

Marked by constant struggles asking her to make a choice at any moment, at the mercy of the changes in the familiar, political and religious climate of her time, of the difficult circumstances of her journey, the life of Jeanne Antide knew everything of the condition of a young unmarried woman, who chooses to lead her life alone, of a believer who makes her journey of freedom serving others to accomplish the plan of God, of a religious in the revolutionary storm, of a rejected migrant, of a foundress taken by the love for God, for the Church, for the poor, full of discernment and wisdom. Through traps, oppositions, difficulties, painful circumstances, sensitivity to all miseries, forgetting herself, courageous beyond any limit, from exodus to exodus, Jeanne Antide invented her journey, a journey of feminine holiness that opens to hope the existence of each woman, even in the most difficult conditions.

1765 □

The first daughter

The Thourets had already three sons when Jeanne Antide is born the 27th November 1765 at Sancey, a village in Franche-Comté. She is baptized the same day, and receives the name of her God-mother.





The native village: Sancey

The church of Sancey

The house from where Jeanne-Antide left for Paris

1781 □

Mother of her family when she is sixteen

Her mother dies when she is sixteen years old and she becomes mother of her numerous family, dealing with an auntie who does not agree with the father's decision of entrusting this responsibility to his daughter. In the relative calm at the end of the Ancient Régime, when the surging ideas of the revolution were creeping already in the countryside. Jeanne Antide knows the hard work of the village people with the charge of a family. She succeeds in everything she does. But against, the wish of the family who wanted a suitable man for her, she chooses to leave everything, with a departure she thinks it will be forever, to follow a mysterious call to serve Christ and the poor.

1787

Small sister in formation at Langres in the region of Paris

1787 marks the first beginning. She is 22 and a new life begins for her. She is not anymore the respected mistress of the house, but a humble little sister receiving everything from the community and those who are in charge. At Langres as in Paris, with the Daughters of Charity she learns to serve the sick poor as a spouse of Christ. The itinerary for the formation of the young religious seems to unfold without unexpected events. This is true if we do not consider the illness, the grief for her father's death, the revolution and its confusion, the disorder inside the convents, the religious persecution. Nonetheless, nothing makes Jeanne Antide stray from her project, not even, in 1793, the forced return to her village.





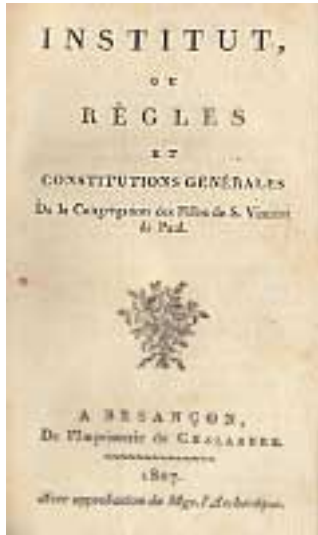


eanne-Antide, a French nun, was the first to introduce the shorthand system of the Sarrasinian monks into the



The city of Besançon, Martelots, place of the first community project Deby





Mgr. de la Motte, the first superior of the Congregation of the Filles de S. Vincent de Paul





hese quar... of the Church of France... of ancient Naples... Pope Pius VII... with the Pope who app...



Il Verbum caro factum
est et habitavit in nobis.
—
✠ Christus nobiscum
—
Stat ✠

Jesus Maria Joseph. Soyez
toujours à mon secours.
ainsi soit-il.

la maison de Saint-Denis, le 5. Juin 1719. Elle est la même que celle que l'on appelle la maison de Saint-Jeanne Antide, parce qu'elle a été habitée par elle.





Église Antidote, rue de l'Église, 14000, France. On the occasion of the centenary of the canonization of Saint Jeanne Antide, the Bishop of Metz has decided to erect a statue of the young girl in the courtyard of the church.