

Auditions for “Work Which is Still Unknown”

To celebrate the life and sainthood of **Jeanne Jugan, Foundress of the Little Sisters of the Poor**, **Auditions** will be conducted for lead male and female actors and a lead female dancer. The roles are part of a dramatic, musical and choreographed production called, ‘Work Which is Still Unknown’ to be presented on Thursday evening, October 11, 2012 (third anniversary of St. Jeanne Jugan’s canonization) at the **Carmel Center for the Performing Arts Palladium** and will be video reproduced for international distribution. Actors and dancers must be available for a moderate but thorough rehearsal schedule.

Registration for tryouts is required by calling (317) 251-1815 or by emailing loritadoucette@comcast.net. For more information, call (317) 251-1815.

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Auditions for St. Jeanne Jugan canonization celebration: “Work Which Is Still Unknown”

Wednesday August 29th at 7:00 p.m., Our Lady of Mount Carmel Catholic Church (lower level)

Lead Female Actor: See cut for Narrator (N1)

Lead Male Actor: See cut for Narrator (N2)

Lead Female Dancer: Create a two – three minute interpretive dance. Three You-Tube pieces are provided here (dance need not match length of piece). Select one or bring own music on memory stick or CD.

<http://www.youtube.com/watch?v=JzOTjkmTGM0> <http://www.youtube.com/watch?v=k5irgY5M9jI>
<http://www.youtube.com/watch?v=Ulhv54TWJIE&feature=related>

Cuts for Actors:

N1 This is the story of a little girl who all of her life yearned only to become little, very little. But it is also the story of a strong, tall woman, a spiritual giant of her time and of ours. This is the story of Saint Jeanne Jugan.

N2 She was born October 25, 1792, 191 miles due west of Paris in the fishing village of Cancale (Kan **kal**), located along the northern French shores of the Celtic Sea.

N1 The Jugan family and all of the residents of Cancale knew a hard life, for they lived and died by the sea. In good times, Cancale was called the oyster capital of all Brittany.

N2 But, all too often, Cancale was also a grieving place when the cold Celtic (**Kei** tik) Sea and her monstrous storms claimed her toll of lives among Cancale’s seafarers.

N1 And so it was on a morning in April, 1796, that four-year-old Jeanne's father went to sea in his boat, never to return.

We don't know why the tragic events of life lead some people to irreconcilable despair but others to unfathomable greatness. Despite the darkness of death, a light of faith shone in the Jugan household and in the surrounding community. And in that light, a child's heart grew and prospered in such virtue that it would one day reach out to thousands of men and women who in sundry ways were also victims of shipwreck along life's shore.

N2 In her youth, Jeanne Jugan was attracted to the spirituality of St. John Eudes (Udz) who had lived a century earlier in Normandy, France. As a young priest, St. John had devoted his life to caring for the physical and spiritual well-being of marginalized women. John Eudes' spirituality permanently shaped Jeanne Jugan. As a young woman, she committed herself as a lay member of his society to help span the gap that separates the physically and spiritually poor from their God-given rights as His children.

N1 In 1817, at the age of 24, Jeanne Jugan left her mother and her village to become a hospital nurse's maid in Saint-Servan, a larger seafaring town eight miles away.

Seven years later, now 31, she left her hospital work to become the personal maid of a wealthy single woman who had befriended her. The woman's name was Mademoiselle Lecoq (la koke). In this working friendship, Jeanne Jugan learned the social graces of the wealthy – a mighty tool she would one day use in her begging for the poor.

N2 But then, in 1835, God called Mademoiselle Lecoq to Himself.

Death of a loved one was again a crossroad in the life of Jeanne Jugan – first her father, and now a dear friend. She was now 42 years of age. She was alone. She could either learn to fend for herself in some other way or listen to that still small voice of the Beloved within calling her to a work which was still unknown. The stage was set. God was calling her to become total gift of self for the Other.

N1 The year was 1839.

In the five years that had passed since the death of Mademoiselle Lecoq, Jeanne Jugan had moved into a second floor apartment with two other women who shared her commitment to the teachings of St. John Eudes. The three kept body and soul together through occasional part-time maid service to wealthy households.

N2 According to town records, that winter, over thirty-five hundred of Saint-Servan's ten thousand residents were paupers. The majority of these were elderly widows and family members of lost seafarers. Many were homeless. There was no social safety net in that town or in all of France. If you were alone, elderly and infirm in the town of Saint-Servan, you would most likely not survive the winter.

One evening, at the age of 47 years, the fulfillment of Jeanne Jugan's prophecy started to unfold. By stepping through her door onto the streets of Saint-Servan (sir von) and into the Celtic Sea's frigid

wintery blasts, Jeanne Jugan embarked upon a work unknown to the world, unknown even to herself, known only by God. The life of the Little Sisters of the Poor began.

N1 The woman's name was Anne Chauvin (show ven). She was blind, ill and elderly. She was alone in the winter of Saint-Servan, alone in the winter of life. To Jeanne Jugan, she was Jesus Christ.

Jeanne Jugan brought Anne to her home and gave the woman her own bed. Jeanne moved into the attic. The action was uncomplicated and totally unnoticed by the world. Jeanne Jugan had simply given all that she had to a person who could give nothing in return. And in that very little act of faith, a seed was planted in very fertile soil. That seed is called 'charism' – a special gifting of the Holy Spirit. That little apartment in Saint-Servan was filled with God's special grace.

N2 God's love was planted deep in Sister Jeanne. She sought only to become littler in order that Christ Himself would be seen in her service to the poor. In this, she sought the heart of the Blessed Mother. And, because of this, her spirituality was deeply attractive to young women who desired a path to holiness through self-giving to the elderly. In the course of fourteen short years, the work grew to five hundred Little Sisters and thirty-six houses.

N1 The simplest and most obvious truths of life are often the hardest to live. People are attracted to love. God attracted the world to Himself through the perfect love of the Mother of God, the resulting redemptive grace of the Second Person of the Blessed Trinity become Man and the total self-giving of Saint Joseph their protector. The love of the Holy Family was the strong foundation of love within Sister Jeanne. She once told a young novice, "See how Jesus, Mary and Joseph loved one another, all three, how happy they looked, with what kindness and gentleness they spoke to each other. In our little family, it must be the same."

N2 For all that she had accomplished, God still had a work unknown. As is true of all prophecy, God does not reveal to us the Inner Counsels of the Holy Trinity. We don't understand His ways, but He always prepares us for His actions. And He had prepared Jeanne Jugan, the one He loved deeply. She had learned to rest in Him – to disappear into His sacrificial love. She once said, "Do not call me Jeanne Jugan. All that is left of her is Sister Mary of the Cross, unworthy though she is of that lovely name."