sabina.

Santa Sabina is a fifth century basilica, built over the site of a Roman house by Peter of Illyria, between 422 and 432. Additions to the church were made in the 9th century. The church and monastery are the site of the Dominican general house. St Pius V lived here, as did St Thomas Aquinas. St Dominic lived here, and was visited here by St Francis of Assisi.

As with St Ignatius, Mayet drew parallels with the life of Dominic and the foundation of the Dominicans, and the life of Colin and the foundation of the Marists. (OM 669)

Jean-Claude Colin visited St Dominic's rooms on his visit to Rome in 1842. Victor Poupinel's journal records:



One day we went to the Aventine hill to visit the monastery of Santa Sabina, where St Dominic lived. We went through all these places very devoutly, but in reaching the chapter house which the devil had refused to enter with the patriarch of the preaching friars, Father Superior threw himself upon his knees and kissed the ground: «So this is the place where the great saint gave such wise advice to his disciples!»

(FA 220:8)

Dominic's rooms can be visited by arrangement.



The journey

1846-1847

COLLEGIUM
VRBANVM
DE PROPAGANDA
FIDE



The Superior General and the Missions of Oceania

"I loved these missions.
Nobody has wanted their success,
their prosperity, more than I."

Jean Claude Colin

*Memorandum to
Propaganda Fide in 1854*



TWO JOURNEYS TO ROME

Fr Colin made two voyages to Rome in 1846-1847. The first of these was made in July and August of 1846, and the second was made from December 1846 to June 1847.

Colin's visit in July of 1846 was unplanned and seemingly unknown to other Marists. He had set out for La Seyne to deal with matters concerning the community house there. But having heard of some decisions taken in Rome concerning the mission in the Pacific, he decided, on arrival in Toulon, to go to Rome to talk directly on the matter. But without ticket, money, or passport, he had to plead with a friendly official who took pity on him and provided him with documentation. Colin arrived in Rome on July 24th, or 25th. He fell ill during this stay in Rome and returned on August 27th.

His second visit lasted for 6 months, from November 1846 to June 1847.

Since his visit in 1842, the Society had continued to develop and expand.

THE SOCIETY OF MARY ESTABLISHED

The Society of Mary was now well established. Colin had taken care to implant and confirm the "spirit" or "characteristic way of proceeding" in the Society, and was forming his growing group of men into a dynamic body of missionaries.

The second General Chapter of the Congregation was held in 1845. At this Chapter it was decided that in view of Rome's opposition to a Congregation of several branches, the original idea of a multi-branched Society should be abandoned, and that the three branches – the Sisters, the Brothers of the Schools, and the Priests and Brothers - should be independently governed and administered.

Colin thought of making the Sisters a diocesan Congregation, taking from them the name of "Marist". Jeanne-Marie Chavoine and



the first Sisters were deeply hurt by this proposal. Relationships between Colin and Chavoin became strained, and the years following were years of painful tension between the two founding personalities.

Champagnat had always considered that his care and responsibility for the Little Brothers of Mary was under the general superiorship of Jean-Claude Colin, and that the Brothers were part of the many-branched Congregation envisaged in 1816. At Champagnat's death in 1841 the governance of the Brothers passed to Br. François. The Brothers continued to have strong contact with Colin, but after the General Chapter decision of 1845, Colin left the entire responsibility for all governance to Br. François.

The branch of priests and brothers had doubled in numbers since Colin's visit to Rome in 1842. It now numbered 200 priests, brothers and seminarians, and was now well known in both France and Rome.

In France, Marists were working in diverse ministries which they carried out from houses of residence. These ministries included hearing confessions of priests and faithful, preaching missions properly so-called, giving sermons at times such as Lent and Advent, giving retreats, teaching catechism, visiting the prisons, engaging in social work, looking after confraternities and sodalities, or acting as chaplains to communities of religious women. By 1846 Marists had also begun to undertake a College at La Seyne.

During this time, Colin's faithful diarist Gabriel-Claude Mayet was in constant contact with the Founder at the Mother House in Lyons. Colin was aware that he would be away in Rome for several months, and wanted to make sure that some significant aspects of Marist life were not forgotten in his absence. He made use of his conversations at table to inspire his men. Mayet noted carefully what Colin said on these occasions, remarking that the Founder



Jean-Claude Colin

«occasionally gave some of those lively thrusts that set hearts aflame, or uttered a few of those momentous remarks which, in a single go, express the whole spirit of the Society.»

(QS 359:2)

He added that many Marists

«learned much more from these entertaining conversations in the refectory than from many another conference about the spirit and the approach of the Society.»

(QS 359:5)

It was at this time that he penned his portrait of Colin as a leader.

A PILOT AT THE HELM

At the Chapter of 1845, Jean-Claude Colin was 55 years old, and was half-way through his 18 years as superior general. Gabriel-Claude Mayet noted that the members of the Chapter admired his skillful handling of the Chapter. He knew how to avoid questions that were not ready for discussion; he did not rush; he gave everything due consideration; he took care not to pass legislation that might later have to be reconsidered; and he asserted his authority when it was needed.



Gabriel Claude Mayet

Mayet commented:

« I picture him, as I watch him, as a pilot quietly seated at the helm, letting the waters bear the ship along and buffet it on all sides. The pressure of his guiding hand is scarcely felt, but nevertheless he is the one who governs its course. Such was Father Colin. »

(FA 321:5)

[Refer to section "Documents and Texts", p. 151, "A Leader in action."]

The heaviest item in Colin's briefcase as he came to Rome was the dossier marked "Oceania Mission".

There had been many developments in the 10 years since the Society's approbation and its acceptance of the mission to Oceania. One of the most significant of these developments was the Oceania Company, a company fostered by Jean-Claude Colin.

THE OCEANIA COMPANY

The purpose of the Company was to establish a fleet of ships that would take manufactured goods from France to the Pacific Islands and leave them at central depots to be distributed to auxil-

ary Company stores by a fleet of inter-island schooners. Cargoes of copra, shell, mats, carvings and artifacts would fill the holds of the ships on their return to Europe. The Company would provide free transport for the personnel and goods of the Catholic missions, thus freeing up funds from Propaganda Fide for the missionaries' work of evangelization.

Colin interested many significant people in it. Picpus Fathers, Jesuits, Franciscans, Dominicans, Lazarist Fathers and the Paris Missionary Society took shares in the Company. So did several bishops and prominent religious figures such as Frederic Ozanam and Madeleine Sophie Barat.

Rome, too, was fired with enthusiasm for the project. Pope Pius IX bestowed a Brief of Encouragement on the Company and took shares. Fifteen cardinals, twenty archbishops, thirty-three bishops, and the Jesuit superior general followed his example.

The Company was inaugurated in Paris on February 2, 1845, and by the time of Colin's visit to Rome in 1846-1847 there was reason to believe that the Company would be an indispensable arm of the Catholic missions not only in Oceania, but in other parts of the world. Trading stores were functioning in the Marquesas, Tahiti, and Futuna. Company ships were travelling to Chile, Australia and China. The Company had 1300 shareholders.

■ DIFFICULTIES IN NEW ZEALAND

But in other ways all was not well in the mission, particularly in New Zealand.

The first missionaries under Bishop Pompallier had arrived in New Zealand in 1838. But by 1840 things were becoming unstuck, and the years 1840-1842 were years of the first significant crisis in the mission. The missionaries found themselves in dire circumstances. They were separated and not able to live together as Colin had insisted; the money was disappearing into what many considered to be needless expenses; and aspects of Bishop Pompal-

lier's administrative and pastoral style left the mission in destitution and disarray.

In late April 1840, while Pompallier was away, some Marists took the opportunity to write uncensored letters to France, "to be opened only by the very reverend superior general of the Society of Mary." The letters arrived on Colin's desk in March 1841, and they left Colin in no doubt about the difficulties his missionaries were facing.



In October of that year, Colin received a 15-page letter from Pompallier, written on May 17th. Pompallier claimed he had endured perils and fatigues; he had fought against heresies. But, he claimed, the greatest obstacle to progress in the mission was Colin himself. He complained about the lack of docility and co-operation the missionaries were giving him, and he suspected that some sort of conspiracy had been created against him, forged by the superior general himself.

Colin replied to Pompallier (October 22 1841), answering the accusations made against him. In the end, he did not send the letter; but from now on the rift between the Colin and Pompallier widened.

From 1842 Colin sent no more missionaries to New Zealand.

REPORTING ON THE MISSION

Colin took a further step and appointed Jean Forest as official Visitor to New Zealand on his behalf, with the task of reporting to Colin on the state of the mission in New Zealand. Forest was the leader of the 6th group of missionaries who were about to set sail from France. He and his group of 5 missionaries arrived in New Zealand on May 4th, 1842.

JEAN FOREST

Born in 1804 in a village near Saint-Chamond, Jean Forest entered the major seminary in Lyons in 1827 and became a priest in 1833. The following year he joined the group of aspiring Marists and was among the first group who took their vows in 1836. Forest preached parish missions, a few times with Pompallier. He applied for the foreign missions, but unsuccessfully. When Pompallier was appointed Vicar Apostolic of Western Oceania, Forest took his place in Lyon. He lived in Puylata, was Master of Novices, and preached missions.



Meanwhile, in New Zealand, the missionaries had decided to send Jean-Baptiste Epalle to France to give a first-hand account of the state of the mission. Epalle departed from New Zealand on May 23rd, 1842, just after Forest had arrived.

Both Colin and Pompallier wrote reports on the mission to Cardinal Franson at Propaganda Fide. In his report of 1841 Pompallier claimed that 164 tribes had been converted, that catechumens numbered 45,000, and that neophytes numbered 1,000. He begged Cardinal Franson to send him 100 priests immediately.

Colin's report of 1841 was much more sober. He outlined the tensions that had existed for three years between the bishop and the missionaries, and drew attention to the fact that in 5 years he had sent 39 religious to the missions, and of that number 32 had been assigned to Pompallier.

When Colin arrived in Rome in 1842 to discuss matters concerning Oceania, the authorities in Rome were well informed of the difficulties that Pompallier, Colin and the Marist missionaries were experiencing. Apart from the formal reports of Pompallier and

As Official Visitor to New Zealand, Forest found himself in an unenviable position. As a friend of Pompallier, he was *persona grata* with the bishop; but as a senior and trusted confrere he was sympathetic to the plight of his confreres.

He wrote to Colin that at times he grumbled against him for the task he had been given; when he was with the bishop he had to listen to him complaining about the missionaries; and when he was with the missionaries he had to listen to them complaining about the bishop!

Over the space of two years, Forest wrote a total of 12 letters providing Colin with a very full and very sobering report on the missions.

Forest spent all his Marist life in New Zealand and died, aged 80 in Napier, New Zealand.

[Refer to section "Documents and Texts", p. 154, "The state of the Mission."]

Colin, Cardinal Fransoni had copies of some letters that the missionaries had sent to Colin.

As a result of the discussions in Rome in 1842, the Holy See decided to divide the vast Vicariate of Western Oceania into four areas: New Zealand (with Jean-Baptiste Pompallier as Vicar Apostolic and Philippe Viard as his auxiliary); Central Oceania (with Pierre Bataillon as Vicar Apostolic and Guillaume Douarre as his auxiliary, holding a special concern for New Caledonia); Melanesia (with Jean-Baptiste Epalle as Vicar Apostolic and Georges Collob as his auxiliary); and Micronesia, a mission that was not entrusted to the Marists.

STORM CLOUDS GATHER

By the time Colin had left Rome in 1842 he had achieved some, but not all, of his hopes for the mission in Oceania. But relationships between the bishop and the superior general were at an impasse, and following his return to France, a number of events converged, all eventually leading to a type of tragic inevitability.

First, on his arrival, Colin found a letter from Pompallier waiting for him, dated November 15th, 1841. The Bishop wrote:

*May I be pardoned what I am going to say:
it is by my own hand, by the power of our divine master,
that paganism and heresy have been overthrown
in New Zealand, but by a lack of a cordial unity here
and the lack of savoir-faire on your administration
through not being in harmony with my own,
which is superior to yours on the apostolic level as it was
inferior to yours on the religious level, a defeat is
on the point of following on all my victories.
... All the consequences of the future evils as of those
of the past in this mission will be your responsibility
before the Lord.*

Pompallier claimed that among his clergy there was “one bishop too many” – “an archbishop at Lyons in the person of the General.”

Shortly after Colin had received this letter from Pompallier, Epalle arrived from New Zealand with the news that Pompallier had disowned him, told him not to return to New Zealand, and had refused to receive new Marist missionaries.

Finally, at this time Jean Forest's letters from New Zealand began to arrive in France. One by one the letters confirmed for Colin the dire circumstances the missionaries were living in, and the heroic lives they were living.

As he travelled to Rome in November 1846 Colin was preparing for a meeting with Pompallier and with the Cardinals to resolve the issues surrounding the mission in Oceania, and in particular in New Zealand. Pompallier arrived in Rome in September. Colin arrived on December 4th.

Discussions between the two men began on December 8th, in the presence of Cardinals and members of the Vatican Congregations. At the first meeting Pompallier offered to resign. The Cardinals were astonished at Pompallier's offer, and deferred any discussion on it.

Meanwhile, Colin composed a "memorial" on the state of the mission, indicating especially the difficulties of collaboration and unity experienced by the Marists. Pompallier replied to this.

On January 7th, 1847 the Cardinals met to discuss the situation. The congregation refused to accept Pompallier's offer of resignation, and decided that Pompallier would remain in New Zealand.

Following this decision, Colin wrote a confidential letter to the pope, Pius IX, revealing what was for him a key issue in all the controversy: *"Bishop Pompallier has contracted for some time now the deplorable habit of taking, sometimes to excess, strong drink."*

Two Cardinals, Lambruschini and Franson, had been charged with the task of bringing about some reconciliation between Pompallier and Colin. The meeting was arranged for January 15th. Colin did not turn up. He had had an audience with the Pope that day, and would have found going out twice in the day too much for his health. The principal reason, however, was that he considered it was not appropriate to have such a meeting and to speak of the unfortunate state of the mission and of Pompallier's personal weakness in the presence of Pompallier himself.

For Pompallier this was the final straw. He considered this action of Colin as *"a prime subject of indignation and scandal for me and every child of the Church who might become acquainted with this fact. What a way to elude the juridical authority of the Holy See!"*

FRUSTRATION AND DISAPPOINTMENT

When Colin left Rome on January 18th, 1847, the situation of the missions had still not been resolved. In fact, what he had experienced left him with little but frustration and disappointment. Even Rome's decision to create two dioceses in New Zealand would not be confirmed until 1848, and would not become effective until 1850.



On this visit he was accompanied by Antoine Dubreul, the mission procurator resident in Sydney. Dubreul's health broke down in Rome and he returned to France. Victor Poupinel, procurator general for the Foreign Missions, was sent to replace him. During their visit the Marists stayed at a lodging-house for pilgrims at 39 Piazza d'Ara Coeli. The house was owned by M. Bouisse who acted as an intermediary in the business Father Colin had to transact with Cardinal Castracane.



TRAVELLING COMPANION: Antoine Dubreul

Born in 1810, Antoine Dubreul entered the Society of Mary as a priest and was professed in 1840. Colin appointed him to work in the Secretariate for the Propagation of the Faith in Lyons. In 1844 Fr Colin sent Dubreul to Rome, along with Jean-Baptiste Epalle and Léopold Verguet, to study Canon Law and Church discipline. Colin's intention was to allow the authorities in Rome to choose one of them as Vicar Apostolic of Melanesia and the other as a coadjutor. Rome chose Epalle as Vicar Apostolic, but did not name a coadjutor. Colin then sent Dubreul, along with Jean-Louis Rocher and Br August Leblanc to establish the Procure for the missions in Sydney.

Difficulties arose with the Archbishop of Sydney, Bede Polding, whose dream "to set the seal of the Benedictine Order on the whole Australian Church" posed insuperable problems to the Marist missionaries who could not be expected to live according to Polding's idea of the Benedictine life.

In 1845-6 Dubreul made a six-month tour of all the Marist missionary stations in the Pacific at the request of Fr Colin, and he returned to Europe to give his report on the state of the missions, and the difficulties with Archbishop Polding. Mayet records that on the day after Dubreul's arrival in France, he and Colin spent the whole night discussing the issues "*until the time came for sounding the rising-bell the next morning.*" (FA 350)

Armed with this knowledge, Colin was in a good position to negotiate with the Holy See concerning the missions.

Dubreul returned to the missions in 1850 and spent the rest of his life in Samoa.

He died in 1867.



*Framework (and scaffolding)
of a Samoan house*

R. PIAZZA II.
DELLA PILOTTA

VIA R. II
DE LUCCHESI

VIA R. II
DEL
TRITONE

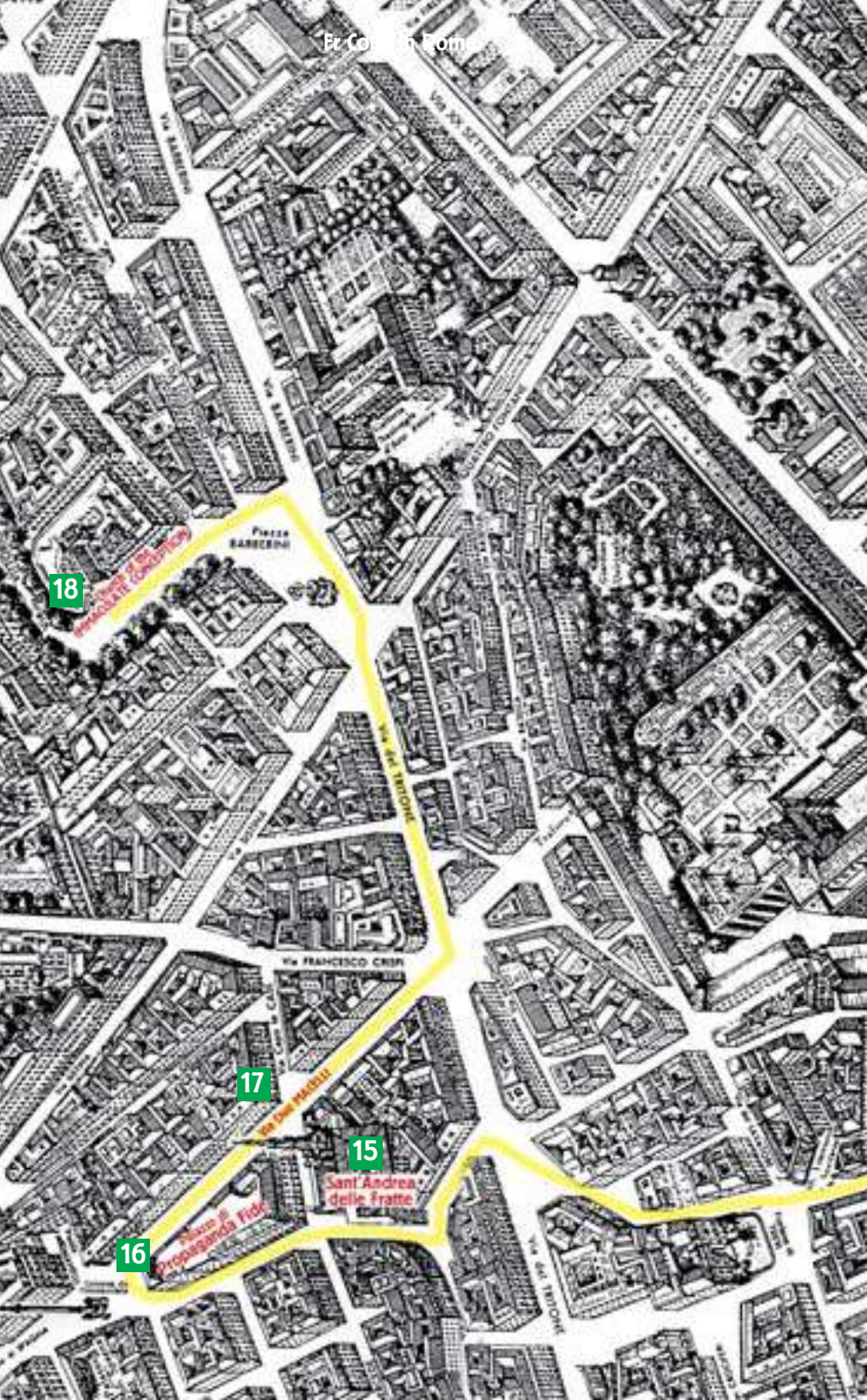
R. VIA III.
DI
PROPAGANDA

PILGRIMAGE 3

VIA R. III
DEI
DUE MACELLI

VIA R. III
DI S. ANDREA
DELLE FRATTE

PIAZZA R. II
BARBERINI



18

17

15

16

1846 - 1847



14

Santa Croce
dei Lucchesi

PIAZZA
VENEZIA

Monumento a
Vittorio Emanuele II

PLACES OF MARIST PILGRIMAGE

FOCUS

The focus of this pilgrimage is on Colin's negotiations with the Congregation of Propaganda regarding Bishop Pompallier and the missions of Oceania, which by now were becoming a major preoccupation.

Colin and Pompallier met in Rome in the hope that some form of reconciliation and negotiation regarding the missions in the Pacific could take place.

The pilgrimage begins from Piazza Venezia.

From the right-hand side of the Vittorio Emmanuele Monument, a road leads towards Trajan's Forum, past two churches, one dedicated to our Lady of Loreto, and the other dedicated to the Holy Name of Mary.

A flight of steps leads to Via IV Novembre. Turn left into Via IV Novembre, then cross to Via della Pilotta and past the Gregorian University.

14 SANTA CROCE DEI LUCCHESI

Next to the Gregorian University is the Church of Santa Croce dei Lucchesi. Father Colin came often to this church for prayer.

The church today is a private chapel and is not open to the public.

Victor Poupinel recalls of Colin's visit to Rome in 1842:



It was for him a matter of the greatest importance to find a suitable church for himself. He sought a church that was less well attended, an altar that was rather secluded, a peaceful church and above all, well-behaved altar boys. He visited a certain number of churches several times without finding one that was suited to his piety. He regularly chose the National Church of Lucca, dedicated to the Holy Cross, which happened to be near our lodgings.

One day he came across a little server there, blessed with a typically Italian abandon, which at first upset him. However, Father's modesty and earnestness so impressed the child that he finished up by answering the Mass slowly and serving with propriety. From then onwards Father became attached to this church, and indeed, sometimes having entered the church, and found that this altar server was not there, he left and went elsewhere.

(QS 220:2-3)

Leaving the church, continue along Via della Pilotta to the Trevi Fountain. Take the Via della Stamperia, passing the Academia di S. Luca, and head for the Via del Tritone. Cross the Via del Tritone into Via Nazareno which leads to Via delle Fratte.

15 S. ANDREA DELLE FRATTE

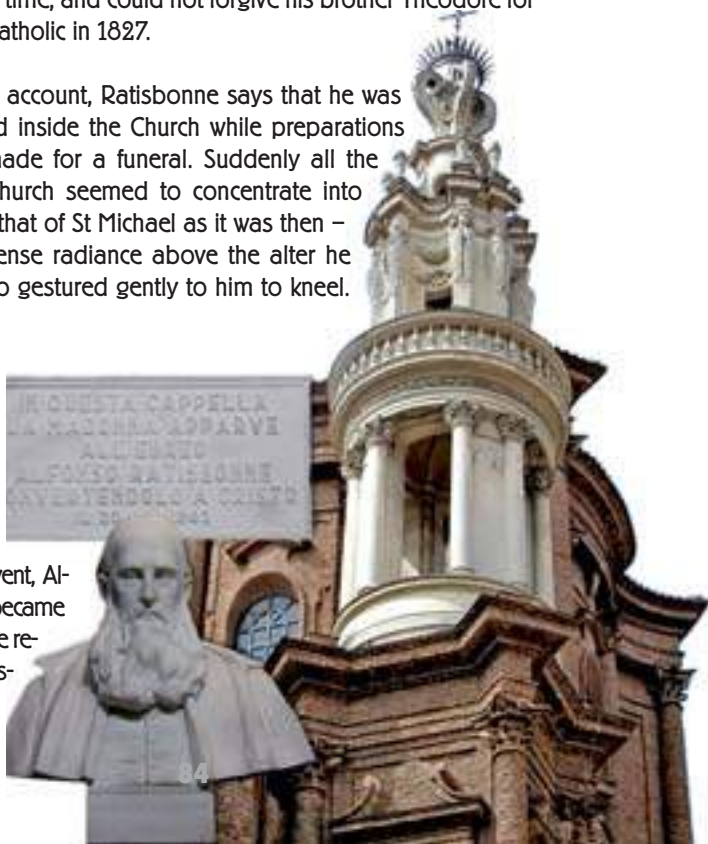
Victor Poupinel records that Colin's health did not permit him to "stroll out or go far to the holy places". He does indicate, however, that he did visit the church of S. Andrea delle Fratte. The church is noted for a seemingly miraculous event that took place on 20th January 1842 – the apparition of Our Lady to Alphonse-Marie Ratisbonne, and his immediate conversion to Catholicism.

Alphonse-Marie de Ratisbonne was the ninth child of the most important Jewish family in Alsace. Alphonse-Marie was bitterly anti-Catholic at the time, and could not forgive his brother Théodore for becoming a Catholic in 1827.

In his own account, Ratisbonne says that he was strolling round inside the Church while preparations were being made for a funeral. Suddenly all the light of the Church seemed to concentrate into one chapel – that of St Michael as it was then – and in an intense radiance above the altar he saw Mary, who gestured gently to him to kneel. He wrote:

"She did not speak, but I understood everything."

After the event, Alphonse-Marie became a Jesuit. Later he received permis-



sion to leave the Jesuits, and with his brother he founded the Congregation of Our Lady of Sion, to work for the reconciliation of the Chosen People of the Old Testament with the Church of the New Testament. The Sisters of Sion are well known in many parts of the world, and in particular in Jerusalem.

Ratisbonne's conversion was a high-profile event in Colin's time. Colin visited the Church of S. Andrea in 1842, and Poupinel noted that "he was deeply moved during Mass there." (QS 220:4)

On leaving the church, turn right into Via di Propaganda Fide towards the Colonna dell' Immacolata.

16 PALAZZO DI PROPAGANDA FIDE

The Sacred Congregation of Propaganda (Propaganda Fide) was established by Pope Gregory XV in 1622 to promote and control the missions of the Catholic Church in non-Christian territories. The work of evangelization undertaken by the Marists was therefore the concern of this department of the Roman Curia, and not of the Congregation of Bishops.

Many of Colin's discussions and negotiations regarding the missions of Oceania would have taken place in these offices, notably the meeting on December 8th, 1846 between Colin and Pompallier in the presence of Cardinals and members of the Sacred Congregations.

Despite efforts at negotiation, an irreconcilable impasse had been reached between the views of Colin and Pompallier on the mission particularly in New Zealand.

When Colin left Rome on January 18th 1847, the situation of the missions had still not been resolved. He had requested a solution to the Oceania situation in 1842, but delays in carrying out decisions had left Colin frustrated and the missionaries confused as to the status of the mission.

Jean-Baptiste Epalle was consecrated Vicar Apostolic of Melanesia in the Chapel of Propaganda Fide in 1844.



JEAN-BAPTISTE EPALLE

Jean-Baptiste Epalle was a man of missionary experience. He was in the second team of missionaries to set sail for Oceania, and arrived in New Zealand in 1839.

When difficulties arose between the missionaries and Bishop Pompallier, he was sent back to France by the missionaries to report directly to Fr Colin on the state of the mission. This angered Pompallier who told Epalle he would not be welcome back in New Zealand.

From France Colin sent Epalle to Rome in 1844 in order to study Canon Law and to “drink from the sources of the Roman Church.” Epalle was accompanied by Antoine Dubreul and Léopold Verguet. Colin’s aim was to allow the Holy See to observe Epalle

It is possible to visit the museum and chapel of Propaganda by prior arrangement

Exiting from Propaganda, continue towards the Colonna dell’Immacolata, then turn right into Via Due Macelli.

17 VIA DUE MACELLI

On his fifth and final voyage to Rome, Colin stayed somewhere in this street. He wrote then, “Most probably I will lodge at Buvard’s in the Via dei Due Macelli.”

Continue along Via Due Macelli until it reaches Via del Tritone.



Via DUE MACELLI

and Dubreul and choose one as the Vicar Apostolic of Melanesia and the other as his coadjutor.

When Epalle was named as Vicar Apostolic he protested vehemently to the Founder. According to Mayet, Epalle "much preferred to be a Marist than a bishop." He asked Colin, "If I am Vicar Apostolic, will I not be outside the Society?" On being reassured that he would remain in the Society, he said, "Well then, I want to make the vow of stability beforehand." He took the vow on May 8th 1844. He was the first Marist to do so.

He was consecrated bishop two months later in Rome in the chapel of Propaganda Fide.

He set sail for Oceania in December 1844, and was murdered on arrival at the island of Isabel on December 19th, 1845.

Turn left into Via del Tritone, and continue up this street towards Piazza Barberini. On the top left corner of the piazza, the Via Veneto opens out into the piazza. The Church of the Immaculate Conception is near the corner of the piazza.

18 CHURCH OF THE IMMACULATE CONCEPTION

Jean-Baptiste Pompallier was consecrated Vicar Apostolic of Western Oceania by Cardinal Franson in this Church on June 30th 1836.

Whatever their difficulties with Pompallier, the Marist Missionaries truly admired his personal charisma. He was fluent in the



Via DUE MACELLI

Māori language, he had a charming personality, he had bearing and dignity, and he cut a fine figure in his episcopal robes, something that appealed strongly to the Māori.

On the other hand, from the start Colin had his doubts about Pompallier's style and felt the need to remind him before he departed: *"Remember the poverty and simplicity of the apostles; they too were bishops and yet they often worked with their hands to provide the basic necessities of life. Simplicity, poverty and zeal must always be the companions of the missionaries of Mary."*

(Colin Sup. Doc 5)

The advice was well-placed, but did not seem to have landed on ready ears. At Valparaíso, even before the missionaries had arrived at their final destination, Pompallier wrote of his concern and annoyance that the Marists did not show him the respect due to a person of his status.

JEAN-BAPTISTE FRANÇOIS POMPALLIER

Jean-Baptiste François Pompallier was born on December 11, 1802. He was consecrated the first Vicar Apostolic of Western Oceania in 1836.

Pompallier's life falls into three distinct periods, each one ending with a visit to Europe.

1. The "Marist period" (1838-1848)

This period began well. But Pompallier's poor administration and pastoral style led to tension with his Marist missionary priests and brothers. By 1848 Rome had decided to divide New Zealand into two dioceses. The Marists were asked to leave the diocese of Auckland and work in the newly-established diocese of Wellington, with Philippe Viard as bishop.



The difficulties between Pompallier and Colin were based on more than personality differences, pastoral style or financial competence.

Underneath all these other difficulties was the age-old question: how does a charisma-based religious Congregation find a place in a hierarchically-based Church? And where does one draw the lines of demarcation of authority between a vicar apostolic or bishop, and the superior general of his religious missionaries?

Pompallier the bishop saw the evangelical possibilities and the urgency of proclaiming the Gospel far and wide in his territory. Colin the superior general saw the spiritual and moral needs of his religious for whose spiritual life he was responsible. He could not help feeling that his men's spiritual lives were not guaranteed while they were with Pompallier.

2. The Auckland diocese period (1850-1860)

Pompallier travelled to Europe and returned in 1850 with priests, seminarians and religious sisters to re-establish his diocese after the Marists had been asked to leave the diocese.

3. The New Zealand Land Wars period (1860-1868)

The period of the Land Wars between Māori and the European settlers had a devastating effect on Māori Catholic life. Pompallier watched helplessly as the fruits of evangelization over years withered. By the end of the decade Pompallier was old, sick and tired. He resigned as bishop in 1869 and died in France in 1871.

In 2001 his remains were exhumed and returned to New Zealand. They were re-interred at Motuti, in the area where Pompallier had begun his mission in 1838.

Pompallier's name will always be linked to New Zealand's founding document, the Treaty of Waitangi. Pompallier's intervention guaranteed the right of religious freedom for all and of free and equal protection to Māori and other religious customs.

PLACES OF CHRISTIAN PILGRIMAGE

SANTA MARIA MAGGIORE

Jean-Claude Colin visited this church along with the other major basilicas on all his visits. Mayet records that on Colin's visit to Rome in 1846,

"he saw the Holy Father several times at public ceremonies... On the Assumption Day he was with the vast crowd, on the square in front of St Mary Major, to receive the urbi et orbi blessing of the Holy Father. At the sight of such a dense throng hastening to go down on its knees, on hearing the thousands of heart-felt cries of Vivat!, and on seeing a sea of handkerchiefs waving on all sides, he could not restrain his tears."

(QS 344)

The basilica was built by Pope Liberius about 350, and rebuilt or restored by Pope Sixtus III, to commemorate the proclamation of Mary as Mother of God by the Council of Ephesus in 432. In many ways, this church has remained unaltered since then. The legend of the building of St Mary's tells of a miraculous snowfall in the middle of summer – in August – which is said to have outlined the plan of the building.

SAN GIOVANNI IN LATERANO AND THE SCALA SANTA

The Basilica of San Giovanni in Laterano has been described as the "Cinderella of the major basilicas". The Basilica and the Baptistery are significant places of Christian pilgrimage.

Fr Bourdin describes the visit of Jean-Claude Colin and his companions to both the Basilica and the nearby Scala Santa:

*View of the front
of the Basilica
di S. Giovanni
in Laterano,
Giovanni Battista
Piranesi (1774)*



"Your piety would be touched when you saw the entire table where Jesus Christ had the Last Supper the night before he died. A few paces on you would find the whole staircase stained with the blood of Jesus Christ when our divine Master appeared before Pilate."

(OM 289)

SANTA CROCE IN GERUSALEMME

A focus of interest and devotion for Jean-Claude Colin and his companions on their visits to Rome was the collection of the relics of the Passion of Jesus. Today the relics are housed in a chapel built in 1930.

The full name of the basilica is Santa Croce in Gerusalemme because legend recounts that when the Empress Helena returned from Palestine with the relics of the Passion she had discovered there, somewhere between 317 and 322, she adapted several rooms of the Sessorian Palace as a church and packed the floor with soil from the Holy City which she had brought as ballast in the ship.

Recent archaeological investigations have revealed that the entire body of this church was part of the palace, built somewhere between A.D.180 and 211. Throughout the ages the church and chapel named after her have been associated with the legend of Helena's discovery of the Cross.

THE BASILICA OF S. LORENZO FUORI LE MURA

The Basilica of S. Lorenzo is named in honour of S. Lorenzo (St Lawrence) who was martyred in the year 258 during the reign of the emperor Valerian, and for that reason it is significant in its own right as a place of Christian pilgrimage.

It is one of the most ancient of Rome's basilicas, and is unlike any other church in Rome. In fact, it is two churches built into one. According to tradition, Constantine built the first one in the 4th century over the tomb of St. Lawrence. This church was reconstructed by Pope Pelagius II, who built a basilica between 579 and 590. His basilica remains to this day - the church situated beyond the altar.

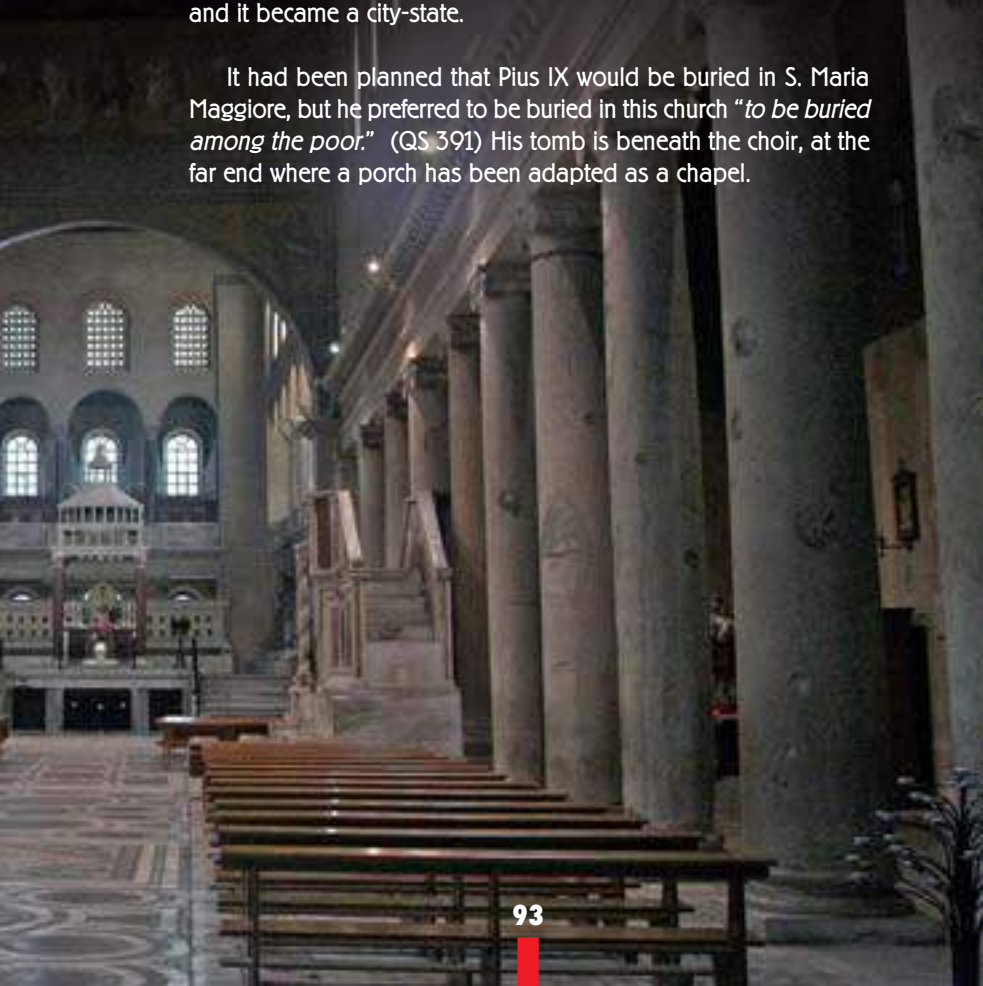
Between 1216 and 1227 Pope Honorius built a nave in front of this old basilica, transforming the latter into the choir and sanctuary of a new church. As these two churches were built head-to-head, the tomb of St. Lawrence which had been at the altar end of the old basilica is in the centre of this new one.



The Church is also significant for Marists. It is the burial place of Pope Pius IX.

The pontificate of Pius IX (Giovanni Maria Mastai-Ferretti) was the longest in the history of the papacy, lasting for thirty-one years. It was a papacy marked by tensions and struggles within the Papal States. During the revolutionary period of 1848 the papal residence – the Quirinal Palace – was besieged and the pope was forced to flee in disguise to Gaeta. In the years following, the Papal States were lost to the Church. On September 20th 1870, the Italian forces under Victor Emmanuel occupied Rome. Rome was incorporated into the Italian state, which now took possession of the Quirinal Palace. From now on, the Vatican was to be the pope's residence and it became a city-state.

It had been planned that Pius IX would be buried in S. Maria Maggiore, but he preferred to be buried in this church "*to be buried among the poor.*" (QS 391) His tomb is beneath the choir, at the far end where a porch has been adapted as a chapel.





The journey

1854



A man transformed: Founder, Superior General, Legislator

"The happiness I feel
in being relieved of a burden
I could no longer bear,
is such that I would ask you
to join me in thanking the Lord."

Jean Claude Colin
to Théodelinde Dubouché



A WORLD IN REVOLUTION

Jean-Claude Colin made his final visit to Rome in 1854, following the General Chapter at which his resignation as General was accepted.

In the 7 years since his previous visit to Rome, political and religious events had taken place in France which affected the life of the Society of Mary. Chief of these events was the Revolution of 1848.

Between 1815 and 1848, Catholicism appeared to undergo a revival in France. Restoration missions had been preached in many parts, with great success. Crosses, still evident today, were erected after such missions. Men of outstanding ability became household names for their defense of the faith: Lacordaire, Montalembert, Dupanloup, Ravignon and Louis Veuillot argued and defended the Catholic cause with vigour. Catholic institutions were supported by State funds. A number of religious Congregations sprang up during these years, particularly Congregations with a missionary orientation, many of which traced their foundation experiences to the shrine of Fourvière.

These years were also the years of the lay movements associated with mission, and in particular the Society for the Propagation of the Faith, founded by Pauline Jaricot.



Lamartine in front of the Town Hall of Paris rejects the red flag on 25 February 1848

In 1848, however, the climate was beginning to change. It came to a head in Paris in February 1848, in a revolutionary movement which soon spread to Lyons. A new wave of anti-clericalism spread throughout France.

A CHANGE IN MOOD

In the years following the 1848 Revolution the mood of the Church in France became much more introverted. These were the years of the “apostolate of prayer” movement, when the emphasis was on the spirituality of reparation, and where a new emphasis was placed on devotion to the hidden and real presence of Jesus in the Eucharist. Not surprisingly, it is in these years that Julian Ey-mard left the Society to found the Society of the Blessed Sacrament.

This mood of the times is reflected in the personal life of Jean-Claude Colin. His attention turned more towards the mystery of Mary at Nazareth. He purchased the house at La Neylière first and foremost as a centre of Eucharistic worship and contemplative prayer. Colin's own words at this time highlight this change of mood. In September 1848 he said: *"Nowadays faith and prayer alone can convince people's minds."* (FS 161:5) Later, at the Retreat of 1853, he told his confreres, *"Our spirit, the spirit of the Society, do you know where to find it? For me, it is entirely in the house of Nazareth."* (FS 188:12)

On the other hand, the second decade of Colin's generalate (1846-1854) was even more spectacular than the first (1836-1845). Three aspects of this second decade are especially significant: Colin's development of pastoral ministries in the Society; his prodigious energy in developing education as a chief apostolate in the Society; and his doubts about the Society's commitment to Oceania.

PASTORAL MINISTRIES

The Marists continued to extend their non-parish pastoral ministries in this decade. These pastoral ministries included hearing confessions of priests and faithful, preaching missions properly so-called, giving retreats, teaching catechism, visiting prisoners, ministering to soldiers, social work and spiritual care of religious communities of women. Colin also established pilgrimage centres: Our Lady of Verdels (1845), Our Lady of Grace at Rochefort-du-Gard (1846), and Our Lady of Bon-Encontre near Agen (1847)

In 1850 Colin established the Marist residence at St Anne's in London, a mission outreach to the 170,000 Irish Catholic immigrants living in the slums of Spitalfields in the East End of London. By 1854 the Marist Fathers had built a house for a community of six priests and were in the process of



building a large Gothic Church with a capacity for twelve hundred worshippers. The Marist Brothers staffed a primary school of four hundred pupils.

EDUCATION

During the second decade of his generalate Colin supervised the establishment of schools in Valbenoîte (1845), Langogne (1847), La-Seyne-sur-Mer (1849), Saint-Chamond (1850), Brioude (1853), and Montluçon (1853).

Colin's commitment of Marist personnel to these schools is striking. Brioude had 14 priests for 70 pupils, and Montluçon had 10 priests for 50 pupils. Saint-Chamond had 18 priests for 125 students, Langogne 15 priests for 135 students, and La Seyne 16 priests for 140 students. This makes an average of one priest for six or seven pupils.

The Society also undertook work in seminaries: the major seminary of Moulins (1847), the major seminary of Digne (1849), the major seminary of Nevers (1854), and the minor seminary of Digne (1853).

THE OCEANIA MISSION

Between 1836 and 1849, 15 groups of missionaries left France for Oceania. These teams numbered 74 priests, 26 Little Brothers of Mary, 17 coadjutor brothers, 3 laymen and 1 laywoman (Françoise Perroton).

But the toll on the missionaries was great. Before 1854 when Colin resigned as general, 21 had died: Peter Chanel martyred on Futuna in 1841; Bishop Epalle murdered on Isabella Island in 1845; Blaise Marmoiton murdered in New Caledonia in 1847; three Marists murdered on San Cristobal in 1847; three Marists lost at sea on the way to Tikopia; two Marists lost at sea in New Zealand; Bishop Collomb dead at the age of 32 in 1848; Bishop Douarre



dead from fever and exhaustion in 1853; several missionaries dead from sickness or exhaustion.

Each of the Vicariates was suffering from difficulties, set-backs and failures.

In New Zealand, relationships between Pompallier and Colin had reached the stage where no progress could be made. On May 28th, 1848, two dioceses were created in New Zealand: Auckland, of which Pompallier would be Apostolic Administrator, and for which he would obtain his own missionaries; and Port Nicholson, entrusted to Philippe Viard, who would be assisted by Marist missionaries. In 1850 the Marists left the diocese of Auckland.

In the Vicariate of Central Oceania, Pierre Bataillon had been appointed as Vicar Apostolic in 1842. He was successful in establishing the faith in Tonga and in Samoa, and in confirming the presence of missionaries in Fiji. Bataillon insisted that Colin send more missionaries. In 1849 Colin sent four Marists as reinforcements to those already there. Bataillon spread the missionaries out to gain a foothold elsewhere. From then on, Colin sent no more missionaries to Oceania.

New Caledonia had been set up as an independent Vicariate in 1847, with Guillaume Douarre as its Vicar Apostolic. Three attempts were made to establish the mission in New Caledonia: in 1847, 1848 and finally and successfully in 1851. But two years later Bishop Douarre died, exhausted by fever.

In Melanesia, the first stage of evangelization had come to a halt with the murder of Bishop Epalle in 1845. A second attempt was made by Bishop Collomb, but following the death of three missionaries on San Cristobal in 1847, Collomb abandoned that area. On July 16th, 1848, Collomb died of fever. His companion died four months later. In 1849 the remaining missionaries retired from there and went to Woodlark Island.

On top of that, the Oceania Company, which had shown great promise since its establishment in 1845, had come to an unhappy ending. The Revolution of 1848 caused a financial panic and investments in the Company ceased, shareholders withdrew their capital, and trade overseas was halted. The Company was forced to go into liquidation in 1850.

LOSING CONFIDENCE

From the beginning, Jean-Claude Colin had been convinced that the Society was called “*to do great things in the Church of God*”, (OM doc 752, 43).

He had written to Cardinal Fransoni,

In the beginning the Missions of Oceania held a kind of attraction for us, precisely because of the dangers to which they would expose the lives of our missionaries, and because of the privations of every kind to which our missionaries would be subjected.

(Colin Sup I, 205:5)

But by 1849 he was beginning to lose confidence in the ability of such a small and new Congregation to undertake the difficult and dangerous mission in Oceania.

*Perhaps we are called
to collaborate
in the foreign missions
only slightly.*

Colin to Fr Theiner, 1850.
Colin Sup doc 165:3

He was seriously considering whether he should withdraw the Marists from Oceania, or at least from Melanesia. He had decided to give the Society a new direction, reducing its missionary work, and directing it “towards establishments in France where they are calm and more durable than in foreign missions.”

These were his preoccupations as he set out to discuss matters of Oceania in Rome.

THE EUCHARISTIC BRANCH OF THE SOCIETY OF MARY

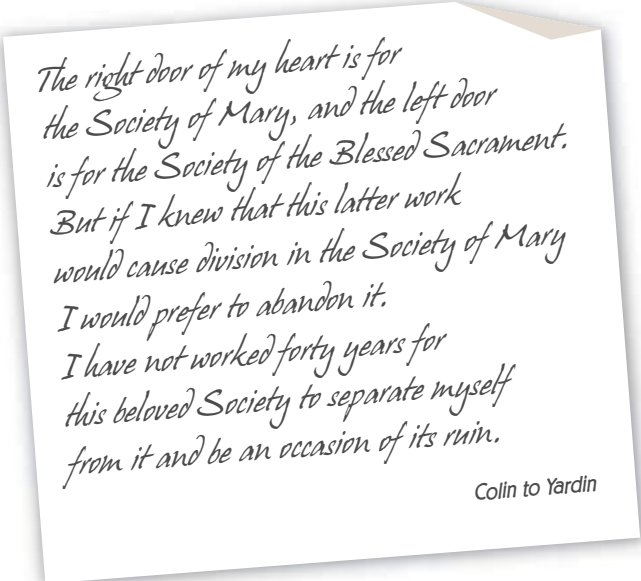
In the years between 1848 and 1854 Colin's thoughts had turned more and more to the mystery of Nazareth and the Eucharist as centre points for Marist spirituality, and he began looking for a house, centred on Eucharistic devotion, and containing all the essential characteristics of the house of Nazareth. For this, he bought the house at La Neylière in 1850.

The chief influence in the Eucharistic project was a religious sister, Théodelinde Dubouché, who had come to Lyons at the end of 1850 to establish a community for Sisters for Atoning Adoration of the Blessed Sacrament. In 1849 she had had a spiritual experience while adoring the Blessed Sacrament, in which she saw priests and brothers of the Blessed Sacrament coming from the stock of the Society of Mary. Her vision astonished the Marist priest who heard of it, because it corresponded exactly with what he understood of Colin's plans.

Colin and Dubouché met, and became close spiritual companions.

Following the Chapter of 1854 in which Colin resigned as superior general, the new superior general, Fr Julien Favre, asked Colin to make the journey to Rome. One of Colin's aims was to seek approval for a new branch of the Society, "The Marist Fathers of the Blessed Sacrament".

From his past experience with the different branches of the Marist project Colin knew that this branch would never gain Roman approval unless it was self-governing and independent. But he knew also that separation of the two groups could split the Society, something he would never have wanted.



*The right door of my heart is for
the Society of Mary, and the left door
is for the Society of the Blessed Sacrament.
But if I knew that this latter work
would cause division in the Society of Mary
I would prefer to abandon it.
I have not worked forty years for
this beloved Society to separate myself
from it and be an occasion of its ruin.*

Colin to Yardin

Furthermore, he knew that Fr Favre and the new administration of the Society were not in favour of this branch. In the face of this, Colin dropped the whole idea of the Eucharistic branch, and on his return from Rome he retired to La Neylière where he lived for 21 years before his death in 1875.

On this journey to Rome, Colin was accompanied by François Yardin.

TRAVELLING COMPANION: François Yardin

François Yardin began his studies for the diocesan priesthood, but felt the call to Marist religious life. He entered the novitiate in Belley, and was professed in 1846.

For 25 years he preached retreats and missions for the Society in France. He was also Procurator for the Missions, and Secretary to Jean-Claude Colin. He accompanied Colin on his voyage to Rome in 1854. He made a journey to Rome again in 1869 on business in connection with the Constitutions.

In 1875, at the age of 51 he went to New Zealand for its missions, serving in many parts of the North Island of New Zealand.

The travellers left France at the end of June 1854. During this visit to Rome, they stayed in Via Due Macelli, near the Palazzo di Propaganda.



*Pope
Pius IX*



The mood of this visit was in marked contrast to the previous ones. Now that the responsibilities of his office were off his shoulders, Colin felt a new energy returning to him. He wrote of “the happiness I feel in being relieved of a burden I could no longer bear”, and looked forward to the chance to devote himself for the rest of his life to a period of tranquility and prayer, and perhaps to founding the Eucharist branch of the Society of Mary.

Jean-Claude Colin had a personal interview with Pope Pius IX on August 13th, 1854.

The two pilgrims returned to France in mid-August of the same year.



LARGO R.XIV
DEL
COLONNATO

PIAZZA R.XIV
DEL
SANT'UFFIZIO

PILGRIMAGE 4

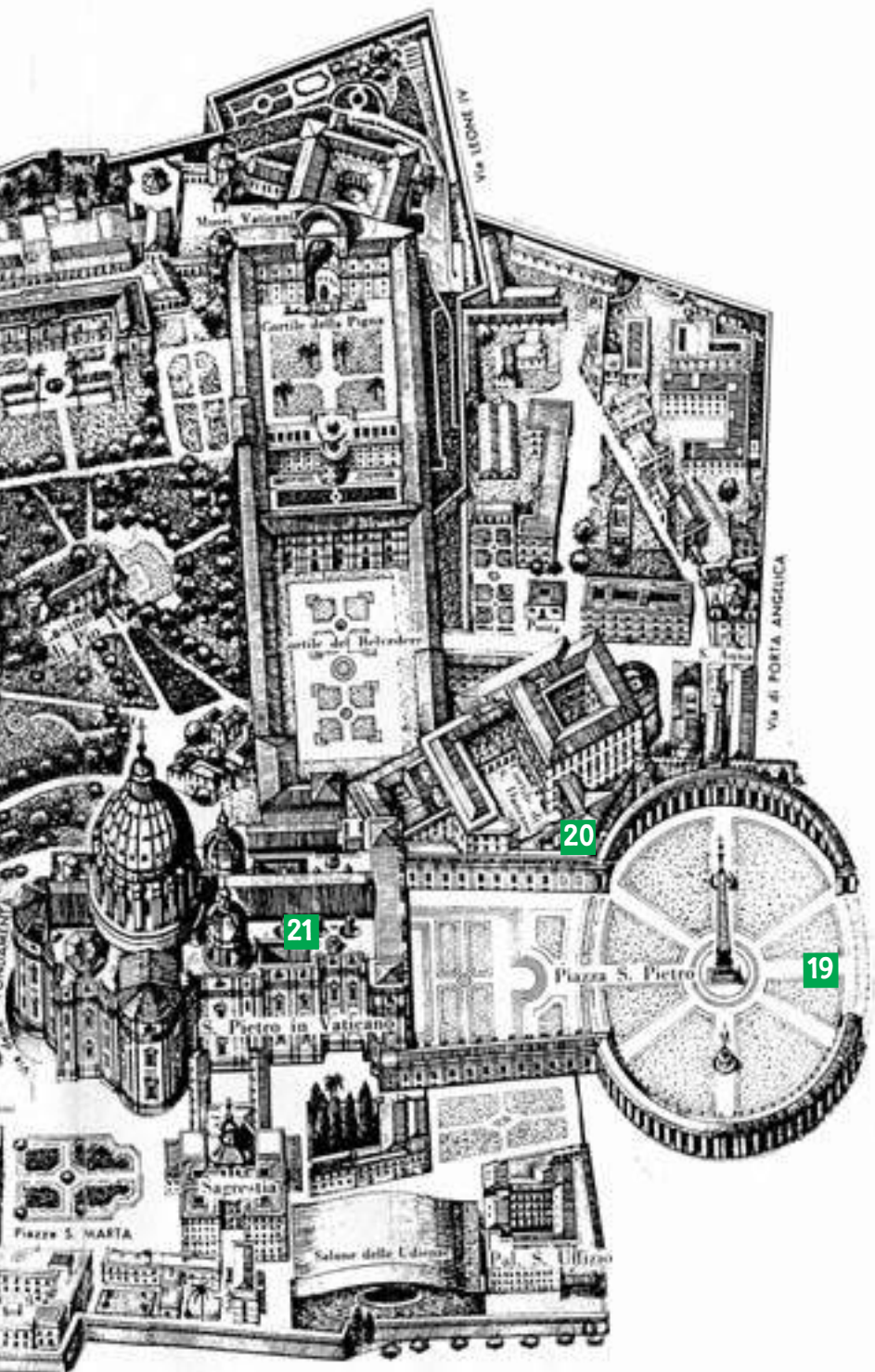
VATICAN CITY

19. ST PETER'S SQUARE

20. THE SCALA REGIA

21. ST PETER'S BASILICA





PLACES OF MARIST AND CHRISTIAN PILGRIMAGE

FOCUS

The focus of this pilgrimage is the Basilica of St Peter.

Most of Fr Colin's dealings with the Holy See took place either at the Quirinal Palace where the pope resided, or in different Congregations of the Curia scattered throughout the city.

Nevertheless, Colin, like any Christian pilgrim, regarded St Peter's Basilica as a symbol of what came to his mind when he or others spoke of "Rome".

This last pilgrimage begins and ends at St Peter's.

19 ST PETER'S SQUARE AND THE BASILICA

Thirteen years after St Peter was buried on Vatican Hill, a small chapel was built over the tomb by Pope Cletus, the third bishop of Rome. This place quickly became a place of prayer and pilgrimage.





Giovanni Battista Piranesi - St Peter's Square (1748)

Two centuries later, the Emperor Constantine commissioned the building of a large basilica, three hundred feet long and a hundred feet wide. It was completed in 349.

During the troubled years of the 14th century when the Papacy was located in Avignon, Rome and its churches fell into disrepair. The city was ravaged by civil war and natural disasters, and the churches were abandoned. Pilgrims to the city for the Holy Year of 1350 were appalled to see St Peter's utterly neglected, St Paul's destroyed by a recent earthquake, and St John Lateran's without a roof and falling into ruin following a disastrous fire. In the words of the poet Petrarch, Rome had become "a rubbish heap of history."

When the Papacy was restored to Rome in 1376, repairs were made to St Peter's basilica. A completely new basilica was planned in 1452, and begun in 1506 by Pope Julius II.

The colonnades which symbolically embrace all who gather in the Square were designed and built by Bernini between 1656 and 1657. The 284 columns support 140 statues of saints.



20 THE SCALA REGIA

At the beginning of the right hand colonnades is the official entrance into many of the principal offices of the Curia or administration of the Church. This magnificent entrance, the Scala Regia (the Regal Staircase) has been called “the entrance to the workings of the Vatican.”

At the entrance to the Scala Regia we recall the cardinals who had played a significant part in the foundations of the Society.

Cardinal Macchi (1770-1860)

When Colin presented the plan of the Society to Rome in 1822, he was advised to see the Papal Nuncio in Paris, at that time Mgr Vincenzo Macchi.



Macchi advised Colin on some aspects of the plan that he had presented, suggesting that some features were too rigorous, and some were unrealistic.

Colin re-established contact with Macchi when he was elected central superior in 1830. Macchi by this time had been made a cardinal and was working in the Curia in Rome.

When Colin and the Marist group came to Rome in 1833, Macchi welcomed them and ran through the Marist dossier with them. He arranged an audience with the Pope for them 12 days later. He advised Colin to stay in Rome as long as possible while working on the dossier.

Cardinal Macchi was present in the plenary council in 1842 when the first division of the Vicariate of Western Oceania was made, and the Vicariate of Central Oceania was created, with Pierre Bataillon as Vicar Apostolic.



Cardinal Odescalchi (1785-1841)

Carlo Odescalchi, a Roman of noble birth, was made a cardinal in 1823, and in 1826 was named Prefect of the Congregation of Bishops and Regulars.

When Colin had his first audience with Pope Gregory XVI, the pope referred him to Odescalchi. Colin found him very sympathetic. He was able to speak French well, and Colin opened his heart to

him. Odescalchi gave Colin his opinion of the plan: he said it was good, but perhaps a little extreme. A more detailed investigation and report would need to be made by Cardinal Castracane, to whom Odescalchi passed the dossier, and with whom Colin would deal in the future.

Odescalchi resigned the cardinalate in 1838 and in the following year he entered the Jesuit novitiate in Verona. He made his solemn vows as a Jesuit in January 1840, but fell ill and died seven months later.

Cardinal Castracane (1779-1852)

The tomb of Cardinal Castracane is in the Church of St Peter in Chains.

Mayet recounts several incidents involving Jean-Claude Colin and Cardinal Castracane. It's clear that Colin spoke often of his meetings with the cardinal.



Over time, Castracane developed a growing understanding of what the Founder had in mind regarding the Marist project; and despite their differences of viewpoint, the two men had great admiration and respect for each other.

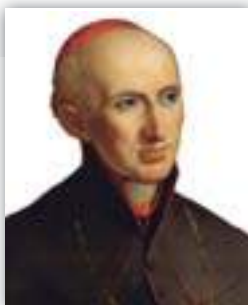
*M. Colin is one of the men
that one rarely meets
with nowadays.
He has understood his times.*

Cardinal Castracane speaking
of Jean-Claude Colin (OM 544:18)

Even before Castracane died, Colin had declared him one of the great benefactors of the Society.

*'I have a very happy and fond memory
of his goodness, simplicity, prudence and devotedness.'*

Jean-Claude Colin speaking
of Cardinal Castracane (OM 846:23)



Cardinal Fransoni (1775-1856)

Giacomo Filippo Fransoni was in the ecclesiastical diplomatic corps, and was a member of the Sacred Congregation of Bishops and Regulars in 1833 when he had his first contact with the Marist project.

Fransoni was involved in the affairs of the Society in Oceania from this time until his death. It was he who urged that the missionaries should leave France before the end of 1836 when the Society was approved, and provided funds (20,000 francs) at the beginning of the mission. It was to Fransoni that Colin wrote in 1837, asking if missionaries could be prepared in Rome at Propaganda before leaving for the missions.

Fransoni was Colin's contact in Rome on the question of the missions. He dealt with the thorny question of the Marists and bishop Pompallier. Colin presented plans to him for a complete reorganization of the Pacific mission in 1842 on his second visit to Rome. The plan showed a great understanding of the area, and in fact appealed to Fransoni.

Cardinal Lambruschini (1776-1854)

Aloysius Lambruschini was a member of the Congregation of the Barnabites. As Cardinal he was Secretary of State to Pope Gregory XVI. He was Prefect of the Congregation of Bishops and Regulars when the issue of Western Oceania was discussed in 1847, and in particular when the difficulties between Colin and Pompallier were coming to a head. He was responsible for the decision to divide New Zealand into two dioceses, with Pompallier as bishop in Auckland, and Philippe Viard as bishop for the rest of New Zealand.





21 ST PETER'S BASILICA

The present St Peter's Basilica took over a hundred years to complete. Although many famous architects and artists were involved in the direction of its construction, one associates its final design with Michelangelo, who oversaw the project from 1547 till 1564.

St Peter's is the largest church in the world. It is over 211 metres long and 137 metres wide, and covers an area of six acres. From ground level to the top of the cross the church stands at 138 me-



tres high. The basilica contains 44 altars, 395 statues, 778 columns and 99 oil lamps which burn day and night around the tomb of St Peter.

The basilica was consecrated in 1626.

Four of the five popes whose reigns spanned the history of the beginnings of the Society are buried inside the Basilica: Pius VII, Leo XII, Pius VII and Gregory XVI.

Monuments to Pius VII, Gregory XVI and Pius IX are found inside the Basilica.



Pope Pius VII

Pius VII was pope when Colin made his first contacts with Rome in 1819 and 1822. Colin's first letters were not answered, but a reply came to his 1822 letter inviting him to visit the Nuncio in Paris. This was the first significant step in the establishment of the Society of Mary.

A significant action of Pius VII was his revocation of the decree of Suppression of the Jesuits. The consequences of this decision were to be felt in the foundation of the Society of Mary.

Pius VII died in 1823, and was succeeded by Leo XII (1823-1829) and Pius VIII (1829-1830). Colin had no personal contact with Leo XII or Pius VIII.

The tomb of Pius VII is on the left transept, next to the Altar of Pope Gregory the Great.

Pope Gregory XVI

Mauro Cappellari, a Camaldolese monk, became Pope as Gregory XVI in 1831. He took the name Gregory in homage to three previous popes of the same name: Gregory the Great, because like him, Mauro Cappellari was a monk in the Benedictine tradition; Gregory VII, because he had been a defender of the Church; and Gregory XV who had founded the Congregation for the Propagation of the Faith (*Propaganda Fide*).

The great revival of the missions in the 19th century dates from the pontificate of Gregory XVI, who ranks as the greatest missionary pope of his century. Gregory created more than 70 dioceses and vicariates apostolic, and named 195 missionary bishops. He also worked out sound guiding principles and methods for missionaries.



Pope Gregory approved the Society of Mary in 1836 and entrusted the missions of Oceania to the Marists.

His monument is in the right transept of the basilica, in the Cappella Gregoriana.

Pope Pius IX

Although Pope Pius IX is not buried in St Peter's, his carved monument is one of the most striking of all the statues in St. Peter's. It is found in the crypt of the Basilica, directly in front of the main altar of the Church.

Pius IX was pope on Fr Colin's 3rd, 4th and 5th journeys to Rome. He knew the Founder well, and admired the heroism of the missionaries of the Congregation. Pius IX gave the Brief of Encouragement to the Oceania Company; he gave a Brief for the Third Order in 1850; and he gave indulgences for Colin's plan for the Blessed Sacrament branch in 1854.



A LIFE



BALANCE





Jean-Claude Colin: Founder, Legislator, Superior General

"Now that the writing of the Constitutions is finished, let us bless God! Everything tells me that my mission is finished and all I have to do is to prepare for death."

Words of Jean Claude Colin, 1870

A MAN TRANSFORMED

When Jean-Claude Colin made his first visit to Rome in 1833 he was a simple diocesan priest working in a College in the French diocese of Belley. He had in his brief-case his notebooks which contained the outline of a certain idea that he wanted to test with the Roman Curia.

The Jean-Claude Colin who returned from Rome in 1854 was a superior general of 18 years' standing, who had learnt the art of diplomacy at the highest level of the Roman Church. His five journeys to Rome had highlighted the transformation of a man from a simple and shy country priest to a pastor, a missionary, an educator, an administrator, a spiritual teacher, and the founder, superior general, and legislator of a Congregation which, as he insisted, was "called to do great things."

The Society had increased from 20 who took vows in 1836 to 292 when Colin resigned. Of these, 239 were in the province of France and 53 in Oceania.

In the province of France the 239 Marists comprised 211 priests, 23 brothers and 5 priest-seminarians. Of these, 22 were working in administration and formation, 22 were in four major seminaries for dioceses, 88 were involved in education in six colleges and minor seminaries, 66 in ten communities established for home missions and allied ministries, and 13 were in various other ministries.

In Oceania there were 44 priests and 9 brothers, working in Australia, New Zealand, Tonga, Fiji, Samoa, New Caledonia, and the Solomon Islands.

To each of his Marists Jean-Claude Colin had given a spirituality which sustained them in sometimes impossibly difficult



circumstances. He had lived with and influenced confreres who are now recognized as saints: St Peter Chanel, St Marcellin Champagnat, St Pierre-Julien Eymard, and St Jean-Marie Vianney.

On each of his visits to Rome he had come with three major concerns: the plan of a Congregation of many branches; the Rule and Constitutions of such a Congregation; and the Missions of Oceania entrusted to the Congregation.

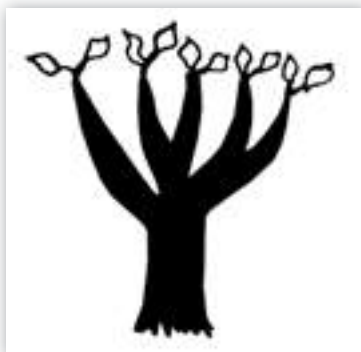
What had happened, and what would happen, to these three concerns?

A CONGREGATION OF MANY BRANCHES

Colin was sure that the idea of a “many-branched Congregation” had not come from himself, and that it was essential to the whole idea of the Marist project, making it something new in the Church.

But Rome objected to the “grandiose plan”, and it became clear that it would not approve such a plan. By 1845 the three branches had become independent and autonomous.

By the time Colin resigned as superior general, a new generation of religious had joined the now independent three Marist congregations.



But while these three branches were becoming independent of each other, the germ of another branch began to show itself. In response to letters she had read from the women of Wallis, Françoise Perroton announced her wish – her intention – of volunteering for the missions of Oceania for the rest of her life. Françoise was 49 years of age when she left for the missions in 1845. This was a first step in the history of what would eventually become another branch of the Society of Mary – the Missionary Sisters of the Society of Mary (SMSM)

THE RULE AND CONSTITUTIONS

When he resigned as General in 1854, Jean-Claude Colin's aim was to retire to La Neylière and write the Constitutions. But he entered a period of dryness and desolation. Progress was slow and painful.

The second superior general, Julien Favre, faced with a Society that was growing rapidly and spreading throughout the world, re-

alized the urgent need for a set of Constitutions as a governing document. He decided that it would be practical to print a summary of the essential points of the Constitutions of 1842, adding a section on government.

His *Regulae Fundamentales* came into being in a short time. This small booklet of 47 pages was favourably received by the houses of the Society and revised by the Chapter of 1858. It was approved by Rome in 1860 as the Constitutions of the Society, *ad experimentum* for 6 years.

The General Chapter of 1866 was ready to approve this text, and before doing so consulted Jean-Claude Colin for his opinion. Colin was not at all happy. He felt that the inner spirit of the Society was not reflected in these Constitutions. Years of difficulty and controversy in the Society began. By a fortunate discovery, Colin put his hands on a copy of the 1842 Constitutions which he thought had been destroyed or lost. His energy returned and he completed his work, presenting a draft of the Constitutions in 1868. He asked that it be submitted to the elders of the Society before final approval.



*This is something unheard of before...
A Congregation approved before
its Rule is approved.*

(OM 427:18)

The modified text was presented to and approved by the General Chapter of 1870, and approved by the Holy See in 1872.

It was, as Colin said, "something unheard of" that a Congregation's Rule and Constitutions should be approved 36 years after the Congregation itself had been approved. (OM 427:18)

THE MISSION IN OCEANIA

Even before his last visit to Rome in 1854, Jean-Claude Colin had become increasingly concerned about the Society's ability to sustain its commitment in Oceania.

Despite his conviction that the Society of Mary was called "to do great things" and to work "in any corner of the world", Colin was aware that the Society was small and fragile. By 1848 he felt he could not guarantee the required supply of missionaries to such a difficult mission.

From 1849 he sent no more missionaries to Oceania. His intention was to give the Society a new orientation, with less emphasis on Oceania. The Marists withdrew from the Solomon Islands in 1853.

This decision caused confusion and great disappointment among many of the missionaries in Oceania who were left wondering whether the Society was about to abandon the mission, and whether it had abandoned those who were working on the mission.



GEORGES COLLOMB: An heroic life

The history of the mission in Oceania is full of accounts of tragedy and heroism. Among them, the story of Georges Collomb, Vicar Apostolic of Melanesia, stands out.

When he was ordained at 23 Georges Collomb was already a Doctor in Civil and Canon Law. He felt called to the missions and joined the Society of Mary. He was professed at age 29.

He was on the 12th missionary team to set out for the Pacific, departing from France on 15th November 1845.

While travelling to Oceania, he learned that he had been appointed as assistant bishop to Bishop Epalle. At the same time, he learned of Epalle's death. Collomb now became the Vicar Apostolic

Leopold Verguet sailed to the Pacific in the company of Bishop Epalle, who had been named as Vicar Apostolic in Melanesia. Verguet witnessed the murder of Epalle who was struck down shortly after landing ashore. This was one of many tragic events that beset the Oceania mission. Verguet was an artist and captured the scene of bishop Epalle on his deathbed.



Bishop Bataillon heard of Colin's ideas of removing Marists from Oceania, at least from Melanesia. He wrote to Cardinal Fransonni begging him to persuade Colin to change his mind. Bataillon claimed that missionaries from the

Society of Mary were better suited than anyone for Oceania. He wrote, "Our missions here in Oceania are difficult, but also possible, and much good has already been done. We also have reason to believe that with time and patience more good will still be done."

Bataillon's pleas were heard. Fr Colin's successor, Julien Favre, began to send missionaries to Oceania from 1855, just after becoming superior general. In 1897, at the request of the Holy See, the Society of Mary reopened the mission in the Solomon Islands.

Jean-Claude Colin died at La Neylière on November 15th, 1875.

of Melanesia at 29 years of age. He travelled to New Zealand to be ordained by Bishop Viard, and then continued on to his diocese.

He could not go directly to San Cristobal, so he went via New Caledonia. Here he was nearly killed in the troubles at Balade during which Br. Blaise was killed. He lost all his possessions here.

He sailed on to San Cristobal where he learned of the massacre of three missionaries (Frs Paget and Jacquet and Br Hyacinth). He went ashore to rescue the remaining missionaries. The five who went with him all made confession, fearing death. He discovered the six missionaries (three priests and three brothers) all were consumed with fever. He moved the mission to Woodlark Island, accompanied by two priests and one brother. Then they moved to Rooke Island.

Within a few months he had died. He was 32.





DOCUMENTS & TEXTS



The Shape of the Congregation

Although this Memo is undated, Jean-Claude Colin almost certainly wrote it in December 1833 or January 1834 while he was in Rome working on the "Summarium". It was on the basis of this Memo that Cardinal Castracane made his critique of the plan for the Society of Mary as presented by Colin.

1.

The priests of the Society of Mary envisage forming a Religious Society at some time. This Society, such as it has been conceived from the beginning, and as it in fact has already begun to exist, comprises three different Congregations of religious: a Congregation of priests who devote themselves to missions at home and abroad, and to the education of the young in colleges or minor seminaries; a Congregation of brothers dedicated to catechizing children in villages after the manner of the Brothers of the Christian Schools; and a Congregation of sisters who will teach young girls in their convents, and operate houses for penitent women.

2.

Each Congregation has its particular rules, its houses and government distinct from the others. The Congregation of brothers is governed by a priest of the Society who has the rank of provincial general of the brothers; the Congregation of sisters also has a superior general whose vigilance extends over all houses in the order; but the provincial of the brothers and the superior general of the sisters remain dependent on the superior general of the priests, whom they consult and to whom they defer in major and extraordinary matters.

3.

The brothers and the sisters take the three simple religious vows after two years of novitiate. The priests alone make two professions, each preceded by a year of novitiate; they must be at least 24 years of age to make this profession; if they finish their first probation before this age, they take vows for one year only, and renew

them each year until they are 24 years old; at such time they are permitted to take the three perpetual and simple religious vows.

4.

Second profession cannot be made before the age of 30, and only after several years have passed since their first profession, more or less, according to the disposition of each religious and the will of the superior. In either of the professions, the vows are perpetual and unconditional, and religious cannot leave the Society, except for canonical reasons which will be foreseen by the rule.

5.

The only differences that exist between these two professions are that the religious who have only made their first vows do not have an active vote in the election of the superior general, nor a deliberative voice in the general assemblies of the Society, unless by some privilege or for particular reasons they are called to do so; and secondly, if the Society dismisses a religious for serious reason after the first profession, the superior can release him from his vows. This power is given to the superior in the interests of both the Society and of the dismissed religious, as well as to avoid possible scandal; recourse to the Supreme Pontiff can become difficult sometimes. Nevertheless, if this clause is contrary to the laws of the Church, we will abandon it.

6.

The Society clings with all its strength of heart and soul to the Holy See, to which it is ready to vow full and entire obedience; it desires also to proceed in union with, and to be on the best possible terms with bishops, as this is the only way to do good, especially in France.

7.

Such is the plan, goal, spirit and the general way of proceeding of the newborn Society, which we dare to submit to the Holy See so as to receive its advice and obtain its consent to pursue our undertaking with more courage and certainty of God's will.

8.

We hope at some later date to present separately the complete set of rules for each Congregation. These rules are already written,

but we are considering putting them to the test by experience before asking for their approbation.

9.

At this time, we are requesting only a brief of encouragement and the permission to:

- a) increase our members by the reception of postulants;
- b) choose a superior general for ourselves;
- c) take simple vows, from which one could be released by the superior if need be; and while waiting for the Lord to give us more favourable times, to take the vow of poverty so that, until things change, each one might retain the ownership of his goods, but leave the income to the Society.

10.

We dare to request this permission so that with a greater abundance of grace, we can gradually organize and consolidate the newborn Society which is already becoming large. As obedient children of Mother Church, we ought only, and we desire only, to act with the approval of the Holy See. Furthermore, by requesting this permission, we would accept it only if it were with the agreement of our respective bishops of Belley and Lyons.

11.

The Society of Mary, to some degree, opens its door to the faithful in the world, with whom it shares all its spiritual benefits by means of a confraternity formed for their benefit. This confraternity has already begun in the town of Belley where the members meet from time to time to listen to the Word of God, and spur each other on to virtue. It is with the aim of spreading this confraternity, and of making it a means of sanctification for the faithful, that we also request some indulgences. The indulgences we request will be a powerful means of attracting the faithful to the confraternity, and thus also to frequent use of the Sacraments.

12.

This request we make in favour of the Society of Mary.

(OM 303)



What the Cardinals thought of the Marist Project

What Colin presented in his plan, and what Cardinal Castracane proposed to the Cardinals may be gained from this extract from the long report that Castracane presented to the Holy See on January 31st, 1834.

"Fr. Colin from the diocese of Belley has presented a request to the Holy Father in which he outlines that from 1816, in the city of Lyons, 12 priests laid the foundations for a Society called the Society of Mary, with the idea of making it in time into a Religious Order. This Society embraces three different Congregations: of priests dedicated to missions at home and abroad, and to the education of youth in seminaries and colleges; of brothers called Marists, who resemble the brothers of the Christian schools and who are involved in the education of poor children in the villages; and finally a branch of sisters who from their convent are involved in the education of girls and of penitent women in separate houses. Each of these so-called Congregations has its own rules, its own houses, its own superior. The Congregation of Brothers is governed by a priest with the title of provincial; that of the Sisters has a superior whose jurisdiction extends over all the houses of the congregation; but both the provincial of the Brothers and the superior of the Sisters are dependent on the superior general of the Fathers. Over and above these three Congregations, it is planned to set up a Confraternity in which people of both sexes everywhere in the world can be enrolled; these would be regarded as Tertiaries of the above Congregations, and could participate in their spiritual benefits, in dependence on the Superior General of the above named Congregations. ...

Father Colin has been persuaded that the plan is monstrous... and that he could not at the moment hope for any act of approval from the Holy See."

The minutes of the meeting state, "by unanimous vote they judged the proposed plan of the Marian Society did not fall into the category of an Institute of the Church and could not be approved under any aspect."



Father Colin in Rome

From Rome, Fr. Colin wrote several letters: to Father Cholleton, to Marcellin Champagnat, to Jeanne-Marie Chavoin and to Fr Convers who was acting-superior of the College in Belley while Fr Colin was in Rome. Extracts from three letters to Fr Convers give some idea of Colin's impressions of his stay in Rome.

Rome 29/10/1833

Coming now to the reason for my journey. Since Cardinal Odescalchi hasn't yet returned to Rome, I haven't yet been able to submit our rules to him. But I'm in no hurry. I want to consult men who are competent in the matter (of the Rule) and to benefit from their advice. Several people have already read the notebooks, and they seem to take an interest in the work: they regard it as important. People are convinced here that the Church of France would need some religious bodies. Finally, our Rules are too abbreviated, and I shall have to develop them more. That's what I'm working on now. I'm really sorry that I don't have all my manuscripts with me. May the good Lord make up for this. For the rest let's remain in a state of holy indifference, whatever the result of our negotiations. All of us want only that the will of God be carried out; however it's revealed, provided that it be carried out, that's all we should ask for. I'm trying to keep myself ready for any outcome. My journey will be of great use to me; here it's possible to find enlightenment. In France, either one cannot consult prudently, or one cannot find people who are experts in the matter in hand. Here, this two-fold situation doesn't

exist for me. It would exist even less if I knew the language of the country, but at my age I'm not able to apply myself to learning it; as well as that, I don't have time. Nevertheless things are getting done. I'm expressing myself badly in Latin, but no matter, provided that it's understandable.

(OM 292:4, 5)

Rome 10/12/1833

You want to know how things are going for me, and how I am managing financially. I'll tell you honestly, so that you can rest assured on these two matters.

1. My health is almost as good as in France. I have a good appetite, and I'm eating well. The only thing that often upsets me is the way they prepare the food here, almost always in oil, and then highly seasoned. Two nights ago I was up seven or eight times; and it has been 10 days since I have been able to celebrate Mass. This discomfort has been with me for a fortnight, which nevertheless does not prevent me from attending to business, making small trips, etc. So much for my health.
2. As regards my finances, I'm not incurring great expenses, and I don't have any need for money at the moment; for the most part I can find here ways of borrowing if I'm in need, or I can write to you. But at least in this regard you can remain calm...

Coming now to our business in Rome:

Things are moving slowly, because here people are not in a hurry. Besides, the Congregations are overloaded with

work, and those who come to Rome for three months sometimes stay for three years. However, with the help of your prayers, I hope to stay less than that. On the 6th of this month I saw a cardinal who told me that probably the pope will name three or four cardinals to examine our case, and that following that it will be sent on to the Congregation for Bishops and Religious. These Congregations meet only once a month, and if the matter isn't urgent, or if it doesn't get the support of a majority, it is put off till the following month. Whatever the case, our rules were only sent yesterday to Cardinal Odescalchi, who told me to come back next Friday.

Cardinal Odescalchi is a good man, and speaks French very well, but he is overburdened with work; sometimes four or five trips are needed before getting an audience, the crowd is so long in his waiting room.

So as you can see, here in Rome I have a chance to exercise the little patience that I possess. We Frenchmen want to get everything done in one day; that is what the Italians tell us, and they never tire of repeating: "Pazienza! Pazienza!"

Before taking up my manuscript again, I had given it to several learned people, and following their observations I have re-ordered the Rule in order to give it a different shape, without changing anything of the spirit. I've handed over a summary in Latin of the Rule of the Brothers and of the Sisters, because since we've spoken in our request to the Pope about all these branches, people were surprised not to find at least a summary of their Rules; that's what made me re-order everything from the point of view of its contents, and to make a new edition. That's what I was doing during the month of November.

I think I've written about two reams of paper; and then, since my handwriting is scarcely legible, I had to employ a secretary, and I've made two copies of the Rules. Now that

I've only been able to give a summary, I'm afraid that they may ask me for greater details.

I'll leave that up to God. I'm there to give them all the details they may want. Anyway, I'm not asking for approbation of the Rules, because that was never my intention on this voyage. It's up to Providence to decide; we need to wait on God rather than on men, and we need to redouble our prayers more than ever.

I think it would be appropriate to communicate all these details only to my brother. We mustn't make too much noise as we proceed; often some indiscreet word holds up matters. So, read all my letters before communicating anything, and only pass on the edifying and encouraging matters.

It's impossible to describe the devotion that the Romans have for the Blessed Virgin. You have to be here to get some idea of it.

During the whole of Advent, public novenas are made in front of the street shrines of the Madonna, and these prayers are accompanied by folk music which I don't find attractive, and which make a deafening noise all day long. We also had a beautiful novena in preparation for the Immaculate Conception in the Church of the Holy Apostles. Each evening a cardinal gives Benediction of the Blessed Sacrament. The last day, the Holy Father himself came and presided at the ceremony, accompanied by seventeen cardinals. The square of the Holy Apostles was barely large enough to accommodate all the carriages. From my position, on a balcony, I watched the arrival and the departure of the cortège. Then, in the Church, I was in a gallery, so that my curiosity was fully gratified. It was all very impressive and it helps one to raise the mind to God. Religious functions are very beautiful in Rome.

(OM 295:3,4,6)

Rome 30/1/1834

At last I can almost glimpse the moment when I shall be able to return to France.

I hope to be able to leave Rome between the 20th and the 30th of February. I shall probably go by sea; two weeks or even less will be enough to get to Belley. Next week I hope to have the Congregations' reply to our business. I asked for the reply to be sent to the Bishop of Belley. I foresee it will be quite simple, limited to some advice on the plan of the Society, which in general they find too vast. It is the great extent of the plan which causes most difficulty. Had we only presented the body of priests with a complete rule, we should now have been a good part of the way towards approbation. But then I would not have attained my principal aim, which was to present the plan of the Society as a whole so as to obtain advice, and to know whether we should build on that plan. Our little manuscript has passed through all the stages of a most serious scrutiny. On that score I could wish for nothing more and I have already got advice which will be of the utmost usefulness for the rest of my life.

This journey has been one of the greatest graces God has given me since I began working at the Society. Henceforth it will contribute to my tranquility, and enable me to move more surely in my endeavours to forward the work.

My stay in Rome is becoming more and more delightful. Here, the atmosphere is, in a way, pure and sanctified. Everything leads to religion, everything proclaims religion. You can't take one step in the streets without finding something that connects you to God. Here you really do

enjoy the liberty of the children of God. Religious principles are not harsh; whether in their decisions or practices the road to heaven is comfortable and easy. They are much less rigid and punctilious than we are in France. Everyone takes part in public festivals, priests as well as others; but these celebrations are simple. The celebrations of Carnival, for example, last for eight days. People spend lots of time preparing for the festival, the celebrations consist in horse racing, etc.

My best wishes to my brother and to my dear confreres whom I embrace with great affection. My deep respects to the Bishop. I hope to write to Belley once again in eight to ten days; and then I hope to be able to confirm the day of my departure from Rome.

I have received a letter from Mother Joseph of Bon Repos (Jeanne-Marie Chavoin). Give her and all the sisters my special regards. I hope they ask God to give me a safe return.

Yours with sincere and special affection

Humbly,
Colin (priest)

(OM 303)



A Spirituality for missionaries

When the first team of missionaries left for Oceania, Jean-Claude Colin wrote them a circular letter of spiritual guidance. He wrote circular letters to subsequent teams of departing missionaries, using this letter as a basic template. The letters express the essential elements of a Marist missionary spirituality.

Letters from missionaries make reference to these letters from Jean-Claude Colin, and give evidence that the missionaries did, as he urged, "read the letter over and over again."

Belley October 13, 1836

My dear Brothers in Jesus and Mary.

May the grace and peace of Our Lord, Jesus Christ, and the protection of Mary our mother be with you and accompany you everywhere.

I must admit that I have a kind of secret envy as I see the holy courage with which you follow the voice that calls you to carry the torch of the faith to the peoples of Western Oceania. I wish I could share your happiness, your pains and your labours, so as to share also in the great reward that awaits you in heaven.

Still, let me at least offer you a few points of advice that may be of use to you and be an additional proof of my tender affection for you.

1. Never rely on self - neither in prosperity nor in adversity - but solely on Jesus and Mary.

The more you distrust self and trust in God, the more light and grace will you draw down upon

yourselves. The man of faith who places his confidence in God alone is unshakeable in the midst of the greatest dangers; he is neither rash nor faint-hearted. His motto is: 'I can do all things in him who strengthens me.' Keep in mind always that the success of your mission will be the reward of your faith and confidence in God alone.

2. Live in the presence of the Saviour; you are setting out in His name; it is He who is sending you, *sicut misit me pater et ego mitto vos* (As the Father sends me, so I also send you). He will be with you everywhere as He was once with His apostles; He will be with you on your travels, on land, on sea, in the calm as in the tempest, in health as in sickness; if you are hungry or thirsty, He will be hungry or thirsty with you. It is He who will be received where you are, persecuted when you are, and rebuffed when you are. See Him in all things, at all times, in all happenings, pleasant or unpleasant, see Him everywhere intimately united with you, sharing your labours, your sufferings, your joys and consolations. Give Him the glory of your actions, disregard yourselves and consider yourselves as useless instruments. It is in continually thinking of Him that you will find your strength, your peace, and all the knowledge that you need.
3. In persecutions and danger, in privations and in temptations, don't argue with yourself, don't look inward. If you do, desolation, regret and sadness will get the better of you and you will feel your courage and your virtue wither away. Immediately turn your eyes and your thoughts towards Jesus and Mary, towards heaven and the sufferings of Our Lord. I most strongly recommend to you this practice. You will soon experience its importance.

4. Be men of prayer. Converting souls is more significant than raising the dead. Such things are not done without prayer. Pray continually.
5. However busy you may be, let no day pass without saying at least some decades of the rosary. Place every island you may set foot on under the protection of Mary.
6. As far as you can and the circumstances allow, be unassuming, modest, poor, but clean in your clothing and your whole exterior.
7. "Woe to the solitary!" says the Holy Spirit, and especially in Polynesia loneliness will be dangerous. Only in urgent need will you go out alone, or be alone. In all other situations be conscientious to the point of scrupulosity to be always at least two together, even if you only go for a walk. This precaution will shelter you from many a danger.
8. Finally, be united in Jesus and Mary. Let there be no contention among you, and do not argue among yourselves.

I shall finish this letter where I began, wishing you the peace and the love of Jesus and Mary.

Be courageous. Do not let fear or sadness to take root in your soul.

Read this letter over and over again. Make a copy for each. I embrace you all with the utmost tenderness.

I promise that the whole Society will pray for you.

Seize every opportunity you find to let us know how you are.

I am and remain always Your most humble and devoted servant

A handwritten signature in dark ink, appearing to read 'Colin Sup'. The signature is written in a cursive, flowing style with a large loop at the end.

(Colin sup, doc 4)



An eye-witness account

Victor Poupinel accompanied Fr Colin on his visit to Rome in 1842. He later made a report on this visit, which he entitled: "My notes concerning the voyage I made to Rome in 1842 to accompany our Very Reverend Father Superior General."

In these reflections he noted not only the things that took place on the visit of 1842, but also comments that Colin had made about his visit to Rome in 1833.

Hidden and Unknown

His great aim in Rome was to remain hidden: he had a terrible dread of raising a clamour, and I should say that he was in a position to have had easy access to people in high places, to receive their congratulations and even to be fêted by them. He did his utmost to remain *tamquam ignotus et occultus* in Rome. One of his reasons for leaving the Hotel de France was that there he would have too many visits and that he would be too much in the public eye. We moved into two small rooms, rather trying for him (Via della Dataria, no. 94 on the second floor), but which, in his view, had the great advantage of keeping us hidden.

He strongly urged me never to make him known unless it was necessary and with this aim in mind he often reminded me that I was not, without very good reason, to make myself known as a Marist. Moreover, whenever he had visits and it was not necessary for his visitors to know that he belonged to the Society, he saw to it that he was introduced merely as a "French priest". And when he went out on the Society's business he had himself announced simply as a Marist priest, and never gave his title of Superior General unless he was questioned about it.

Indeed it cost him a great deal to go visiting, for fear of intruding, because he so loved solitude, but above all because he had no desire to court the favours of people in high places. He had

sufficient reasons for seeing most of the cardinals in Rome, but the only ones he met were Cardinals Lambruschini, Acton, Polidori, Mai, Ostini and Franson. He often saw Cardinal Castracane, who was in charge of the Society's affairs.

I know that their Eminences welcome French priests, but I think that several of them welcomed him with a sort of respect and veneration, among them Cardinals Castracane, Acton, Polidori and Mai. I have heard Cardinal Castracane say, "I revere Fr Colin, he is one of those men rarely met with these days. How modest he is! How admirable his simplicity! Moreover, his judgement is uncommonly sound."

As soon as this Cardinal heard of Father Colin's arrival in Rome, he sent word that he would very much like to see him. Every time that (Fr Colin) called on him, he was received with remarkable warmth and greeted always with the same words: "Come and see me any time you like; it will always be a pleasure." Any time his carriage happened to pass close to us when he was out taking the air, he would greet Father with astonishing kindness. Once, when out on foot, he quickened his step so as to catch up with us. Another time when he had not noticed us, and Fr Duclos told him that Fr Colin had just gone past, his Eminence leaned out of the carriage window and waved graciously to us several times. Before our departure, he invited us to dine with him.

Although Father loathed making visits and got out of any that were not absolutely necessary, whenever business required it he gave no heed to his repugnance nor his indispositions, and often made further long, tiring treks to wherever the interests of the Mission and of the Society called him.

These journeyings, combined with the climate and the poor food, wore him out. He was almost constantly ill and indisposed, for the first month, and even after. He scarcely alluded to his sufferings and went about his business as usual, without using any means of relief or remedy. Cardinal Castracane, Archbishop Cadolini, the Jesuit Father General and other personalities, when informed of his state of health, urged him strongly to take a carriage and stop trailing about on foot. All added that he did not

have to be holier than St Philip Neri, who found no difficulty in driving in a carriage and who used to say that in Rome, "All is vanity, except riding in a carriage." So Father Colin took about six such outings and his health improved greatly. For one month he was in better health than he had been for a long time in France.

Business and Prayer

Throughout his time in Rome he consulted the most learned men and those known for their experience. After this he had recourse to prayer. He charged me to write to Lyons and ask for prayers in the Society. I also appealed for prayers of a few communities in Rome.

He often prayed to the apostles Saints Peter and Paul. He prayed for the fathers and the cardinals to be enlightened by the Holy Spirit. He had a great devotion to our blessed confrère, Father Chanel, always adding that our prayers would be useful to him, should he be in need of any himself. And in the same intention he prayed to the souls in Purgatory. Of course, he never forgot our good Mother. How often, as he dictated letters or before he settled down to business affairs, did he offer fervent little prayers to the blessed Virgin!

Having thus taken advice and prayed for the enlightenment of the Congregation, he would say to me: "I shall be just as pleased with one outcome as with another. I have done what I had to do; we are not asking for a favour, but for a burden to be imposed upon us. If my request is refused, I shall be relieved of a lot of responsibility. In making these requests I merely wanted to show my confrères in Oceania that I am constantly busy on their behalf, that I do not forget them when they are at the earth's farthest ends." "Ah!" he often said as he acquainted me with his anxieties and difficulties in relation to the Mission, "How arduous it is to be Superior. You people cannot see it, perhaps, but all these anxieties are wearing me out. If I were far away from these worries and cares, I would be in better health. But then, when I think of my confrères in difficulty and sorrow, when I see their virtue put at risk, I spare no effort to be of service to them."

A pilgrim in Rome

While in Rome, Father said holy Mass almost every day; he was prevented from so doing several times through sickness and two or three times by very important business matters.

If was for him a matter of the greatest importance to find himself a suitable church. He sought a church that was less well attended, an altar that was rather secluded, a peaceful church and above all, well-behaved altar boys. He visited a certain number of churches several times without finding one that was suited to his piety. He regularly chose the National Church of Lucca, dedicated to the Holy Cross, which happened to be near our lodging.

One day he came across a little server there, blessed with a typically Italian abandon, which at first upset him. However, Father's modesty and earnestness so impressed the child that he finished up by answering the Mass slowly and serving with propriety. From then onwards, Father became attached to this church, and indeed, sometimes having entered the church, and found that this altar server was not there, he left and went elsewhere.

His health would not allow him to stroll out or to go far to the holy places. He did, however, visit some, such as the altar at which Alphonse-Marie de Ratisbonne was converted. He was deeply moved during Mass there. Another was St Aloysius Gonzaga's room, where he said Mass for the confraternity members of the minor seminary in Belley, placing all their names on the altar. Again, St Peter in Montorio, the place where the Prince of Apostles was crucified. We went there on a very hot day. It was a long and difficult walk and he was very tired but he told me that God had given him tender consolations in return.

On that point, I should note that he showed in Rome a great devotion to the two Princes of the Church, and that he often invoked them and commended to them the success of his ventures or rather the fulfilment of God's will, for he often told me that he would be just as happy with one outcome as with another. Moreover, it was with that alone in view that he resolved to have prayers said on his return to France.

Every evening after dinner, at about five o'clock, we went for a walk with M.Féret, often to visit places of devotion or the basilicas.

After visiting and letter-writing necessitated by the business he had in hand, he gave his time to consulting people and to gathering as much information as possible which might be of use to the Society. He also obtained a few books on Canon Law which he studied with great pleasure.

On his walks, Father delighted in being in the ruined quarters, those desert places of ancient Rome. The Palatine Hill in particular, with the ruins of Nero's famous palace, led him to meditate and to despise more and more anything and all things transient. One day we went to the Aventine Hill to visit the monastery of Santa Sabina where St Dominic lived. He went through all these places very devoutly, but on reaching the chapter house which the devil had refused to enter with the patriarch of the preaching friars, Father Superior threw himself on his knees and kissed the ground: "So this is the place where that great saint gave such wise advice to his disciples!"

He did not approve of everything he saw in Rome: customs, churches and other things. In the beginning, he took care not to speak to me about it, but as I observed lots of things that I did not like, I passed many a remark on the subject. At first he made excuses for them, but when I expressed my opinion more strongly, he told me that he agreed with me, that many things shocked him, but that on his first journey he had made a resolution never to belittle or to criticize what he had seen in other countries. It is true that many things are a matter of temperament, but what shocked him, although he had kept quiet about it in the presence of others, were the paintings and sculptures, so indecent, that were to be seen everywhere in Rome. Even in some churches, as well as the absence of modesty in dress of persons of the fair sex. One evening he spoke with great feeling on this topic, "I certainly do not condemn the government; there are evils it is impossible to prevent, but I am convinced also that this state of affairs is a misfortune; it is no use saying that the people have become accustomed to this sort of thing; there are instances of indecency that are deadly in all circumstances, and they must be the fall of many. I am glad that the

good Lord has given me bad eyesight; at least I cannot see what is going on around me.”

(QS 218-220)

Working on the Rule of the Congregation

Father wanted to profit from his voyage to Rome to establish the Society on solid foundations, by obtaining some privileges from the Holy See. On his arrival in Rome he didn't hesitate to hand over to Fr. Rosaven, assistant to the Jesuit superior general, the note-book manuscript of our Constitutions.

This priest was an experienced man and a consulter for the Congregation of Bishops and Regulars, and after he had read the manuscript he told Father that if he presented his rules for approbation they would be approved. Father said that he didn't want to take this step so quickly; this struck the Consulor very much and he assured him that even the Jesuit Constitutions had never been submitted for approbation and they had been used in their General Chapters. Then Fr. Superior, seeing that he wasn't able to have the approach and spirit of the Congregation approved without presenting the Rule, changed his plan and contented himself with requesting privileges for the Society.

Here are some of the comments that Fr. Rosaven made about the rules: the method of electing the superior general by recommendation of his predecessor was something new; it had some dangers, and because of its novelty, the Roman Congregation would put up some difficulties to its approbation, but if the Society insisted, it would be approved. He said to Father Colin: “Your rules are good; largely you follow ours.” Father said, “Yes”, but afterwards he said to me, “It's true, the approach is the same, but I had conceived the whole plan of our rules before having read a single rule of the Jesuits.” The Consulor also said that our way of relating with bishops, parish priests and others was good, but that it wasn't always possible to follow this approach. Father said to me, “Nevertheless I won't change it; that's what has been our success up till now; it's what will make us grow.”

(OM II doc 544; FS 57; FA 218-222)



Fr. Colin and the Jesuits

Mayet often tried to draw parallels between the Jesuits and the Marists and between St Ignatius and Fr Colin. He tried to make comparisons between Ignatius' spiritual experiences and those of Colin and between some aspects of the founding of the Jesuits and those of the Marists (OM 670).

These are some of the comments he noted down:

"Everything which the other congregations have done, in particular everything which the Jesuits have done, we must do, relying upon God and upon Mary, but always *ignoti et quasi occulti*."

(FS 147:13)

"Everything that the Jesuits have done, the Society will be able to do. However, the Society of Mary must do these works in a different way from the Jesuits, according to the particular spirit of its vocation, with the spirit of Mary."

(FS 146:4)

"Gentlemen, everything the Jesuits have done, that is what the Society must do.

There are only three points in which we should differ from them. Firstly, Marists must behave with such great modesty, deference and respect that the bishops love and consider the Society as their own.

Secondly, we must not try to flatter or win over anyone in the hope of gain for ourselves or for the Society.

Thirdly, Marists must be in this world *quasi ignoti et occulti*."

(FS 98)

With the Jesuits you must have talents and many other things. In the congregation of the Blessed Virgin, it is not so. She is the mother of mercy. Her congregation will have several branches. It will be open to all kinds of people."

(FA 2)

"Do not study too closely what the Jesuits do. I admire them, but what is good in one age is not good for another. It may perhaps be good in itself, but it is not always good for us."

(FS 155:6)

"We must form ourselves on the same model, but we must adopt a certain way of doing good, a way which will allow us to do good for a greater length of time."

(FS 80)

"What saved the Society of Jesus was the strength of its government. It was because authority and obedience were firmly established among them. Every Society which tries to do otherwise will perish. I wish I could write these two words on the forehead of each of you, or better, they must be written in your hearts."

(FS 174:27)

"Why have the Jesuits produced so many treatises on mental prayer? Because they have been properly formed in these matters, because Saint Ignatius taught them an excellent method. Well then, we too must have our little method."

(FS 9:3)



A leader in action

Gabriel-Claude Mayet was a close observer of Jean-Claude Colin in action as superior general. In 1846 he wrote a pen-portrait of the Founder in action as leader of the Congregation, recorded in his Mémoires (VI, 421-430). The full portrait is reproduced in Jean Coste's Lectures on Society of Mary History, p. 138ff. These extracts are from those documents.

1.

In business matters Fr Colin would speak only after everyone else had had their say; he was deep, very deep; you were surprised and overwhelmed by the depth of his views.

2.

A prominent member of the Society applied to him words spoken about someone else: 'It is not easy to grow up alongside a genius.' He added, 'But when he is there, no matter how numerous or involved the difficulties might be, you can sleep peacefully.'

3.

In 1846 troubles of every sort arose: difficulties with Mgr Pompallier, the demands of Mgr Polding, archbishop of Sydney, the problems of Central Oceania, the news brought by Fr. Dubreul. But Fr Colin was there. We relied on him like a second providence. When, on the first Sunday of Advent, he went off to Rome for the fourth time, with Fr Dubreul, we said, "Heavens! If he ever left us in circumstances like this, how would the Society ever pull through? May God preserve him. He has gone to Rome; all will be well." And no one doubted in the least but that the journey would be successful.

4.

He told us once at a council meeting (in 1846, at the end of October or November): "I like having these busy bees around me so I can get them to do what I want ; but I do not like them for superiors or positions of authority. You need thinkers for the position of superior.

These active men always want to be on the go; they feel a need for action. I mistrust them much more than people who go slowly."

5.

He said at a council meeting in 1846: "When some business has been started well you can go on with it; when it has started out badly, you must back out of it." He used to rebuke the superiors around him if they had begun a thing badly.

6.

If something of importance turned up, something of moment for the whole Society, Fr Colin would leave aside all small matters of ordinary administration; he would postpone whatever could be postponed and send away any who wanted to speak to him about ordinary or less important matters.

7.

It was on occasions like this that, to rid himself of people who wished to consult him, he could say things without much reflection which he did not wish to be taken seriously.

8.

On the other hand, he would stop everything else and call a council meeting day or night, during meals or recreation; often dinner was put back to 1.30; at other times, the council would be at it until 11.p.m. On these occasions he did not want the councilors to go either to the parlour or to the confessional.

9.

If someone – even his brother who was old and frequently ill – fell asleep during a council meeting, he would say: "Wake up, wake up! You wouldn't sleep if you cared about the Society!"

10.

Eventually, after he had prayed and reflected much and after he had discussed the matter for hours on end, even well into the night, then, when he felt himself sufficiently composed and devoid of all those strong feelings and emotions that are the lot of sensitive men, he made his decision before God, and that was that; he didn't give it a second thought.

11.

Then he would turn his attention to the business of the house and the routine affairs until another crisis arose. When he acted like this he upset a lot the petty men round him, but big and important things were done. The genius casts in bronze, someone used to say; lesser spirits do patchwork.

12.

This is true of Fr Colin. He said that he did not have time to give direction and usually sent people to Fr Maîtreperre for that purpose. If anyone came to him with little scruples, petty difficulties arising out of a weak spirit or the trivialities of wounded self-love he would have liked to settle all that at one stroke and hear no more about it. It was as much as he could do to keep his patience. At times, he would say: If the good Lord were like us He would be amused by all the petty difficulties that some souls make for him.

13.

He did things on the grand scale; he took big strides, not mincing steps, and though at times he splashed the man next to him, he covered quite a distance before those who worried themselves over details had hardly started; they were still looking where to put their feet!

14.

Small details, important enough from one point of view, were never to his taste. Nothing stimulated him so much as a crisis. When a difficulty arose it gave him new life and energy.

15.

His forte was in dealing with exceptional problems, and the courses of action he adopted, the decisions he made, were so firm, so prudent, so admirable and so much in conformity with the Marist spirit that it is hard to see how anyone could have done better.



The State of the Mission

When Jean-Claude Colin learned of the difficulties of the mission in New Zealand, he appointed Jean Forest as the official Visitor to the Colony. In the space of 2 years, Forest wrote 12 letters to Colin, detailing the difficulties and offering suggestions as to how the Mission might operate better. His letter of June 2nd 1842 was the third letter he wrote to the superior general. The following extracts reflect the substance of this letter.

June 2nd 1842

Very Reverend Father

Today I will give you briefly some knowledge I have been able to pick up about the mission, concerning its past, its present state and about its prospects for the future.

This mission was begun on a high note. Bishop Pompallier believed that these people would have to be won over through their senses. He wanted as soon as possible to travel over a great part of his diocese, and he believed he could not do it appropriately and with dignity without a certain display which could impress people. So he needed a ship. He needed a captain and eight or nine seamen for this ship. He had to feed and pay these people, maintain the ship and, taking everything into account, the least amount needed for that was a minimum of one hundred francs a day. Since the ship was bought, it has nearly always been travelling. Consider what he has spent and what he is still spending.

The Bishop believed that the only way he could win over the natives was through a lot of gifts. So he has taken the vast majority of the things which have come from France,

to distribute them, during his journeys, to the natives who came to him, and there was no lack of them. The Bishop in this way gained the reputation of a rich and wealthy man, to the extent that in several places still, people believe that he is a relative of King Louis Philippe; the reputation of an extremely good man who refused nothing. The natives, who are a quite childlike people, would rush from all sides when they knew that the Bishop was to go by, expecting to get something. The Bishop, believing accordingly that everyone was coming to take his side, would refuse no request provided that the person said to him "I am epicopo", which means "supporting the Bishop". He went so far as to baptise a certain number after a few short instructions. When he had nothing more to give, he would borrow at rates of 12 to 15 percent for three months. When he could not give any more, he made promises to everyone about gifts and priests.

This way of acting easily won for him a great multitude, and then it was easy to count by ten thousands the conversions that were made. They were easy then, but today things have really changed. The Bishop no longer goes and sees them. He has spent a long time in a little French colony at Akaroa, where he has experienced all sorts of trials, as Father Epalle will be able to tell you. That prolonged stay among the French has even turned the English against him, and they have written against him. Now, for a long time, he has been in the tropical islands, from where, I believe, he doesn't dare to return, for fear that his ship will be taken from him and he will even be arrested for failure to pay his debts, which is doing great harm to the New Zealand mission.

The common feeling is that the French Bishop is going back to France to take up another bishopric. Now the local people, not receiving these promised gifts, and seeing

nothing of the priests they were promised, have been as quick to return to their first state as they seemed quick to leave it. Rather, the state they are in today is worse than their first. They have a sort of repugnance for the Bishop and his religion. They say they were deceived, and the majority have either fallen into a sort of indifference or have gone over to the Protestants. Finally, the net result of all this great expense and show demonstrates exactly the truth of the saying: "the mountain was a long time in travail, only to bring forth a mouse". Everything has been reduced to three or four stations or establishments which support only a very small number of Catholic natives who provide only a very small amount of consolation.

Everything I am telling you comes from the very words of all the confrères I have been able to question. All of them, except Father Epalle, have this view of the mission. Father Epalle has a more favourable view of it. It seems to me that he is being a bit too charitable in that, because the facts which we have in front of us speak pretty loudly and clearly. I believe that what Father Epalle tells you will be true but I am very much afraid that he will not tell you the whole truth and that he will not inform you enough about the state of things.

Everywhere, in similar circumstances, with these principles of refusing nothing so as to gain everyone's esteem, pretty considerable sums of money have been lent which are almost all lost.

The mission right now is in a pitiable state in both temporal and spiritual aspects. Under the first aspect it has almost nothing that is worthwhile. There is only one adequate house, at the Bay of Islands. All the other stations lack a house. There are no churches, only one poor little chapel at the Bay of Islands, able to hold 40 people very close together; that is all. As well as that, this chapel stands in the middle of a muddy farmyard, which

does not appeal at all to English people who are so touchy about this sort of thing. However that chapel serves hardly anyone but them; there is, at the Bay of Islands, only a very small number of natives. I have seen about twenty of them in all. As well as that, they do not live at the Bay of Islands but three leagues away and come rarely. The number of European Catholics at the Bay of Islands is perhaps twenty or thirty. That is everything that the station at the Bay possesses, in spiritual and temporal terms. And yet this is the main station.

There is no cemetery. The Catholics who have died since the beginning of the mission have been buried here and there in different bits of ground. What amuses the Protestants very much is that when a Catholic is about to die, everyone wonders, where is that person going to be buried? The poor Irish Catholics are ashamed and complain about this situation. They see us as lacking concern for religious ceremony; they complain, saying that we are not using the money they have given for a church and a cemetery. The Protestants who are alongside us are very far ahead of us. They have a large and very pretty church, and a beautiful bell tower. This church is situated on a large piece of land, very tidy, like a beautiful flower garden. It is well surrounded by a beautiful wooden fence painted with oil. Inside this area is their cemetery, with gravestones made of wood – all that singularly flatters the Protestants and makes the Catholics a butt of ridicule.

What has been, and still is, the cause of all our mission's difficulties? Bad, very bad, administration. Everyone is agreed on that. Everyone, Catholics and Protestants, says that the French priests are good priests but that they are real children in temporal matters, and since I have been here I have groaned a great deal on seeing the sad state of things. There is no organisation, no organisation; everything is decided without proper consideration.

Someone says: we have to do this, the others say, let's do that. The next day another will say: no, we must act like that; let us do... nothing but change. What is to be done, undone, changed, changed again... there have always been, at the Bay of Islands, a great number of people doing I cannot tell what.

I cannot do anything more than advise, because my position is most false. I can do nothing. I cannot visit the stations. We don't have a cent. To visit the closest stations I would need one hundred and fifty francs; you always have to go by sea; when you can go by land, you need guides; you have to cross very dangerous torrents and it costs a lot for that. Another consideration: the Bishop will never allow me to travel through his diocese as a Visitor – he would be afraid of losing his authority. That is the opinion of all the confrères.

As you can see, I will be in the most awkward situation until you withdraw me from it, either by recalling me or giving me another task or indeed, things take another turn. Otherwise I will be a real pain in the neck (if I can so express it) to the Bishop. My status as a Visitor will give him much reason for offence and quite probably he will not be able to put up with me, he who has made a law for all his priests never to write to you without [his] having seen their letters, he who has positively told the priests that they were responsible only to him and Rome and not to you, that they could, if they wanted to, see themselves as secular priests, that he gave them permission to do that.

I am only repeating to you here what several others have told me. How would he see me, I who do not believe myself completely responsible to him but holding my whole mission from you? Apart from those things already mentioned, I hope to have no difficulty with the Bishop because I hope that things will not remain in this state for long.

I eagerly await news from you telling me what role I will have in the future. I am very happy here in spite of my false position because I am convinced that I am where God wants me to be.

I am now fairly well.

We are all in great expectation of an immediate change.

I am honoured to be, Very Reverend Father, Your very humble and totally devoted, although very unworthy servant,

Forest
M(issionary) apost(olic)

PS.

I forgot to tell you that we have Father Chanel's body here. Since Father Epalle's departure a French vessel called Jonas has anchored in the Bay of Islands with Father Chanel's body on board, still in the barrel into which it had been put to bring here. We wanted to put it in a more decent and becoming place. We exposed the body, but we really found the bones all stripped of flesh. A little chest was made out of tin, and was well lined with cloth, then his remains were placed in it in as decent a state as possible. We took care to make a written account of everything that was done, and, if some day people wanted to have these remains in France, they would be sent, well preserved, I hope, with all possible decency. This tin chest is still wrapped in a piece of cloth. As well, it has been placed in a box made of good wood, and it will be kept in a worthy place.

Please always have prayers said for your children beyond the seas. They do not forget you.



**Four ways of making
the pilgrimages in Rome**

Each walk begins from the same place (Piazza Venezia), and leads you to both the places of Marist significance, and to some of the places that Father Colin visited as a pilgrim to Rome. However, these walks can be adapted according to time and need.

OPTION 1 – 4 walks, as proposed in guidebook

OPTION 2 – 4 walks, with a focus on the significant Marist places

Visit the places named in each of the first three walks directly concerned with Jean-Claude Colin's work for the Marist project. Omit the places of Christian pilgrimage.

OPTION 3 – 2 walks, with a focus on the significant Marist places

- a) The focus of the first walk is the great scheme of the Marist project and its branches, along with the work of Colin for the Pacific missions. (Pages 10-30 and 64-89)

Starting at the Piazza Venezia, cross to

- 1 the *12 Apostoli*
- 2 the *Palazzo Odescalchi*,
- 3 the *Madonna dell'Archetto*,
- 4 the *Quirinal Palace*,
- 5 *S. Andrea al Quirinale*,
- 6 the *Palazzo Albano*,

down Via delle Quattro Fontane to Piazza Barberini, to

18 the Church of the *Immaculate Conception*,

down Via del Tritone turning right into

17 *Via due Macelli*,

16 the *Palazzo di Propaganda Fidei*.

The Spanish Steps are nearby, from where it is easy to find return transport.

(Time: 2 hours)

- b) The focus of the second walk is Colin's work on the Rule and Constitutions of the Society; the influence of the Society of Jesus on Marist legislation, and the Holy See as a point of reference for Jean-Claude Colin. (Pages 36-58 and 107-127)

Starting at the Piazza Venezia, walk down Via del Corso, turning left into Via del Seminario to

8 the church of *S. Ignazio*.

Walk down past

9 the *Casanatense Library*

to Piazza del Collegio Romano,

10 the *Collegio Romano* and

11 *S. Marta*.

Down via del Marmo, turn left into Via del Gesù, follow that till the Piazza del Gesù,

12 the *Church of the Gesù*, and

13 the *house of S. Ignazio*.

From Piazza del Gesù, walk to Largo Argentina and walk or take a bus to Vatican and

19 *St Peter's*.

(Time: 2 hours)

OPTION 4 – One walk, focus on specific Marist places

Before setting out, read the background to 1833 visit. (Pages 10-18)

From Piazza Venezia, walk to

- 1 *12 Apostoli,*
 - 2 *Madonna dell'Archetto,*
 - 14 *Chapel of Lucchesi,*
- down Via della Dataria to
- 4 *Quirinale,*
 - 5 *S. Andrea,*
 - 6 *Palazzo Albano,*

down via delle Quattro Fontane to Piazza Barberini.

Read here the information concerning Colin and Oceania.
(Pages. 64-78)

At the bottom of Via Veneto visit

- 18 the *Church of the Immaculate Conception,*
- then return down Via del Tritone to
- 17 *Via due Macelli* to
 - 16 *Palazzo Propaganda.*

From there, return to Piazza Venezia.

At Piazza Venezia, read the section concerning Colin's visit to Rome in 1842. (Pages 36-41)

From Piazza Venezia, walk down Via del Corso, turn left into Via del Seminario to

- 8 the *Church of S. Ignazio;* then past
- 9 the *Casanatense Library*

- 12 to the Piazza del Gesù, the *Chiesa del Gesù*
- 13 and the *rooms of Ignatius*.

Walk to Largo Argentina, and from there walk or take public transport to St Peter's. At St Peter's read the section on Colin's last voyage to Rome. (Page 96-106)

- 19 Visit St Peter's.

(Time: 2 half-days)

DOCUMENTS OF REFERENCE

OM	Origines Maristes (4 Vols) J.Coste sm and G. Lessard sm (Ed)
FS	A Founder Speaks Collection from the Memoirs of Gabriel-Claude Mayet
FA	A Founder Acts Collection from the Memoirs of Gabriel-Claude Mayet
Colin Sup	Colin Sup, Collection of Letters written by Colin during his Generalate

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