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Mgr Jeanbaptiste Chausse

**A. de Salinis**

## **Mgr Jeanbaptiste Chausse:**

*Mgr Jean-Baptiste Chausse*, 2011-12-08 La vie d'un missionnaire intrépide Dans la naissance de cette glise nigériane le père Jean Baptiste Chausse occupe une place importante Il fait partie de la première génération SMA qui travailla dans ce territoire Un très grand merci au père Gilles Babinet d'avoir mis en pleine lumière un missionnaire intrépide comme il y en eut beaucoup parmi les premiers des Missions Africaines Jusqu'ici nous l'avions un peu ignoré oubliant qu'il avait critiqué avec ses frères une page importante de notre histoire missionnaire En ces années où nous célébrons beaucoup d'anniversaires il était bon de sortir de l'ombre cette très belle figure capable d'inspirer beaucoup de ceux qui se parent aujourd'hui prendre le relais de la mission dans les Districts en formation d'Afrique     [Histoire de la Société des missions africaines \(SMA\) 1856-1907](#)

Patrick Gantly, Joseph Hardy, 2010-11-01 L'histoire des cinquante premières années de la Société des Missions Africaines SMA 1856-1907 est présente en deux tomes dont voici le second Ce dernier s'attache à retracer les événements qui se déroulent entre les années 1890 et 1907 Le Père Augustin Planque est toujours le Supérieur général jusqu'à sa mort en 1907 La SMA est alors implantée au Dahomey depuis 1861 la Côte du Bénin qu'on appellera bientôt la Nigeria depuis 1868 en Egypte depuis 1877 et en Gold Coast depuis 1880 Le Père Planque demande son autorité de tutelle à la Congrégation de Propaganda Fide Rome de nouveaux territoires voulus En 1895 la SMA obtient la création d'une Préfecture apostolique en Côte d'Ivoire et d'une autre Assaba Haut Niger bientôt Nigeria en 1896 Le Liberia lui est confié en 1906 Depuis 1897 des congrégations SMA servent aux Etats-Unis dans des paroisses constituées d'Afro-américains Grâce aux lettres critiques par les missionnaires qui servent dans tous ces territoires l'auteur retrace avec précision les difficultés rencontrées et le travail réalisés Des réclamations parviennent à Rome provenant de congrégations qui supportent mal le gouvernement trop solitaire et autoritaire du Supérieur général vieillissant La Congrégation de Propaganda Fide réagit en réclamant la tenue d'une assemblée générale et la lecture d'un Vicaire général adjoint au Père Planque ce sera Mgr Pellet Un Conseil général est mis en place Les Constitutions sont enfin approuvées par Rome A une époque où le gouvernement français interdit tout enseignement aux religieux et expulse les congrégations religieuses les autorités de la SMA doivent négocier la survie de l'Institut elles se parent au pire et cherchent des bases de repli dans les pays limitrophes de la France Cette histoire qui ne cache pas les difficultés tant internes qu'externes l'Institut est présent ici sans concession Elle ne cache pas ses ombres mais en même temps elle montre le courage et la foi de ses protagonistes

[Histoire de la Société des Missions Africaines \(SMA\) 1856-1907. Tome second : Des années 1890 à 1907](#) , 2010-11-22

Évêques missionnaires d'Alsace G. Knittel, 1965-01-01T00:00:00+01:00 Cet ouvrage est une rédition numérique d'un livre paru au XXe siècle désormais indisponible dans son format d'origine     [Les 150 ans de la Société des Missions Africaines](#)  
Raymond Harguindéguy, Pierre Trichet, 2007 Dossier sur l'action de la SMA de 1856 à 2006 travers ses grandes figures Marion Brézillon Auguste Planque Francesco Borghero Alexandre Dorgé, Francis Aupiais et Kevin Carroll     [La mission catholique en République du Bénin](#) Jean Bonfils, 1999-01-01     [Histoire de la Société des Missions Africaines \(SMA\) 1986-1907. De la](#)

fondation par Mgr de Marion Brésillac (1986) à la mort du ,2009-11-01 La Société des Missions Africaines SMA est née à Lyon le 8 décembre 1856 Le premier territoire confié à la jeune Société est le Vicariat apostolique de Sierra Leone Six confrères se trouvent réunis à Freetown en mai 1859 Une partie de la première épidémie de fièvre jaune en fait mourir cinq au cours du seul mois de juin 1859 dont l'un des fondateurs Mgr Marion de Brésillac à Lyon le Père Augustin Planque décide de poursuivre l'aventure Des candidats continuent de se présenter En 1861 trois confrères sont envoyés au Dahomey futur Bénin Ils rayonnent dans les environs jusqu'à Lagos dans le futur Nigeria La SMA va devoir enseigner l'anglais ceux de ses membres qu'elle destine aux pays anglophones elle part à planter en Irlande Les missionnaires cherchent à penetrer avec empathie la culture des peuples au milieu desquels ils vivent Leurs lettres fournissent des descriptions de première main sur la vie en Afrique au XIX<sup>e</sup> siècle Eglise à Lyon, 1889 Eglise de Lyon et de Saint Etienne L'Ancien Forez, 1894 L'aventure missionnaire lyonnaise, 1815-1962 Yannick Essertel, 2001 L'audace et la foi d'un apôtre Augustin Planque, 1826-1907 Claude-Marie Echallier, 1995-01-01 **La protectorat français sur la Côte des Esclaves** A. de Salinis, 1908 **Le Pèlerin du 20<sup>e</sup> siècle**, 1894 Le Père Lerin Les Missions catholiques, 1900 Annales de la propagation de la foi, 1874 **Bossan, Armand-Calliat** Pierre Bossan, Thomas Joseph Armand-Calliat, Musée des beaux-arts (Lyon, France), 1986 Annales de l'Association de la propagation de la foi, 1891 **Le quesnel et Saint-Mard-en-Chaussée** Maurice Leroy, 1911 **Le silence des moines** Bernard Delpal, 1998 La 4<sup>e</sup> de couverture indique l'Institution par décret canonique de Pie VI en 1794 la Trappe est née d'une double volonté de la Régulation et de poursuivre la forme introduite dans le monde cistercien par l'abbé de Ranc Cette origine historique donne aux trappistes tout au long de leur siècle un prestige qui pousse vers leurs maisons masculines ou féminines une foule de postulants attirés par l'ascétisme extrême qui régule la vie des trappes franciscaines leur critique radicale du monde leur intransigeance vis-à-vis de l'état ou de l'église institution Les moines blancs tourmentés par la question perdue des origines tournent vers une utopie autant religieuse que sociale fascinant leurs contemporains simples visiteurs curieux de Chateaubriand L'abbé Bloy personnalités engagées dans un processus de fondation ou de mission comme Charles de Foucauld En 1899 sur intervention directe du Saint-Siège la Trappe se distingue du monachisme radical pour devenir un Ordre régulier et contrôlé depuis Rome À cette occasion Louis XIII accorde les cisterciens réguliers du titre de phalange avancée du christianisme soulignant ainsi la dette contractuelle envers les ex-trappistes tant en France qu'en pays de mission par le chanoine du XIX<sup>e</sup> siècle La connaissance du christianisme contemporain dans ses aspects les plus cachés et les plus silencieux passe par celle de la Trappe C'est ce que découvre L'abbé Massignon à la fin du XIX<sup>e</sup> siècle Et c'est ce que la présente étude aspire à confirmer

*Almanach de la Cour* William Rithey Newton, 2020-09-14 The Almanach de la Cour Seconde édition is composed of two sections The first presents the royal and princely households at the court of Versailles provides notices concerning the functions and benefits of the offices and lists the officers and employees The second section provides an alphabetical list of the officers and employees their birth and death dates and titles followed by their lodging at the court their profits pensions

and fortunes as well as quotes from the anecdotal literature. The information is based almost entirely on archival and manuscript documentation.

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