



The  
STAINED-GLASS WINDOWS  
in the  
BASILICA OF THE VISITATION  
(Annecy, France)

ST. FRANCIS DE SALES:

- #1 Childhood and Adolescence
- #2 Prevost / Priest / Missionary (1594 - 1602)
- #3 Bishop and Prince of Geneva (1602 - 1622)
- #4 Doctor of the Church and Patron of Journalists and Catholic Writers
- #5 Administrator of a Diocese of nearly 600 Parishes
- #6 Charity, Death and Apotheosis of the Saint

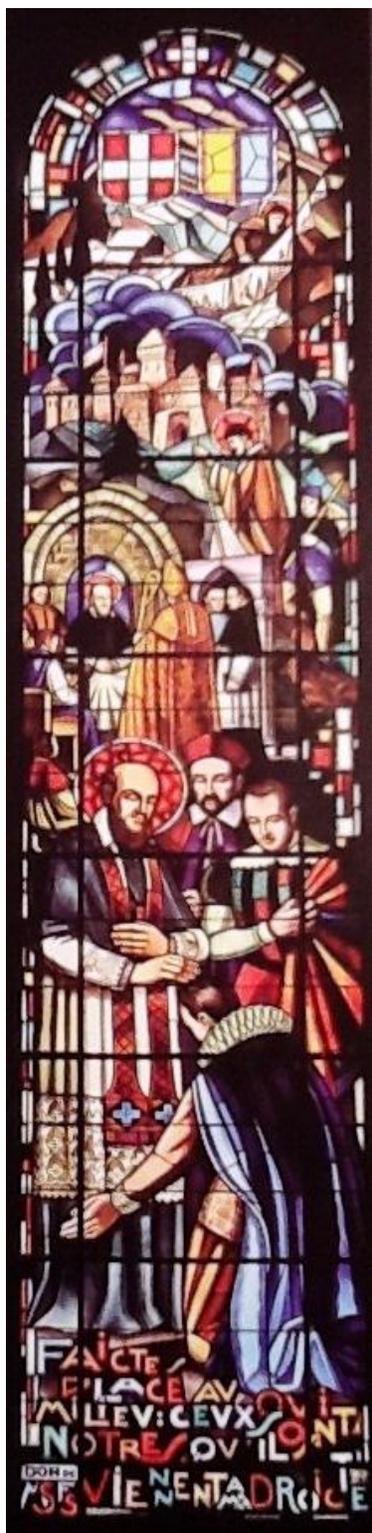
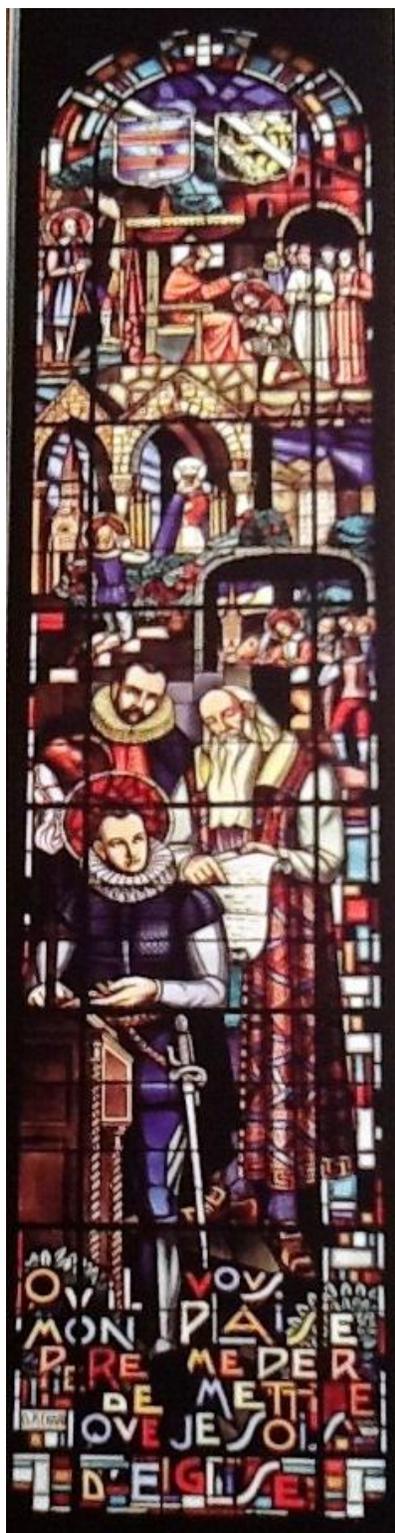
ST. JANE DE CHANTAL:

- #1 Infancy / Childhood / Marriage (1572 - 1592)
- #2 Wife / Mother / Matron of the Poor (1592 - 1601)
- #3 Widowhood / Spiritual Direction of St. Francis de Sales (1601 - 1610)
- #4 Religious & Founder of the Order of the Visitation (1610 - 1641)
- #5 With the Good People of Annecy and the Court of France, in 1641
- #6 Death and Apotheosis of the Saint

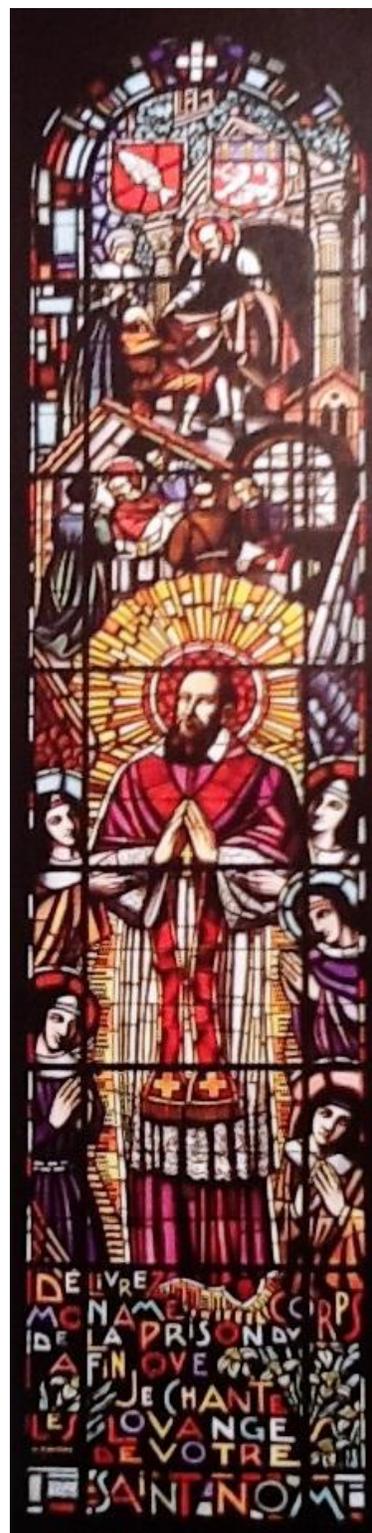
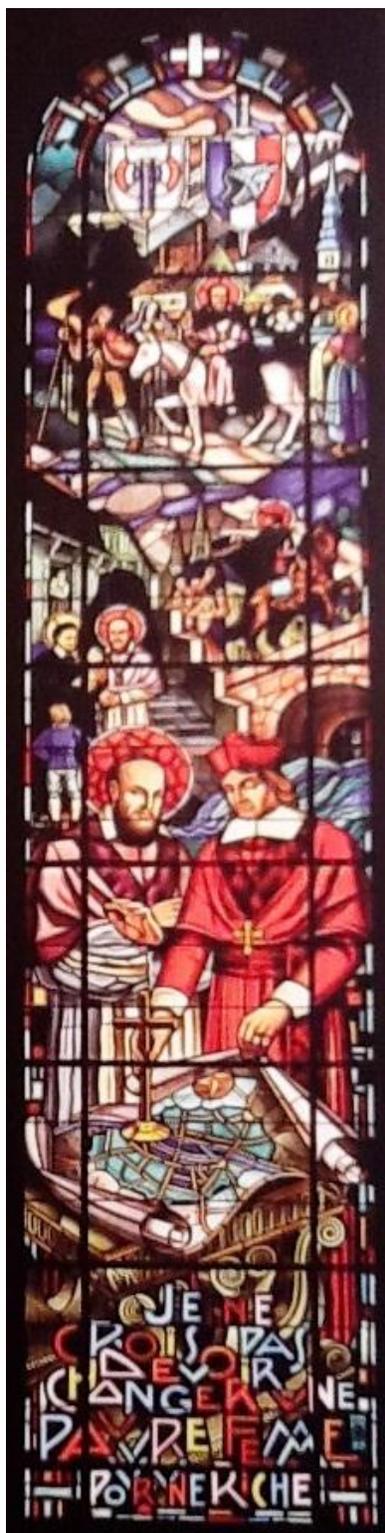
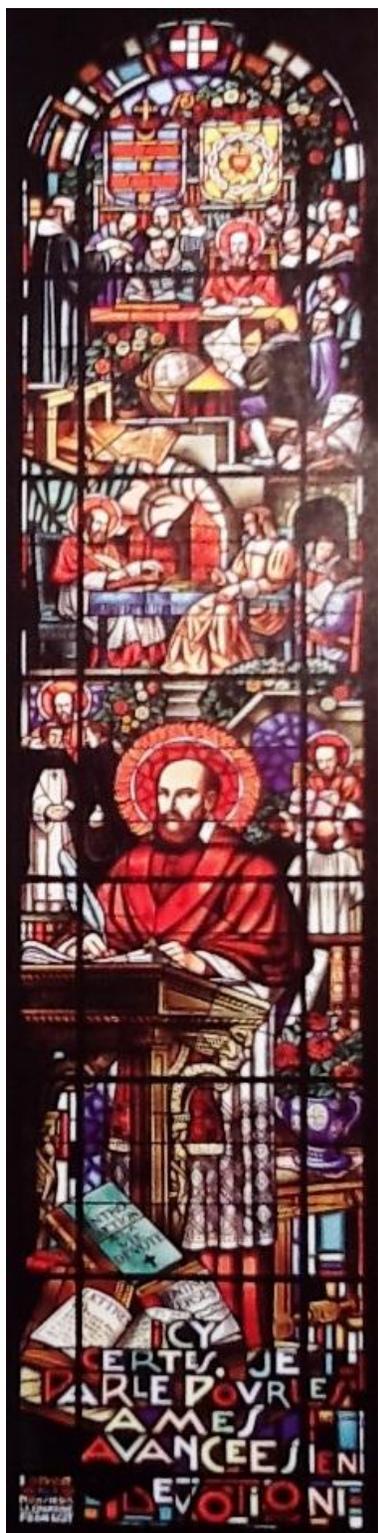
*Windows constructed from 1941 to 1952*  
*Conceived and designed by: M. CHARLES PLESSARD*  
*Executed by: M. FRANCIS CHIGOT*  
*The windows were installed from 1941 to 1952.*

*Text translated & edited by: THOMAS F. DAILEY, OSFS*  
*Photographic Images by: A. Robert McGilvray, OSFS*

of ST. FRANCIS DE SALES



of ST. FRANCIS DE SALES



## ST. FRANCIS DE SALES - Window #1 CHILDHOOD AND ADOLESCENCE

- a) The coats of arms of "de Boisy" and of "de Sionnaz," the paternal and maternal families of the saint, respectively.
- b) Upon his return from Italy in 1592, Francis visited with his family in the chateau of Thuille, near the southern point of the Lake of Annecy. Occasionally he dreamed of recollection and of solitude in the grottoes of St. Germain, in Talloires.
- c) At Padua (Nov 1588 - Jan 1592): before an important panel, on 5 September 1591, Guy Pancirolo, professor of Roman Law and rector of the University of Padua, crowned his most brilliant student, Francis de Sales, "Doctor in Civil Law and in Ecclesiastical Law."
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- d) At the Collège de Clermont in Paris (Autumn 1582 - summer 1589), where teachers and students called him "the Angel of the College," Francis is assailed by a temptation against faith which lasted six weeks. One evening in January 1587, in the church of St. Étienne des Grès (presently destroyed), he implored Our Lady of Good Deliverance. He recited the "Memorare" and the Virgin Mary delivered him from his trial. In recognition of this, he made a vow to say his rosary every day. This statue is venerated nowadays in a chapel of the Sisters of St. Thomas of Villanova, at Nueilly-sur-Seine.
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- e) Studious pupil at the Chappuisien College of Annecy (1576-1582), he worked, while his comrades amused themselves.
- f) **Grand scene:** In March of 1593, accompanied by his cousin Louis, Francis, the firstborn of a family of 13 children and dressed in his garb as the lord of Villaroget, asked his father's permission to become a priest. Strongly affected, his father ceded to the desire of his son, but not without showing him his title, granted on the 24th of November 1592, as Advocate to the Sovereign Senate of Savoy.
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- g) Text of the Saint's supplication: *Qu'il vous plaise, mon Père, de me permettre que je sois d'Église.* ("May it please you, my father, to permit me to be [a member] of the Church.")

ST. FRANCIS DE SALES - Window #2  
PROVOST / PRIEST / MISSIONARY  
(1594 - 1602)

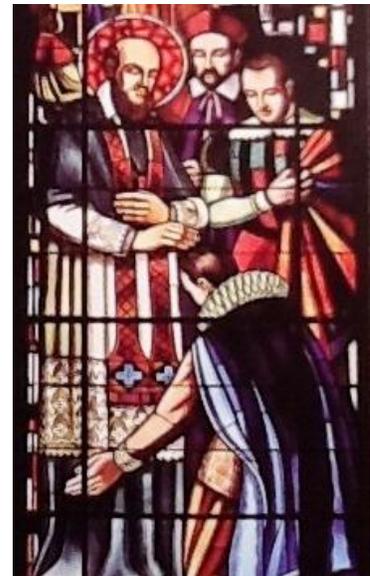
a) Coats of arms of Savoy and of Thonon.

b) In 1594 Francis de Sales received the mission to convert the Chablais. The Catholic sanctuaries were not restored when he took up residence in Thonon, at the end of February/beginning of March 1595. Each morning he went to celebrate Mass in the chapel of St. Étienne de Marin, situated on the right bank of the Dranse, which continued to be Catholic because it was then dependent on the Valais. Lacking a bridge, he used to cross the river, not without danger, flat on his face, on an icy log which served as a footbridge.



c) After having served the mission during the day throughout the Chablais, each evening from the 14th of September until the date indicated below ("e"), so as not to vex the Protestants, he and his faithful servant Georges Rolland took refuge 6 km. from Thonon, at the chateau of the Allinges, a Catholic fortress guarded by the Baron of Hermance in the name of the Duke of Savoy.

d) Ordained a priest on 18 December 1593, he was installed just after Christmas as Provost of the Chapter, in the presence of Msgr. Claude de Granier, the bishop of the diocese, in the church of the Cordeliers dedicated to St. Francis Assisi, which became the cathedral of Annecy, on 3 February 1772, with St. Peter in Chains as the titular.



e) **Grand Scene:** In the month of October 1598, on the occasion of the Forty Hours, the Apostle of the Chablais received at Thonon the official conversion of that region. Nearby him, presiding at the ceremony are the legate of the Sovereign Pontiff, Cardinal Alexander de Medici (elected Pope under the name of Leo XI, on 1 April 1605) and the Duke of Savoy, Charles-Emmanuel the Great, adorned with the emblems of the Order of the Annonciade. Before them, a Protestant postulates his entry into the Catholic Church.

f) Text in old French: *Faites place au milieu, ceux qui sont nôtres, qu'ils viennent à ma droicte.* ("Give place in our midst, those who are ours, that they may come to my right.") By these words, on 6 October 1598, the Duke of Savoy invited some notable persons of the Chablais to convert. Respectful of the liberty of conscience, St. Francis de Sales intervened in order to preserve from exile the Protestants who, in good faith, would not consent to pass to Catholicism.

ST. FRANCIS DE SALES ~ Window #3  
BISHOP AND PRINCE OF GENEVA  
(1602 ~ 1622)

a) Coat of arms of St. Francis de Sales, Prince-Bishop of Geneva, in residence in Annecy.

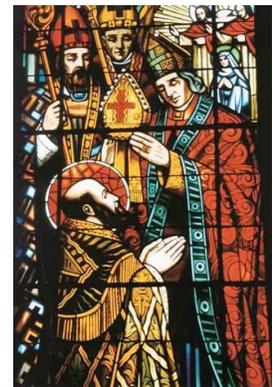
b) The miracle of the crucifix: in 1606, at the request of the Sovereign Senate of Savoy, Francis de Sales preached the Lenten sermons in the church of St. Dominic of Chambéry, "the primary pulpit of Savoy." On Good Friday, March 24, he spoke of the Passion. A crucifix of high stature, which hung over the tribune, became illuminated and projected its luminous rays on the orator.



c) Coadjutor of Bishop de Granier since Monday, 22 March 1599, Francis de Sales travelled to Paris from January 22 until September 20, 1602 to deal with affairs of the Church in the land of Gex. Received several times at the Louvre by Henri IV, he humbly refused the honors and wealth which the king offered him as an inducement to remain in the Capital so as to have easier recourse to the wisdom of his counsels.

d) On route towards Paris, where he arrived towards 7 January 1602, Francis de Sales and his companions passed over the Saône in order to reach Mâcon. The Saint, "doctor-in-the-wings," reassured the passengers who were bewitched by the ebb and tide of the river that had become rapid by the thaw of the snow. *Reaching the bank, there was not one who did not believe to have been saved by the prayers of Blessed Francis.*

e) **Grand Scene:** Named coadjutor-bishop four years earlier, the Saint had deferred, out of humility, receiving the episcopal consecration during the lifetime of Bishop de Granier. After the latter's death, he was consecrated, on 8 December 1602, in the village of his birth at Thorens, situated 20 km. from Annecy. The consecrating bishop, Msgr. Vespasien Gribaldi, bishop of Vienne in Dauphiné and retired in Evian, imposed the mitre on him. The two co-consecrating prelates are Msgr. Thomas Pobel, bishop of St. Paul-Trosi-Châteaux, and Msgr. Jacques Maistret, a Carmelite, titular bishop of Damas and Dean of the Collégiale d'Aix-les-Bains.



f) **Text** relative to the Grand Scene: During the ceremony, the Saint was favored with intellectual lights concerning the Most Holy Trinity and the glorious Virgin Mary. Then, according to witnesses: *Comme étranger au monde, son visage devint étincelant.* ("As if a stranger to the world, his face became radiant.")

g) This window bears the inscription: *"In memoriam J.A. CALLIES, Medici 1823-1907."*

ST. FRANCIS DE SALES ~ Window #4  
DOCTOR OF THE CHURCH and  
PATRON OF JOURNALISTS & CATHOLIC WRITERS

a) Coats of arms of the Bishop of Geneva and of the Order of the Visitation.

b) In 1606 St. Francis de Sales founded, along with Senator Favre and in his ancient house (18, rue Sainte-Claire), the Florimontane Academy of Arts, Sciences and Letters, the first of the French language. Antoine Favre was president of the Council of the Genevois and the father of the celebrated grammarian Claude Favre de Vaugelas, author of *Remarques sur la Langue Française*.



c) The Saint composed *The Introduction to the Devout Life* with the aid of counsels give to Madame de Charmoisy, represented on the window and designated in the book under the name of "Philothea," meaning "one who loves God." She lived on the Rue de l'Isle in Annecy, as testified in a commemorative plaque. Published in 1608, reprinted more than 40 times during the life of its author, translated in the principal languages of the entire world, (and) incorporated into the program of the University, *The Introduction to the Devout Life* is classified among the masterpieces of literary art and spirituality. It obtained the greatest success of written works in the 17th century. It remains still the most read work after the Bible and the *Imitation of Christ*, for it demonstrates with charm and strength the possibility for all Christians to attain sanctity.

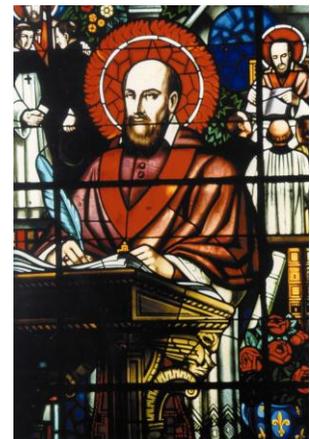
d) To the right and behind, two persons studying in common *The Introduction to the Devout Life*.

e) In 1606 the Holy Doctor conferred cordially with a Dominican and a Jesuit on the subject of the accord between divine grace and human will, a question highly debated at that time and charitably appeased by him, to the delight of Pope Paul V and of Christianity.

f) At the Synod opened in Annecy on 8 May 1612, Francis presented and imposed on his clergy a new ritual according to the Roman rite.

g) **Grand Scene:** Wreathed in a flame of fire, symbol of charity, the eminent writer completed in 1616 his work of art, the *Treatise on the Love of God*.

h) Text: *Icy, certes, je parle pour les âmes avancées en dévotion.* ("Here, for certain, I am speaking for souls advanced in devotion.") These words are extracted from the preface to the *Treatise*, as a continuation and complement to the *Introduction*.



ST. FRANCIS DE SALES ~ Window #5  
ADMINISTRATOR OF A DIOCESE OF NEARLY 600 PARISHES

- a) Coats of Arms: Francisque ~ Legion of Combatants (1943).
- b) Mounted on a mule, Francis went about his diocese, from 1605 to 1609. Whenever he arrived in a locality, he blessed the parishioners.
- c) In September 1609 he passed the "bridge of the Rhône" (presently the "pont de l'île") in Geneva, by which he would penetrate into the country of Gex, which submitted to his jurisdiction. Some spectators looked on with astonishment at this bishop traversing the city of Geneva, at that time entirely Protestant, both spiritually and temporally.
- d) At Paris in 1619, St. Francis de Sales encountered his great friend, St. Vincent de Paul. He established him as ecclesiastical superior of the Visitandines of the Capital, a function which he would fulfill until his death, meaning for nearly 40 years.
- e) **Grand Scene:** After a long trip to Paris (Tuesday, 6 November 1618 ~ Friday, 13 September 1619) where he showed himself an assiduous visitor of the Monasteries, preacher, director of souls, and prudent confessor, and where he contributed to the negotiations of the marriage — celebrated on 10 February 1619 — between Christine of France, sister of Louis XIII, and Victor-Amadeus, Prince of Piémont and son of Charles-Emmanuel the Great, Duke of Savoy, St. Francis de Sales again met up with the Court of France and the young princely couple at Tours. There, Msgr. Henri de Condi, cardinal of Retz and bishop of Paris, with the agreement of the King, proposed to him to make him coadjutor by giving him the Abbey of St.-Geneviève.
- f) Text in relation to the Grand Scene: Declining the offer, the Saint responded: *Je ne crois pas devoir changer une pauvre femme pour une riche.* ("I do not feel it necessary to change a poor woman for a rich one." — meaning, a poor diocese [his] for a rich one [that of Paris].)



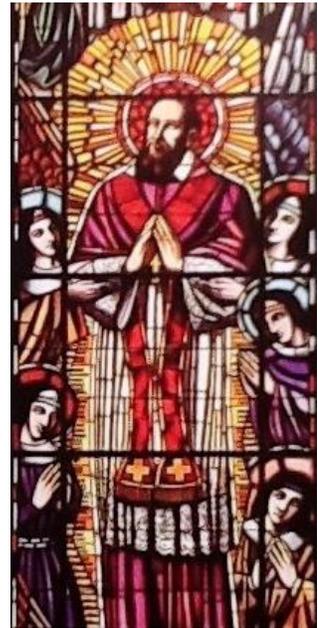
## ST. FRANCIS DE SALES ~ Window #6 CHARITY, DEATH and APOTHEOSIS OF THE SAINT

- a) Coats of arms of Annecy, his residential town, and of Lyon, the place of his death.
- b) At 18 rue Sainte-Clair, in the courtyard of the house of his friend Antoine Favre, where he lived from 1610 until his death, the charitable bishop gave alms to the poor each day for an entire hour, occasionally distributing some of his own vestments.
- c) On returning from Avignon with the courts of France and of Savoy, the Saint died at Lyon, on 28 December 1622, of a cerebral hemorrhage, at 55 years of age, in the hut of the gardener of the monastery of the Visitation of Bellecour. He is assisted by the Vicar General Ménard, by a seraphic religious, by Bro. Guillaume Armand, SJ as infirmarian, and by Sister Marie-Cécile, out-sister of the Visitation.
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- d) **Grand Scene:** The Apotheosis. St. Francis de Sales is elevated to glory by the Angels.
- e) Text: *Délivrez mon âme de la prison du corps, afin que je chante les louanges de votre Saint Nom.* ("Deliver my soul from the prison of the body, so that I may chant the praises of your Holy Name") — words pronounced by the Saint before dying.

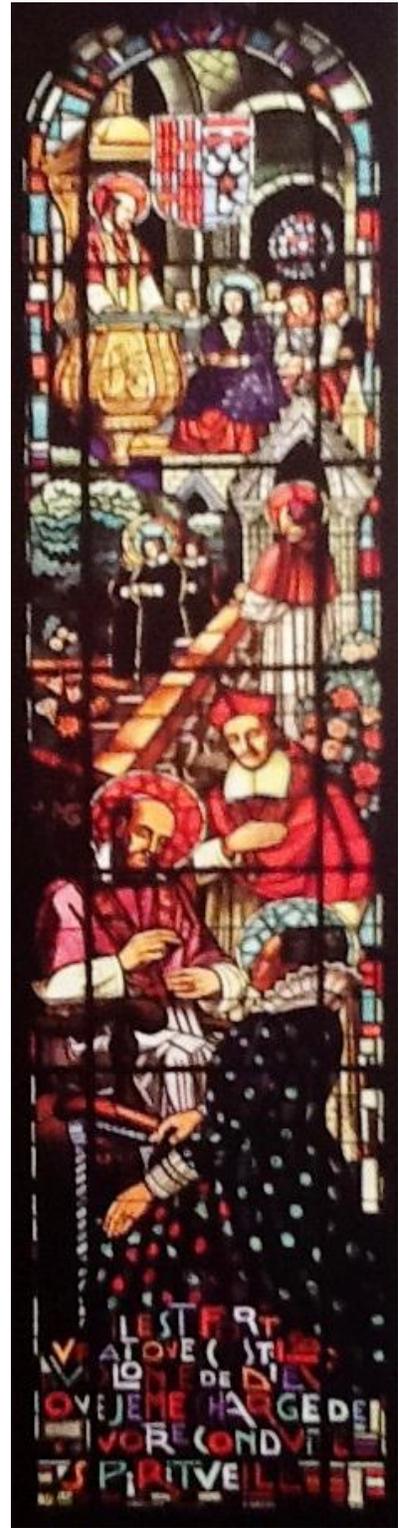
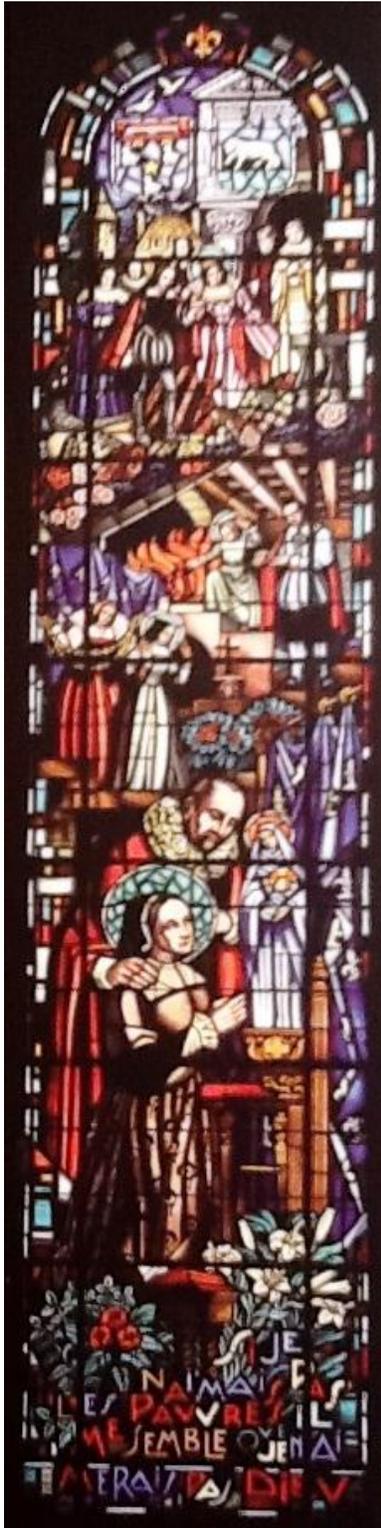
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### *Significant Dates:*

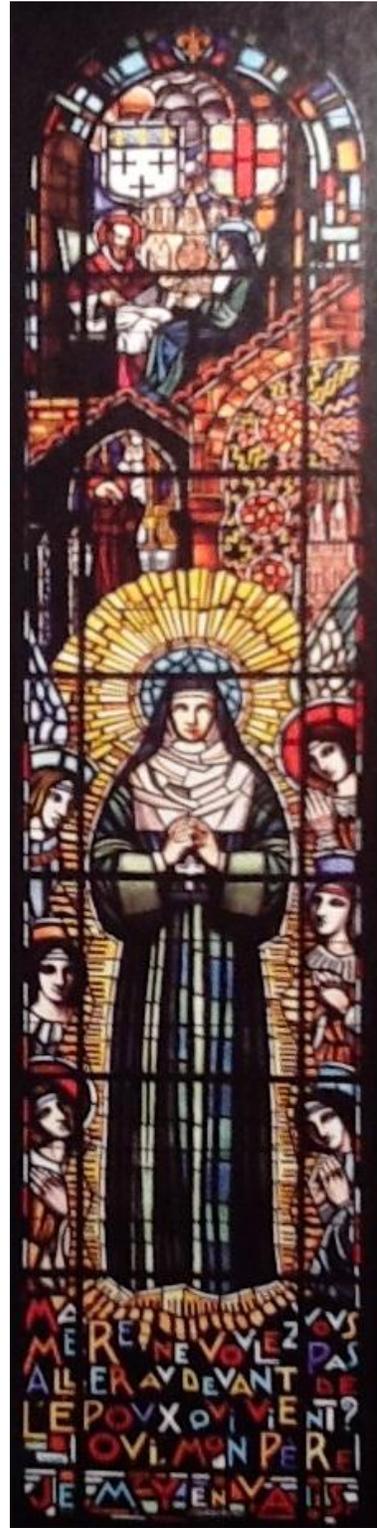
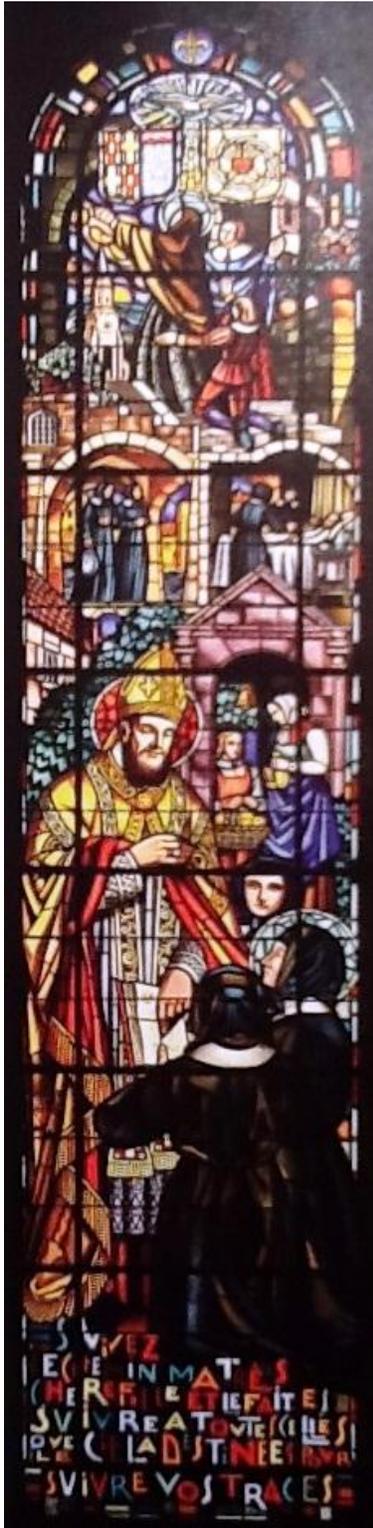
|                                |                  |
|--------------------------------|------------------|
| beatification:                 | 28 December 1661 |
| canonization:                  | 19 April 1665    |
| declared Doctor of the Church: | 16 November 1877 |
| named Patron of Journalists:   | 26 January 1923  |



of ST. JANE DE CHANTAL



of ST. JANE DE CHANTAL



ST. JANE DE CHANTAL - Window #1  
INFANCY / CHILDHOOD / MARRIAGE  
(1572 - 1592)

a) Coats of arms of "Frémoyot" and of "de Berbisey," the paternal and maternal families of the Saint, respectively.

b) At 20 years of age, on 29 December 1592, at the chateau of Boubilly (Côte-d'Or), Jane married Christopher II, baron of Rabutin-Chantal, age 27 and last descendent, by maternal line, of the family of St. Bernard. Other than the signatories of the contract, encircling the spouses are: Margaret of Neufchêzes of the Franks, sister of the Saint; M. de Rabutin-Chantal, father; M. Frémoyot, father; the paternal uncle of the bride, Jean Frémoyot, Prior of the Grand-Val des Choux, who probably blessed the marriage; the maternal uncle, Charles d'Esbarres, a squire; and the brother-in-law, M. Jean-Jacques de Neufchêzes, baron of the Franks.



c) At five years of age, Jane objected to a Protestant who was negating the real Presence: *"Sir, it is necessary to believe that Jesus Christ is in the Blessed Sacrament because he said it. When you do not believe it, you make him a liar."* Then she tossed into the flames the sugar-plums which he offered her, declaring: *"Look, sir, see how all the heretics burn in the fire of hell because they do not believe what Our Lord has said."* Still too young, the little girl could not yet know how to distinguish between those who negate "good faith" and those of "bad faith." The malediction touches only the second ones.

d) During the wars of religion in 1589, while taking refuge in Poitou at the place of her sister and her brother-in-law, she fled the person who had been associated to her as a lady's companion and who attempted, though in vain, to incline her toward an exaggerated taste for perfumes, rouges, jewels, and vanities of all sorts.

e) **Grand Scene:** At the point of turning 20 years old, Jane used to consecrate long moments to prayer, at the feet of the Holy Virgin. Next to her stands her father, M. Bénigne Frémoyot, advocate general, counselor of the king, second President of the Parliament of Bourgogne and mayor of Dijon.



f) Text: *Si je n'aimais pas les pauvres, il me semble que je n'aimerais pas Dieu.* ("If I would not love the poor, it seems that I would not love God") — a phrase found on the lips of Jane since her early childhood.

ST. JANE DE CHANTAL - Window #2  
WIFE / MOTHER / MATRON OF THE POOR  
(1592 - 1601)

- a) Coats of arms of the "de Rabutin-Chantal" and "Frémyot" families.
- b) At Bourbilly in 1601, Madame de Chantal prays for her husband, lying on the ground, accidentally and mortally wounded while hunting by his cousin, M. d'Analzy, lord of Chazelles (in purple doublet).
- c) From 1602 to 1610, at the chateau of Monthelon, about 2.5 miles from Autun, the young Christian widow aids the poor and cares for the sick each day. Even in our time, at Monthelon and in the environs, one calls her "Our Good Lady" in memory of her untirable charity, which was sustained by some remarkable miracles.
- d) In 1601, mother of six children in eight years of marriage, the Saint — with her husband near her — is surrounded by four survivors: Celse-Bénigne, age five, who will later marry Marie de Coulanges and will be the father of Madame de Sévigné; Marie-Aimée, age two and a half, future spouse of Bernard de Sales, the younger brother of St. Francis de Sales, Baron of Thorens and Colonel in the army of the Duke of Savoy; with her doll, Françoise at fifteen months, who will marry the Count of Toulangeon and who will die at Alone near Autun at the age of eighty-five; in the arms of her mother, Charlotte, born three weeks before the death of her father in 1601, and who would die at the age of nine, in the odor of sanctity.
- e) Text relative to the scene at the top of the window: *Prenez tout ce que j'ai au monde, Seigneur, mais laissez-moi mon cher mari.* ("Take all that I have in the world, Lord, but leave me my dear husband") — a prayer of St. Jane de Chantal, model of spouses, beside her dying husband.



ST. JANE DE CHANTAL - Window #3  
 WIDOWHOOD / SPIRITUAL DIRECTION OF ST. FRANCIS DE SALES  
 (1601 - 1610)

a) Coat of arms of St. Jane the widow, uniting from left to right those of her husband and her own.

b) In 1604, St. Francis de Sales preached the Lenten sermons in the St.-Chappelle of the palace of the Dukes of Bourgogne in Dijon. On March 5, the Friday after Ash Wednesday, the orator noticed near the pulpit a very attractive young widow. It was Madame de Chantal. Both recognized each other, as being seen miraculously in a dream and in their role as future founders of an Order of Women Religious. This double vision took place for him some days before Lent and for her already in 1601. Taken up with an ideal of perfection, she witnesses to having understood this heavenly response to her inspiration: *"Behold, the beloved guide of God and of men between whose hands you must rest your conscience."*

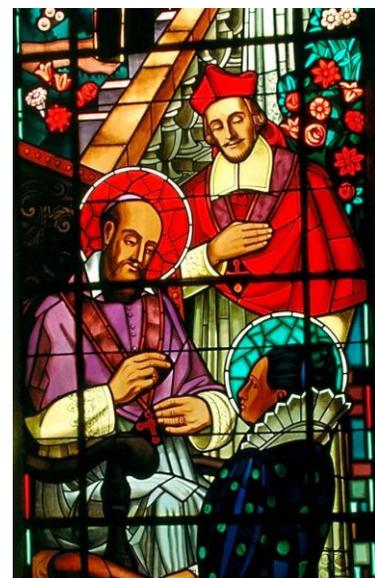


c) In February 1604, at the chateau de Sales in Thorens, the place of his birth, St. Francis prepared his Lenten sermons. One morning, after having celebrated his Mass in the family chapel dedicated to St. Sebastian, he perceived the first three persons by whom he would later establish the Order of the Visitation of Holy Mary: Madame de Chantal, with a halo, and Mademoiselles de Brécharard and Favre.



d) **Grand Scene.** At Dijon, presented by her brother, Msgr. André Frémyot, archbishop of Bourges, member of the Parliaments of Bourgogne and of Paris, Madame de Chantal had recourse to the insights of St. Francis de Sales, "Director of souls."

e) Text: *Il est fort vrai que c'est la volonté de Dieu que je me charge de votre conduite spirituelle.* ("It is quite true that it is the will of God that I charge myself with your spiritual conduct") — words by which he accepted to become her spiritual guide, on 22 August 1604, at St.-Claude (Jura), when on a pilgrimage to the glorious Patron of that town. Having come to Savoy and to Bourgogne, these would participate in this pious voyage: on the one side, St. Francis de Sales, his little sister Jeanne and their mother; on the other side, Madame de Chantal, President Brûlard and Madame Rose Bourgeois, Abbess of Puits d'Orbe.



ST. JANE DE CHANTAL - Window #4  
RELIGIOUS AND FOUNDER OF THE ORDER OF THE VISITATION  
(1610 - 1641)

- a) Coats of arms of St. Jane the widow and of the Order of the Visitation.
- b) On Monday, 29 March 1610, Madame de Chantal left Dijon in order to found in Annecy the Order of the Visitation. She had previously confided to President Frémyot the education of her son Celse-Bénigne. Her heart broken but her soul valiant, she responded to M. Robert, the tutor of the children, who is astonished by the tears with which her eyes were filled: *"Don't forget, sir, I am (their) mother."* She went away with Mademoiselle de Brécard and her daughter Françoise, who would complete her education at the Visitation. Charlotte would die at nine years of age, and Marie-Aimée, having married the baron of Thorens, lived with the de Sales family near Annecy. Madame de Chantal would continue to concern herself with her children, their situation and their future.
- c) Two Visitandines on a street of Annecy, under the arches of the old quarter.
- d) From 1612 to 1618, the Sisters of the Visitation used to go two-by-two, two hours a day, to aide the poor and to care for the sick of the city of Annecy. On the pressing invitation of Msgr. de Marquemont, archbishop of Lyon, St. Francis de Sales would give them the full cloister on 16 October 1618. Let one know well that *"the particular task of the first Visitandines had not been the visiting of the poor, as their name seems to indicate; they are Visitandines, primarily because they must live according to the spirit of an evangelical mystery — that of the Visitation — united in intimate piety, humility, and fraternal charity."*
- e) Rue de la Providence, at the cradle of the Visitation, called the Gallery and nowadays incorporated in the Convent of St. Joseph of Annecy, the first out-Sister, Anne Jacqueline Coste, receives from a servant on the part of Senator Antoine Favre some bread, some wine and some meat for the little community, the day after its foundation.
- f) **Grand Scene.** On Trinity Sunday which coincided with the feast of St. Claude, 6 June 1610, in the oratory of his bishop's house (Lambert house, at #15 rue J.-J. Rousseau), St. Francis de Sales laid down a rough draft of the Rule for St. Jane de Chantal and her two companions, Sisters Charlotte de Brécard and Marie-Jacqueline Favre, the latter a daughter of Senator Antoine Favre and sister of Claude Favre, the celebrated grammarian, 14th member of the French Academy and inheritor of the lordship of Vaugelas from which he takes his name.
- g) Text: *Suivez ce chemin, ma très chère fille, et faites-le suivre à toutes celles que le ciel a destinées pour suivre vos traces.* ("Follow this way, my most dear daughter, and make follow it all those whom heaven has destined to follow in your steps") — instruction of the Founder giving the first rule of his Congregation to St. Jane de Chantal, the day of the Foundation.



ST. JANE DE CHANTAL - Window #5  
WITH THE GOOD PEOPLE OF ANNECY AND THE COURT OF FRANCE  
in 1641

a) Royal coats of arms of France and of the Visitation.

b) On 28 July 1641, as a sign of veneration, the people of Annecy kissed the hands of St. Jane de Chantal as she was leaving for Moulins in order there to give the veil to the Duchess of Montmorency, widow of the Duke Henry II of Montmorency, governor of the Languedoc, grand admiral and Marshall of France. This future Visitandine was the niece of Pope Sixtus V, the grandniece and goddaughter of Maria de Medici. Msgr. Jacquin, bishop of Moulins, has proceeded with the examination of her writings in view of introducing her cause of Beatification.



c) From Moulins St. Jane de Chantal is called to St.-Germain-en-Laye by the Queen of France, Anne d'Autriche. The queen welcomed her in her carriage, saying to her: *"I wish, my Mother, to keep you a long time, for my consolation and to receive your advice."*



d) **Grand Scene.** The queen presented to Jane de Chantal the Dauphin who became later Louis XIV, and asked her to bless him. Despite all her excuses, she obliged her to give him her blessing and made him kneel in order to receive it. In the background figure Msgr. Octave de Bellegarde, archbishop of Sens, and Msgr. Jean-Jacques de Neufchêzes of the Franks, bishop of Chalon-sur-Saône: the first, a spiritual counselor, and the second, a nephew of the Saint.



e) Text: *Adieu, mes chères Filles, jusqu'à l'Éternité.* ("Goodbye, my dear daughters, until eternity") — the last words of Mother de Chantal to the Visitandines of Paris, 11 November 1641, when she learned her death was approaching from Sister Margaret of the Blessed Sacrament, Carmelite of the Capital and daughter of Madame Acarie, who had become the Blessed Sister Marie of the Incarnation, professed convert and founder of the Reformed Carmelites of France.

## ST. JANE DE CHANTAL - Window #6 DEATH AND APOTHEOSIS OF THE SAINT

- a) Coats of arms of Moulins, where the Saint died on 13 December 1641, and of the Duchess of Montmorency, who received her last breath and embalmed her body.
- b) Last dialogue between St. Jane de Chantal with St. Francis de Sales in Lyon, Monday, 12 December 1622, where he permitted her to speak only of the affairs of the Visitation. At the bottom is the primatial cathedral of St. John of Lyon.
- c) In the course of a Mass for the repose of the soul of St. Jane de Chantal, St. Vincent de Paul saw two globes of fire, symbolizing the soul of St. Francis de Sales and of St. Jane de Chantal, blending into a third, representing the Divinity. From this vision, it occurred to him as an interior sentiment that these two souls were in heaven and that they had no need of prayers.
- d) To the right of the globes, the church of the Sacred Heart of Moulins.
- e) The apotheosis: St. Jane de Chantal, surrounded by Angels, ascends to glory.
- f) Text: *Ma Mère, ne voulez-vous pas aller au devant de l'Époux qui vient? — Oui, mon Père, je m'y en vais.* ("My Mother, do you not wish to go before the Spouse who is coming? — Yes, my Father, I am going there.") The question was posed by Fr. de Lingendes, SJ, who assisted the Saint a few moments before her unexpected death at the Monastery of the Visitation of Moulins, on Friday, 13 December 1641, at 6:30 in the evening. The response of the dying one showed her to the priest as appearing before God. Thus die the Saints.
- g) Details beyond the text:



Jeanne-Françoise Frémyot de Chantal was beatified on 12 November 1751 and canonized on 16 July 1767.