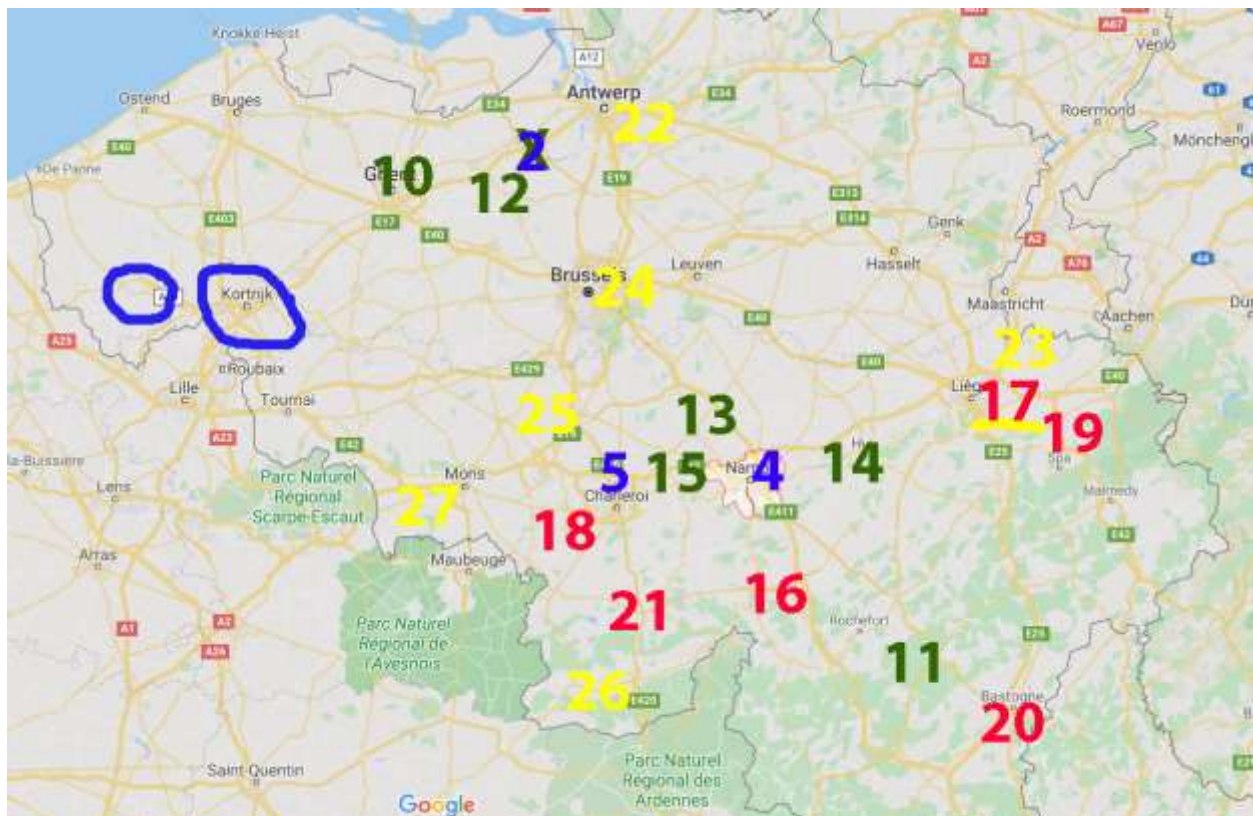


INSTITUTE HISTORY WORKSHEET

Mère Ignace: 1838-1842

Places:

- **Courtrai/Kortrijk** – city where she is born
- **St Martin** – parish church
- **Ghent, Nouveau-Bois**: where Ignace does Novitiate at request of her mother (10)
- **Ypres** – mother's home town and when she went to school
- **Antwerp**: foundation October 15, 1838, 2 additional foundations in 1841 (22)
- **Visé** – foundation November 15, 1838 (23)
- **Brussels** – Rue d'Etoile July, 1839 (24)
- **Braine-le-Compte** – 1841 (25)
- **Chimay** – 1840 (26)
- **Cincinnati** – 1840
- **Liège** – foundation in St. Denis parish 1840 (17)
- **Jemappes** – foundation 1841 (27)



People & Relationships between them:

- **Thérèse Joséphine Françoise Goethals** (Mère Ignace): b. May 27, 1800, baptized next day, youngest of 8: 5 brothers, 2 sisters;
- **Pierre-Joseph-Ignace-Hyacinth Goethals**: father, b. June 30, 1765, m. November 23, 1784; d. Oct. 27, 1803
- **Marie-Rose Bethune Goethals**: mother, dies September 15, 1825
- **Madame Goethals-Vercuysse**: aunt
- **Justine Goethals** - her eldest sister and teacher, dies January 5, 1830; **Marie** is other older sister;
- **Ferdinand Goethals** - oldest brother, helps write Belgian constitution
- **Antoine, John, Andrew** - brothers
- **Francis Goethals** - the youngest boy, childhood companion
- **Benedictines at Ypres** - Anglo-Irish community, Thérèse completed her education with them
- **Julie Billiard**: often stayed with Goethals or Vercuysse families on journeys to Flanders; helped her with baskets of money; blesses Thérèse at age 6 & declares she will succeed her as mother general, said she would be instrumental in America
- **Other religious in family**: mother's uncle; nephew becomes Jesuit and works in India; Carmelite Prioress relation on father's side; Canon Goethals served as Vicar General to Bishop de Broglie;
- **Mgr. Dubourge** – Bishop of New Orleans, friend of the family, fans her interest in America
- **Françoise Rosseeuw (Sister Augustine)**- daughter of barrister, best friend, worked with Thérèse to teach children; taught in boarding school at Ghent w/Ignace; becomes Sister Augustine; served as superior at Ghent & Namur; writes to help get approbation of rule process moving in 1841
- **Mll. van den Peerenboom** - lived in Ypres, held annual retreats for young women under direction of Jesuit priest
- **Father Van de Kerkhove, SJ** – consulted about her vocation; recommends Notre Dame - he knows Nouveau-Bois (1 of priests they helped during schismatic question?)
- **Sister Marie Steenhaut** – superior at Ghent at time of Ignace's entrance
- **Sister Constantine** – sent to assist in boarding school at Jumet, becomes superior at Jumet after Sister Caroline (who replaces Ignace),
- **Father Delcourt, SJ** – spiritual director
- **Cardinal Sterckx** – Archbishop of Mechlin, helps get house at Antwerp & leads Belgian bishops in presenting rule to Holy See. He's the one with the quote about Julie as woman who knew how to believe and love
- **Bishop John Baptist Purcell** – Bishop of Cincinnati

Dates & Events:

- **1800: May 28** – birth of Mère Ignace
- **1808:** Making clothes for poor
- **1809:** June – confirmation
- **1817:** Returns from school in Ypres
- **1821: July 11** – entered at Ghent
- **1821: October 15** – received habit
- **1823: September 8** – made vows; assigned to Boarding School at Nouveau-Bois after profession
- **1826: February 1** – Headmistress at Jumet
- **1827:** Autumn – government dismisses her from Jumet
- **1829:** June – returns to Jumet
- **1831: September 3** – becomes superior of Jumet
- **1835:** June – called to Namur to handle crisis
- **1835: June 24** – named Assistant to Mother General, role in healing wounds of community & rebuilding schools
- **1838: February 24** – elected Mother General with only 3 votes not for her
- **1838:** September – Purcell visits Namur to deliver letter
- **1840:** March – letter requesting Sisters
- **1840: September 3** – 1st 8 leave Namur
- **1840:** Autumn – cancer impacts her health to the degree she delegates visitation
- **1840: November 19** – word reaches Namur of safe arrival in New York
- **1841:** August – Mère Ignace receives letter from Cincinnati & reads it aloud to 250 Sisters gathered at Namur for retreat
- **1841:** September – retreat held at Namur for 500 alum
- **1841: December 9** – illness forces her to bed
- **1842: March 16** – death

Impact of War/Political Unrest:

- Delayed entrance
- Before 1830: problems with William of Orange
- Problems resulting from Great Trial of 1835 in Namur (community, schools, clergy)
- Anti-Catholic bigotry in US
- 1841 decision of US Bishops that every parish will have a school insures we will serve the poor: immigrant church

Relationship with Hierarchy & Clergy:

- Ignace: very positive all the way around
- Collaborative, consultative: consults with Bishop Deheselle & Fr. Varin when she receives request to send Sisters to Cincinnati
- Fatherly concern of bishops

Primitive Spirit:

- Absolute commitment to the poor
- Teaching catechism
- Drawn by equality among the Sisters, fact they call each other "Sister", no choir or lay
- Friendliness, simplicity, helpfulness (desire to serve others)
- Generous acceptance of the cross
- Joyfulness as virtue
- Collaboration with Sisters
- Sisters belong to whole congregation, not one place
- Medal of Our Lady of Guadalupe – has back changed: Mary as chief role-model
- Desire that distance not exist in Institute; letter writing between secondary houses and mother house as way to preserve unity

Spirituality underpinning everything:

- Devotion to crucified Christ
- Our Lady & St. Aloysius special patrons
- Prayer before the Blessed Sacrament
- Discernment: doesn't jump at going to America just because she wants to
- Vow of perfection (be perfectly you as God is perfectly God)

What touched your heart?

- Relationship with Mother St. Joseph: story of her name, Françoise caring for her when she is ill, has public prayers said; Ignace cares for Françoise in her final days.
- How much she gave up when called to serve as Superior General
- The process Ignace used to name the Sisters who would go to America – rooted in prayer and discernment
- Journal of trip to Cincinnati copied out and sent to every house, every house says prayer of thanksgiving and has Mass said – Where 1 of us is, all of us are, everyone was involved in success of mission;

New insights?

- Drawn to America as a child
- Like Julie: vow of virginity – but for Ignace it was from feast to feast; outreach to the poor & taught children; younger brother was her companion

- Like Françoise: draws up rule of life/daily schedule for herself; taught responsibility of wealth (giving to help the poor)
- Like both of them: drawn to Carmel – but lived experience as a religious was very Jesuit
- Poor health from childhood
- Stress of being accused of sending Sisters to their death
- Mother St. Joseph thinking about foundation in America
- God gave Julie visions to prepare her for what was to come. God sent Ignace on retreat to prepare her for what was to come (renewal of commitment to make God known in America during April retreat 1838 then Purcell comes in September; retreat in early 1840 then letter officially requesting Sisters arrives)
- Speed with which letters traveled – and how they reached people even if they were not home
- A number of her brothers helped write the Belgian Constitution. Perhaps the authorities under William of Orange were out to get her because they were involved in the Catholic resistance?