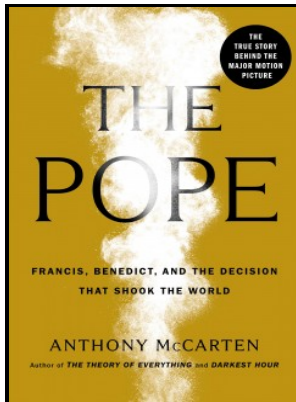


Sainte Chantal, 1572-1641 - a study in vocation

Society for Promoting Christian Knowledge - Jane Frances de Chantal



Description: -

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Chantal, Jeanne-Françoise de, -- Saint, -- 1572-1641. Sainte Chantal, 1572-1641 - a study in vocation

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About Us — Oblates of St. Francis de Sales

In the life of the nun, the vow of poverty permits her to give tangible external expression to the internal disposition of simplicity. Foundress Born 28 January 1572 , , Died 13 December 1641 1641-12-13 aged 69 , Venerated in 21 November 1751, by 16 July 1767, by Major , 12 August 21 August 1769-1969 12 December General Roman Calendar 1970-2001 forgotten people; in-law problems; loss of parents; parents separated from children; Jane Frances de Chantal Jeanne-Françoise Frémiot, de Chantal; 28 January 1572 — 13 December 1641 is a , who was in 1751 and in 1767. Many of the original manuscripts remain in the archives at the Visitation motherhouse in Annecy.

Who Was St. Jane Frances de Chantal?

He wrote for the Correspondant, Revue des deux mondes and the Revue de Paris. The social expression of this humility in the life of the nun entails a certain egalitarianism. Some say they would prefer not to be sent to small towns under the apparently good pretext that they would have less spiritual help there or that they would be more exposed to danger in times of war or other similar excuses.

Description: Das Weimarer Luthertriptychon von 1572

Her widowed father then married Claire Jousset, who is believed to have died shortly after the marriage.

Who Was St. Jane Frances de Chantal?

Allied to humility is the virtue of simplicity.

Chantal, Jeanne

Those who do best give me the most consolation; those who do not do will afflict my heart. The Visitation convent of Harrow published Selected Letters of Saint Jane Frances de Chantal 1918.

Jane Frances de Chantal

During its first eight years, the new order also was unusual in its public outreach, in contrast to most female religious who remained cloistered and adopted strict ascetic practices. The Augustinian ideal of disinterested love becomes the measure by which the actions of community members are to be judged and corrected.

Chantal, Jeanne

We owe our chief concern and fidelity to the acquisition of these, because they are more in conformity with our vocation and because the inward virtues bring about the exterior ones. . . .

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