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Revisiting *The Vincentian Family Tree*

BY

BETTY ANN McNEIL, D.C.

Introduction

The Vincentian Family is illustrative of the cycle of created life—birth and death, change and growth, like the author of Ecclesiastes reminds us that “there is an appointed time for everything, and a time for every affair under the heaven.”¹ In many ways the spread of the charism of Vincent de Paul (1581-1660) and Louise de Marillac (1591-1660) through their spiritual progeny exemplifies the mysterious way God “has put the timeless into their hearts, without persons ever discovering, from beginning to end, the work which God has done.”²

One way of facilitating an ongoing discovery process about the work God has done (and continues to do) is to take a new look at the genesis and growth of the charism of Saint Vincent and Saint Louise, and how their spirit has been incarnated through institutional expressions around the globe, particularly religious institutes in the Vincentian tradition. This article provides an update on The Family Tree Project (1991) and its findings, *The Vincentian Family Tree* (1996), which documented the growth and expansion of institutes related to Vincent de Paul and Louise de Marillac from the inception of their charism in seventeenth-century France, over the years of its worldwide growth and into the present millennium. The updated, unabridged edition of *The Vincentian Family Tree* (2006) will eventually be posted on the website of the Vincentian Studies Institute of the United States (V.S.I.).³

Findings

In 1996, 268 institutes of consecrated life, societies of apostolic life, lay associations and non-Catholic religious institutes were identified. The latter were all of the Anglican Communion. Ten years later the total has increased by more than thirty-five institutes to a total of 305. This reflects both new research findings and seven foundations made since 1996. The first table below compares the findings by type over a ten year period, the second table by criteria.

¹ Ecc. 3:1.

² Ecc. 3:11.

³ Found at: <http://vsi.depaul.edu/>

	1996		2006	
Societies of Apostolic Life and Institutes of Consecrated Life	239	89.17%	267	87.54%
Anglican Congregations	8	3.00%	10	3.27%
Lay Associations	21	7.89%	28	9.18%
Total	268	100%	305	100%

This study identified almost 100 communities that have Vincent de Paul as their institutional patron. Belgium alone has had more than fifty diocesan communities known as the Sisters of Charity of Saint Vincent de Paul. Sons and Daughters of Vincent de Paul's own foundations established over seventy distinct communities and associations in about a dozen countries throughout the globe, with thirteen of these located in China. Other members of the Vincentian family, lay and vowed, created another seventeen foundations, although some of these live the charism in different and unique ways.



Louise de Marillac and Vincent de Paul.
Archives, Congregation of the Mission, Paris

Since 1660, when Louise de Marillac and Vincent de Paul died, more than fifty founders either adapted the *Common Rules* of Vincent de Paul or adopted them for their institute. In 1996 approximately 180 (67%) of the institutes listed were extant. Adjusting this figure to reflect known changes, approximately 183 (60%) of the 305 institutes continue on in 2006.

An analysis of the geographic spread of the 305 institutes in 2006 shows the following pattern: 69.63% in Europe; 19.14% in America; 8.52% in Asia; 2.2% in Africa; and .32% in Australasia. In the Americas the proportionate distribution of the worldwide total is: Central America, 16 (5.2%); South America, 9 (2.9%); and North America, 33 (10.81%).

Findings by Criteria

Criterion	No. = 305	
1.1	4	Institutes founded by Vincent de Paul.
1.2	71	Institutes which adopted the <i>Common Rules</i> of Vincent de Paul or substantially incorporated major principles into their rule.
1.3	9	Institutes for which Saint Vincent was mentor, advisor, or involved in another way.
2.1	47	Institutes and lay associations established by members, or former members, of the Congregation of the Mission.
2.2	26	Institutes and lay associations established by members, or former members, of the Company of the Daughters of Charity.
2.3	10	Established by lay members of the Vincentian family or developed as a result of involvement with, or influence by, a lay Vincentian group, e.g. Children of Mary.
2.4	7	Institutes and lay associations established by an individual or congregation of priest(s), brother(s), or sister(s) belonging to a branch of the Vincentian Family, and claiming to follow aspects of the Vincentian charism or selected aspects of the tradition but with a unique emphasis.
3.1	6	Institutes and lay associations for which Daughters of Charity or a Vincentian priest or brother were mentors during their establishment.
3.2	6	Institutes which have had ongoing influence from members of the Congregation of the Mission or the Company of the Daughters of Charity.
4.1	92	Institutes which honor Vincent de Paul as one of their patrons.
5.1	6	Institutes and lay associations that profess the same spirit as the Congregation of the Mission or the Company of the Daughters of Charity.
5.2	11	Institutes which have adapted aspects of the Vincentian charism of evangelization and service of persons who are poor, but with a unique emphasis.
6.1	10	Institutes and lay associations related, but in another manner.

Historical Perspective

Just as the example and legacy of Vincent de Paul inspired many founders to adopt and adapt various aspects of his teachings, other founders influenced Saint Vincent. The ingenuity of Vincent de Paul was that he was an astute eclectic. Much of the Vincentian tradition is a composite of Saint Vincent's insights derived from many sources, particularly his life experience and knowledge of religious praxis in the Church he knew. Saint Vincent borrowed liberally from others to shape a way of life necessary to accomplish his mission. Examples of this include the Daughters of Charity vow formula, community norms and terminology, formation practices, and instructions on prayer.

Saint Vincent was keenly aware of the differences among the gifts of every founder and how the variations equipped members "for building up the body of Christ" through their ministries.⁴ He explained this to the early Daughters of Charity, referring to the uniqueness of each as "God's" design.⁵

God himself has never done anything without a plan. His design in establishing the Capuchins was to form men who would teach penance by their example. He raised up the Carthusians to honor His solitude and to sing His praises, the Jesuits to lead an apostolic life, and so on for the others. We have to look, therefore, at God's plan in establishing you... aren't you deeply consoled and amazed at the same time at such a great grace from God? You don't realize this yet, but some day you will. So, have great respect for the plan God has had for you from all eternity in this regard, and, although it may seem insignificant to you at this time – almost nothing – know that it's a very important one, since it's to love, serve, and honor the life of His son on earth.⁶

Despite his already busy schedule of giving talks and conferences, Saint Vincent imitated Saint Francis de Sales' style in giving conferences as a means of formation for the Daughters of Charity.⁷ Saint Vincent also profited from the Salesian experience of the Visitation of Holy Mary, which was forced by the hierarchy to forego the freedom required for their original mission. This became a valuable lesson and motivated both Saint Vincent and Saint Louise to work tirelessly to preserve the secularity which is at the core of the Vincentian identity as a society of apostolic life.

⁴ Ephesians 4:12.

⁵ Pierre Coste, C.M., *Vincent de Paul: Correspondence, Conferences, Documents*, ed. and trans. by Jacqueline Kilar, D.C., Marie Poole, D.C., et al, 1-10, 13a & 13b (New York: New City Press, 1990-2006), 9:17. Hereinafter cited as CCD.

⁶ *Ibid.*

⁷ Saint Vincent spoke an average of six times a week — usually to the missionaries three or four times, once or twice a week to the Daughters of Charity, and a weekly talk to the Tuesday Conferences, in addition to which he addressed the Ladies of Charity Assemblies (and periodic talks he gave to the Visitation nuns). Cf. José María Román, C.M., *Saint Vincent de Paul: A Biography*, trans. Sister Joyce Howard (London: Melisende, 1999), 268.



Portrait of Saint Francis de Sales.
Public Domain

Saint Vincent explained to the early Daughters of Charity that the origin of their vow formula was derived from the one used by the Monks Hospitallers of Italy, which had greatly impressed him.

I vow and promise to God to observe all my life poverty, chastity and obedience and to serve our lords the poor. Observe, my daughters, how pleasing it is to our good God thus to honor the dear poor.⁸

Saint Vincent had profited from the work of the Society of Jesus, particularly since Pierre de Berulle, his spiritual director, was Jesuit trained. Saint Vincent sent Jean de la Salle (1598-1639), one of his earliest companions and the first novice master, to live in a Jesuit novitiate for a time in order to learn about their practices with a view to appropriate adaptation for the Congregation of the Mission.

At the *Bons Enfants* the routine was well-ordered, including during Saint Vincent's absence. Saint Vincent did not conceive of and develop these regulations independently, but took them from a contemporary manual written by Martin Becan, a Jesuit from Belgium.⁹

When teaching the first generation of Daughters of Charity prayer and prayer methods, Saint Vincent referred to Saint Francis de Sales and Saint Teresa of Avila, both spiritual masters and founders.¹⁰

Project Background

The Vincentian Studies Institute launched The Family Tree Project in 1991 as a genealogical study of the international, extended Vincentian family. Five years later, *The Vincentian Family Tree* (1996) reported the findings of 268 Catholic and non-Catholic entities, religious institutes, societies of apostolic life, and lay

⁸ Letter #3, "On the Vocation of a Daughter of Charity," 19 July 1640, CCD 9:18.

⁹ Román, *Saint Vincent*, 185. See also, Letter #30, "Vincent de Paul to Francis du Coudray," 15 September 1628, CCD 1:57.

¹⁰ Letter #7, "On the Jubilee," 15 October 1641, CCD, 9:42

associations for men and women, that met project criteria for kinship to the charismatic patriarch, Vincent de Paul, founder.¹¹ This monograph achieved the original goal of the V.S.I. which was to document the historical development of the extended Vincentian family, trace its expansion around the globe, and publish the findings. Since then, additional information has come to light regarding additions, corrections, new insights, and other changes which suggested the need for an update. This article will highlight its contents.

I am grateful for the helpful responses of so many members of the Vincentian Family to the original monograph. Their input is reflected in this article. Particularly, I wish to acknowledge with gratitude the insightful clarifications, contributions, and research assistance of the following individuals: Sister Francine Brown, D.C., Sister Judith Rojas, D.C., Reverend John Freund, C.M., Reverend Robert P. Maloney, C.M., Reverend Stafford Poole, C.M., Reverend John Rybolt, C.M., and Reverend Edward Udovic, C.M., and others who provided invaluable assistance.

Significance

The information contained in *The Vincentian Family Tree* has proved to be invaluable for communities attempting to verify “founding stories” or even to identify affiliations of their founders. For example, this monograph made it possible for the Congregation of Sisters of Saint Anthony of Padua, founded in Argentina (1889), to determine the earlier membership of their foundress, Maria Antonia Cerini in the Sisters of Charity of Grignasco, Italy. Although oral tradition portrayed her as a Sister of Charity, she was mistakenly believed to have been a Daughter of Charity. The question had been asked through the Provinciate in Bolivia, and the archives in Paris (twice), when a random reference to Italy suggested another possibility which proved correct as verified by an entry in *Dizionario degli Istituti di Perfezione* (DIP) on Cerini, who founded her own congregation to serve the sick and care for abandoned infants.¹² There are significant parallels between the rule of this congregation and the *Common Rules* of the Daughters of Charity (1672). This Argentinian congregation was thrilled to learn the facts about the prior experience of their foundress at Grignasco, which influenced her foundation in South America.

The beatification (1997) of Josephine Bakhita (1869-1947), a native of Sudan, an ex-slave, and a nun, often referred to as a Daughter of Charity, prompted many questions among the Vincentian Family. Blessed Josephine Bakhita belonged to the Canossian Daughters of Charity, also called Daughters of Charity, Servants of the Poor. This institute was founded 1808 at Verona (Italy) by Saint Maddalena Gabriella de Canossa (1774-1835, canonized 1988), for hospital work and education, particularly Christian doctrine. The founder was familiar with the Vincentian spirit and had planned to found this institute in collaboration with a Lady of Charity who

¹¹ Betty Ann McNeil, D.C., *The Vincentian Family Tree* (Chicago, IL: Vincentian Studies Institute, 1996), 255 pp.

¹² *Dizionario degli Istituti di Perfezioni* (Rome: Edizioni Pauline, 1973), s.v. “Cerini, Maria Antonia,” 771. Mirta Suazo to Betty Ann McNeil, D.C., 18 February 2000.

later changed her mind and abandoned the project. The mission of this institute is to serve persons who are poor. Other communities have also evolved from its foundation: the Institute of the Holy Family of Leopoldina Naudet; the Minims of Charity of Mary the Most Sorrowful Mother of Teodora Campestrini; the Sisters of the Most Precious Blood of Maria Bucchi; and the Daughters of the Church of Oliva Bonalbo.

Review and Revision

The process of updating *The Vincentian Family Tree* began immediately after its publication in 1996. A purposeful review and revision began in January of 2001 and continued until 31 December 2005. Some questions remain unsolved mysteries. As soon as corrections were received the necessary changes were made. As comments and suggestions were received, they were collected and filed. This update ranges from expanded documentation in footnotes about previously listed institutes, to the inclusion of new listings and the exclusion of several others.

The monograph has been used by superiors and scholars alike, for quick reference, more extensive research, or as an informational tool to facilitate intercongregational collaboration and networking. Collaboration within and among communities sharing the Vincentian tradition has become normative around the world. For example, an April 2005 report on the Vincentian Family in Indonesia, organized as KEVIN in 1995, consists of eleven congregations/institutes and several Vincentian lay organizations.¹³

Although the Family Tree Project focused on groups, its findings also highlight the ripple effect of the influence of the Vincentian spirit on individuals who lived differently as a result of experiencing said Vincentian influence. Saint Alberto Hurtado (1901-1952, canonized 2005), was a member of a Conference of Saint Vincent de Paul, and also wrote a published article about Frédéric Ozanam. Hurtado, a former student of law and later Jesuit priest, became renowned in Chile for his ministry among poor persons, particularly those who were homeless. Benedict XVI proclaimed Hurtado a saint during the first canonization of his pontificate, 23 October 2005.

This discovery, and other entries, launched a critical review of the original thirteen criteria for the Family Tree Project. The result was that Criterion 2.3 was broadened, and Criterion 2.4 was added as follows:

Criterion 2.3 Established by lay members of the Vincentian family or developed as a result of involvement with, or influence by a lay Vincentian group, e.g. Children of Mary.

¹³ Manuel Ginete, C.M., to Betty Ann McNeil, D.C., 2 August 2005.

Criterion 2.4 Established by an individual or congregation of priest(s), brother(s), or sister(s) belonging to a branch of the Vincentian Family and claiming to follow aspects of the Vincentian charism or selected aspects of the tradition but with a unique emphasis.

Some other changes address factors not previously considered. For example, Frank Duff (1889-1980), the founder of the Legion of Mary, was a member of the Society of Saint Vincent de Paul and was greatly influenced by the Vincentian charism. The recent reconfiguration in the United States of the Vincentian Sisters of Charity of Bedford (Ohio), which was dissolved and resulted in its members unanimously joining the Sisters of Charity of Cincinnati (Ohio) in 2004. The former Bedford community was derivative of the Sisters of Charity of Saint Vincent de Paul of Satu-Mare via the Vincentian Sisters of Charity of Pittsburgh.

New leads continually precipitated additional research which either verified new discoveries or ruled out suspected Vincentian connections. For example, a missionary returning from South America offered information about a community by the name of the Sisters of the Presentation in Columbia, which cares for lepers and was thought to be founded by a former Daughter of Charity after the French Revolution. After laborious efforts to research the community and the mysterious Sister Guzmán, for whom no records were found at rue du Bac, it was learned that the community in question was the Dominican Sisters of Charity of the Presentation of the Holy Virgin, whose founder was involved with the Confraternities of Charity in France during the latter part of the seventeenth century and were already included in *The Vincentian Family Tree*.

Corrections, Changes and Clarifications

A few facts about institutes in the previous edition were inadvertently omitted, contained errors, or misinterpretations. Since publication of *The Vincentian Family Tree*, corrections have been made for several entries. The second edition includes these, among which are the following:

- The Sisters of Charity of Strasbourg and all the member institutes of the Vincentian Federation of Europe are rooted in the *Common Rules* of the Daughters of Charity. Previously some institutes were listed as simply honoring Vincent de Paul as one of their patrons.
- The correct year of birth for Mother Elizabeth Boyle (1788-1861, superior 1846-1849), first mother of the Sisters of Charity of Saint Vincent de Paul of New York, is 1788.

- All the institutes belonging to the Sisters of Charity Federation in the Vincentian and Setonian Tradition in North America are of pontifical right except the Sisters of Charity of Saint Vincent de Paul of New York, which remains a diocesan institute.
- Mother Marie Boulet, D.C. (1767-1848), superioress general (1833-1839), not Antoinette Beaucourt (1827-1833), was the superioress general of the Company of the Daughters of Charity in Paris when Empress Caroline Augusta of Austria, after making arrangements and with a view to uniting the Vienna foundation to that of Paris, sent two postulants to the Daughters of Charity mother house on rue du Bac for their formation, which did not happen as desired by the foundress of the Sisters of Charity of Saint Vincent de Paul of Vienna.
- The Servants of the Poor of Saint Vincent de Paul were officially founded in 1924 in Italy for services to persons who are poor according to the tradition of their patron, Saint Vincent de Paul.

Changes and Clarifications

Thirty-seven additional institutes have been identified plus new and/or updated information has been found on at least seventeen institutes. About a dozen other institutes have some change in their entries and/or identification codes as a result of reader responses and further research which clarified details about Vincentian kinship.

- The Brothers of Charity of Saint Vincent de Paul demonstrated that Saint Vincent is the primary patron of this institute and that since it is comparable to the Sisters of Charity of Jesus and Mary, also founded by Pierre Joseph Triest (1760-1836), of Belgium, both fit the same Criterion, 4.1. Also, Triest himself was known as the Vincent de Paul of Belgium and based some articles of his rule on that of Reverend Joseph van Dale (1716-



Pierre Joseph Triest (1760-1836).
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1781), called the “Vincent of Kortrijk,” which he had written about in 1761 for his Brothers of the Sunday Schools.¹⁴

- Outside of France the congregation of the Sisters of Charity of Zams is the root of the foundations stemming from the Sisters of Charity of Strasbourg: Vienna, Austria (1832); Munich, Germany (1834); Freiburg, Germany (1846); Innsbruck, Austria (1839); Graz, Austria (1841); Augsburg, Germany (1862); and Mananthavady, Kerala, India (1973).¹⁵ As such, all of these institutes adopted the *Common Rules* of the Daughters of Charity, or substantially incorporated major principles into their rule (Criterion 1.2). These institutes are members of the Föderation Vinzentinischer Gemeinschaften (Vincentian Federation) in Europe.
- The Congregation of the Brothers of Our Lady, Mother of Mercy submitted substantiating evidence that the institute adopted the *Common Rules* of the Congregation of the Mission, or substantially incorporated major principles, into their rule, satisfying Criterion 1.2.
- The Sisters of Charity of Seton Hill are rooted in the modification of the *Common Rules* of the Daughters of Charity made by Saint Elizabeth Ann Seton for the United States. This institute is now included in Criterion 1.2 instead of 4.1. At the time of their foundation Michael Domenec, C.M. (1816-1878), was bishop of Pittsburgh.
- The Little Sisters of the Miraculous Medal, formerly the Little Sisters of Saint Georges de l’Isle, were affiliated with the Association of the Miraculous Medal in 1926.
- The Sisters of the Miraculous Medal (Montagnard Sisters) of Vietnam also provided documentation that Daughters of Charity were active as mentors during their establishment and formation, according to criterion 3.1.
- The revitalization of the original Association of the Children of Mary Immaculate has begun, transformed into the International Association of Vincentian Marian Youth (JMV) in 1999.

¹⁴ Reverend J.B. Van Roo (1716-1797), from Ypres and Reverend Peter Francis Valck (1709-1787), both filled with the Vincentian spirit, inspired Reverend Joseph van Dale in writing the rule for the Brothers of Sunday Schools. Valck had been instrumental in founding the Sisters of Saint Vincent de Paul of Rumbek (1756) and the Sisters of Saint Vincent de Paul of Ichtegem (1790). *Spirituality of the Brothers of Charity – Highlights of the Spirituality of Saint Vincent de Paul* (October 2000), 10.

¹⁵ Archives Daughters of Charity Paris, “Au Portugal,” unpublished notes. Roswitha Resch, Sisters of Mercy of Saint Vincent de Paul, 14 August 1993, Survey S-67, V.S.I. Family Tree Project. Simone Fischer, D.C., to Betty Ann McNeil, D.C., 15 July 1993, Cologne, Germany. *Vicente de Paúl en el Perú de hoy* (Lima: Centro de Animación Vicentina, 1989), 20-21. NCE, s.v. “Sisters of Charity of Zams, Austria,” 3:480; “Vincentian Sisters of Charity of Pittsburgh,” 14:685. DIP, s.v. “Carità di San Vincenzo de Paoli,” 2:376; “Schuler, Nikolaus Tolentin,” 8:1065.

- A branch of the Vincentian Marian Youth in Spain generated the International Association of Lay Vincentian Missionaries (MiSEVI), which has several categories of membership and levels of commitment. This association of lay Vincentian missionaries aims to promote, facilitate, support, and coordinate the missionary work and presence of the laity in foreign missions entrusted to the Vincentian Family or animated by it. A coordinating team involving representatives of several branches of the Vincentian Family directs the Association, whose members are already lay members of a Vincentian lay group, but who are linked in some way to the foreign missions in their community of origin. Members may be preparing to live, living, or having lived, in foreign missions, or linked in some other way to the foreign missionary work of the Vincentian Family.
- The current name, adopted in 1996, of the North American federation is the Sisters of Charity Federation in the Vincentian and Setonian Tradition (1996).¹⁶ This more inclusive title change reflects the growth of the organization and expansion of membership.
- The Vincentian Sisters of Charity of Bedford dissolved according to canon law and all of its members joined the Sisters of Charity of Cincinnati in 2004.

Exclusions

As a result of additional research and input by knowledgeable readers of the first edition of *The Vincentian Family Tree*, it became clear that some congregations previously thought to have some relationship with the Vincentian Family, in fact, either do not or do not consider it to be valid. The majority of communities identified previously for future research had insufficient information to document their suggested relationship with the Vincentian family and were eliminated. They were either branches of institutes already included, adherents of a different charism and spirituality, or similar in spirit and mission but with no specific discernable Vincentian connection (other than charitable service or similar virtues).¹⁷ Others are excluded for different reasons.

- Some authors claim that the apostolic impetus of the Sisters of Charity of Vanne (1803, France) was inspired by Vincent de Paul, but that institute claims a spirituality based on Saint

¹⁶ Originally called the Conference of Mother Seton's Daughters, members shortened the name of the organization to The Elizabeth Seton Federation (1990), which remains its legal title since incorporation in the state of New York (1995).

¹⁷ Cf. Appendix 8, McNeil, *Family Tree*, 207.

Benedict with Saint Louis as the patron of the Congregation without any Vincentian connection.¹⁸

- The first edition of *The Vincentian Family Tree* (1996) indicated that the Sisters of Charity of Saint Charles Borromeo of Maastricht (1835) institute required future research. In the Netherlands the findings of the late Reverend Gerard van Winsen, C.M., led to the conclusion that this institute is not considered part of the Vincentian Family.
- The Sisters of Saint Martha of Prince Edward Island were established in 1916 after the Sisters of Saint Martha of Antigonish became an independent congregation. However, the former congregation claims neither the Vincentian tradition nor a relationship with the Sisters of Charity of Halifax.

Additions and Updated Information

Additions

Information about thirty-seven new entries for *The Vincentian Family Tree* (2nd edition) was received via internet through the website of the international Vincentian Family (www.famvin.org) and Reverend John Freund, C.M. Also, both Reverend G. Gregory Gay, C.M., superior general (2003-present) of the Congregation of the Mission and the Company of the Daughters of Charity, and his predecessor, Reverend Robert P. Maloney, C.M., superior general (1992-2003), provided invaluable leads, as did Reverend John Rybolt, C.M., former director of the International Center for Vincentian Formation (CIF) for the Congregation of the Mission in Paris. Other new clues frequently surfaced in discussion periods after presentations at programs held by the Vincentian Family and the Sisters of Charity Federation in North America.

Africa

- The Sisters of Mercy of Saint Vincent de Paul were founded in 1999 in Nekemte, Ethiopia, by Bishop Leonard Dobbelaar, C.M. (b.1942), as an Institute of consecrated life of diocesan right in order to undertake various works of charity, especially service of poor and marginalized persons. The Sisters of Charity of Saint Vincent de Paul of Untermarchtal in Tanzania are assisting with the initial formation of this new Ethiopian community.

Asia

- The Sisters of Charity of Our Lady of Good and Perpetual Help were established in 1850 at Mauritius (formerly Ile de France) by Mother Marie Augustine (Caroline Francesca

¹⁸ Accessed online, February 2006: www.newadvent.org

Lenferna de Laresle, 1824-1900), for schools, hospitals, hostels, and kindergartens, etc., to assist persons who were poor. Reverend Jean Baptist Étienne, C.M., superior general, affiliated the institute with the Company of the Daughters of Charity, 16 July 1860.

- An Institute of Lay Missionaries founded in 1960 by Reverend Paul Janssen, C.M., as a secular institute of lay men and women to assist in the evangelization in Indonesia of persons who are poor, in the tradition of Vincent de Paul and Louise de Marillac, with a particular focus on children.

Central and South America

- The Sisters of Saint Martin de Porres were founded in 1937 in the Bahamas as native vocations to meet local apostolic needs by the Sisters of Charity of Saint Vincent de Paul of New York, who were foreign missionaries there.
- The Franciscans for Youth began in 1982 in Ecuador by Sor Emma Teresa Núñez (b.1945), a former Daughter of Charity, in collaboration with Reverend Fausto Trávez, OFM, for missionary outreach and pastoral ministry among youth.
- Inspired by the rules of the Daughters of Charity, María Meusburger initiated the Community of Indigenous Missionaries of Emmaus of Saint Vincent de Paul in 1985 to minister among indigenous peoples to persons who are poor in the most abandoned areas of Ecuador, following in the spirit of Saint Vincent.
- A Missionary Association, based on the Daughters of Charity *Common Rules*, was founded in early 1980s Bolivia with the assistance of Maryknoll Missioners, but the foundation did not grow and is no longer in existence.
- Don Pablo de Anda Padilla (1830-1904, venerable 2000) was a diocesan director of the Children of Mary who greatly esteemed the Vincentian tradition, and later founded the Hijas Minimas de María Immaculada in 1886 in Leon for service to poor persons through education, health care (hospitals and schools of nursing) and care of the elderly.
- María Dolores Medina y Zepeda (1860-1925, servant of God 1998), a member of the Children of Mary, founded the Misioneras Pasionistas Mexicanas in 1892, along with Reverend Diego Alberici, O.P., in Tacubaya for evangelization through education and spirituality.
- Saint María de Jesús Sacramentado Venegas de la Torre (María de la Natividad, 1868-1959), canonized in 2000, who

founded the Hijas del Sagrado Corazón de Jesús in 1921, belonged to the Children of Mary and was the first Mexican woman to be canonized. Venegas' spirituality was marked by an exceptional Eucharistic piety. She wanted to continue this work through her institute dedicated to charity for the sick and to persons who are poor.

- Reverend Sebastian Uribe, diocesan director of the Children of Mary, founded the Misioneras Eucaristicas de María Inmaculada in 1947 in Colima for catechesis and evangelization. All the first sisters belonged to the Children of Mary.¹⁹
- María de Jesús Hernández Salas (1889-1956), a member of the Children of Mary, founded the Misioneras Hijas Mínimas de San José for the welfare of poor families in 1931.
- Reverend José María Troncoso y Herrera, who belonged to the Hermanos Josefinos, and Elisa Margarita Berruecos Juvera (1874-1944), established the Hermanas del Sagrado Corazón de Jesús in 1912 to show Divine Love to persons who are among the least of our sisters and brothers through ministries to children, illiterate persons and poor families. Berruecos Juvera was a sibling of Inés María Gasca Solórzano (1863-1938), a former Daughter of Charity who founded the Daughters of Charity of Mary Immaculate three years later.

North America

- The Sisters of Saint Martha began in 1894 with the arrival of the first candidate who, along with others, formed an auxiliary community of the Sisters of Charity of Saint Vincent de Paul of Halifax, Nova Scotia, Canada, to support a local seminary and works of the Sisters of Charity with domestic services. In 1900 the new congregation became independent as the Sisters of Saint Martha of Antigonish.²⁰
- The Friars of the Sick Poor of Los Angeles were founded in California in 2001 by Brother Richard Hire to minister among persons who are sick and poor and to assist them in finding redemption through their suffering. The friars minister in healthcare ministries of the Daughters of Charity and use the Vincentian vow formula.
- The Servants of the Gospel of Life were established in Indiana

¹⁹ This is probably the community which Ignacio de Alba y Hernandex (1890-1978, bishop of Colima [1949-1967]) approved.

²⁰ The Sisters of Saint Martha of Prince Edward Island, founded in 1916, were based on the Sisters of Saint Martha of Antigonish, but the former congregation claims neither the Vincentian tradition nor a relationship with the Sisters of Charity of Antigonish.

in 2001 by Sister Diane Carollo, a former Missionary Servant of the Most Blessed Trinity, to promote the gospel of life through evangelization and works of mercy in the tradition of Vincent de Paul. This religious institute is associated with an association of consecrated lay people, Missionaries of the Gospel of Life begun in 2002.

- The Sisters of Saint Joseph the Worker which developed in 1973 as a splinter group, in the wake of the renewal after Vatican II, from the Sisters of Charity of Nazareth are “gathered in heart and soul within the Heart of Christ, living and working together in Community, they seek to serve the Lord with gladness and to be a visible expression of the love of Christ and the mystery of the Church.” This institute, founded by Richard H. Ackerman, bishop of Covington, Kentucky, and Mother Ellen Curran, is rooted in the *Common Rules of the Daughters of Charity*.
- The Charity Associates is a network of lay associates who belong to programs of various congregations of the Sisters of Charity Federation in the Vincentian and Setonian Tradition. This association provides support and formation gatherings for members.²¹ Members have been holding “family reunions” regularly at the National Shrine of Saint Elizabeth Ann Seton, Emmitsburg, Maryland, USA, since 1994.
- The Companions of Vincent, begun in 1997, is an associates program for the Congregation of the Mission in some provinces, particularly in the Eastern Province of the United States of America.²² Begun through the instrumentality of Reverend Brian O’Connell, C.M. (1940-1999), this lay group is governed by a coordinating committee. Its members both support and participate in apostolic activities of the Vincentian mission.
- A former Missionary Servant of the Most Blessed Trinity began forming the Servants of the Gospel of Life in 2003 at Indianapolis, for evangelization and works of mercy in the Vincentian tradition.²³

Europe

Belgium

- The Sisters of Providence of Gosselies were established in

²¹ Further information may be obtained from Susan McMahon (Halifax), 420 77th Street, Brooklyn, New York 11209, United States of America; or the Sisters of Charity Center, 6301 Riverdale Avenue, Bronx, New York 10471, USA.

²² Joe DeBenedictis to Betty Ann McNeil, D.C., 13 March 2003.

²³ Telephone interview, Diane Carollo to Betty Ann McNeil, D.C., 12 March 2003.

1688 in Belgium by Jean Herbet (1645-1718), to do apostolic work among poor persons through services focusing on religious formation and developmental needs of children. This institute was greatly influenced by Madame de Pollalion (1599-1657), a disciple of Saint Vincent.

- Pierre Joseph Triest (1760-1836), founded four congregations between 1803 and 1835 to aid poor persons in the spirit of Saint Vincent de Paul, and based some articles of his rule on that of Reverend Joseph van Dale (1716-1781), called the "Vincent of Kortrijk," which Dale had written for his Brothers of the Sunday Schools.

France

- The Daughters of Saint Magdalen (1629, France), who were under the guardianship of the Visitation (1629-1671), admitted penitent women desirous of leading a life of virtue as religious. The institute was housed in the Convent of Saint Mary Magdalen on the advice of Saint Vincent de Paul. "Membership comprised three groups: Daughters of Saint Magdalen, who were professed religious; the Daughters of Saint Martha, who were postulants or applicants for membership; and the Daughters of Saint Lazare, who had not yet completely broken with their former way of life."²⁴
- The Association of the Miraculous Medal dates to the apparitions of the Blessed Virgin Mary to Saint Catherine Labouré in 1830, and operates now as an ecclesial, Marian, and Vincentian Association of the Christian Faithful devoted to the miraculous Virgin, sanctification of its members and apostolic and charitable works according to the needs of the local Church.²⁵
- The Association of the Holy Trinity dates to about 1848 in Paris under the inspiration of Marie Pellerin (1802-1865), who desired to aid the poor souls in Purgatory by prayers, particularly the Eucharist. Around 1851 she organized lay men and women for material assistance to poor children and parishes, and also prayers for souls in Purgatory. Reverend Jean Baptiste Étienne, C.M., formally organized this work and assumed its presidency 16 December 1857. Currently its president is the superior general of the Congregation of the Mission, although it is coordinated by a Vincentian priest who is its sub-director.

²⁴ Joseph Stefanelli, S.M., *Mlle. de Lamourous. A resource on Marie Thérèse Charlotte de Lamourous* (Dayton, Ohio: North American Center for Marianist Studies, 1998), 5.

²⁵ The Holy See modified the old statutes 8 September 1990 and 11 February 1998. The Congregation for Institutes of Consecrated Life and Societies of Apostolic Life approved the current statutes.

- The Soeurs de la Couronne were established in 1806 by Reverend Jean-Baptiste-Eloi Halipré, C.M. (d.1814), in France. This community derived its name after the name (La Couronne) of the house which formerly belonged to the Congregation of the Mission.

Germany

- The Franciscan Sisters of the Sacred Heart were founded in Germany in 1866 by Reverend William Berger to provide corporal and spiritual care for poor, sick and aging persons. The founder blended the ideals of Vincent de Paul and Francis of Assisi for this institute.
- The Brothers of the Poor of Saint Francis Seraph were established in Germany in 1857 by John Philip Höver (1816-1864), for the care of neglected boys, through the corporal and spiritual works of mercy. Although the founder adopted the Franciscan rule, Höver, a widower and school master, was greatly influenced by his involvement in the Society of Saint Vincent de Paul.

Great Britain

- The Company of Mission Priests, an Anglican institute was begun in London through the collaboration of three congregations in 1940 to form a community which would meet the needs of pastoral care and evangelization in the World War II era, particularly in large housing projects and in the inner-city. These congregations were the Society of Saint John the Evangelist, Community of the Resurrection, and the Society of the Sacred Mission.

Italy

- The Vincentian Sisters of Mary Immaculate (or Vincentian Sisters of the Immaculate Conception) was founded in 1858 in Italy by Blessed Federico Albert (1820-1876), for education, health care, and care of orphans.

Ireland

- Frank Duff, founder of The Legion of Mary in 1921 in Dublin, Ireland, had been a member of the Society of Saint Vincent de Paul since 1913. He encouraged visits to persons who were sick and poor, particularly in workhouse hospitals, where many patients needed friends and visitors.

Netherlands

- The Brothers of the Immaculate Conception of Maastricht were founded in 1840 at Maastricht, The Netherlands, by Ludovicus Rutten and Bernardus Hoecken for works of charity, particularly to educate poor children in the faith.²⁶ At its establishment the founders named this institute the “Brothers of Saint Vincent de Paul under the protection of the Immaculate Conception.”

Poland

- The Sisters of Charity of Saint Vincent de Paul of the Ukraine began in 1926 in Poland by Metropolitan Andrey (Sheptytsky) and Mother Yelysaveta (Alitsia) Poppe as a branch in the Byzantine Rite of the Sisters of Saint Vincent de Paul of Deinze in Belgium. The first sisters from the Ukraine made their novitiate in Belgium. Their mission was to take care of orphans and the sick.

Spain

- International Association of Lay Vincentian Missionaries (MISEVI) [Misioneros Seglares Vicencianos] traces its roots to Spain, but was formally organized in 1977 to form the laity as a Vincentian presence for missionary work in the missions ad gentes.
- In the nineteenth century, Micaela Desmazières, viscountess of Jorbalán (1809-1865, canonized 1934), who, at the Hospital of the Incurables (Hôpital Laënnec) across from the mother house of the Congregation of the Mission on rue de Sèvres, was influenced by the Ladies of Charity in Paris and joined them. Desmazières was the first Spanish woman to do so and was influenced by the charity of Sister Rosalie Rendu, D.C. Attracted to the Daughters of Charity by accounts of the Miraculous Medal, she became a postulant in 1848, but her family and her director dissuaded her from continuing, so she returned to Madrid, her home. There, with the religious name of María Micaela del Santísimo Sacramento, she founded the Sisters Adorers of the Blessed Sacrament and of Charity in 1859.

²⁶ Based on his earlier scholarly research Reverend Gerard van Winsen, C.M., opined that the Brothers of the Immaculate Conception of Maastricht are not considered part of the Vincentian Family in the Netherlands. This institute is involved with KEVIN, the Vincentian Family in Indonesia, where their presence has grown from five Dutch brothers to about 140 brothers. Manuel Ginete, C.M., to Betty Ann McNeil, D.C., 2 August 2005. Gerard Van Winsen, C.M., to Betty Ann McNeil, D.C., 5 December 1996.

Updated Information

In addition to the identification of more institutes meeting criteria for *The Vincentian Family Tree*, new information was discovered highlighting the developmental impact on persons who experience the Vincentian tradition and how they, in turn, make unique contributions to weaving the historical tapestry of ministry in the Church. Among these are anecdotes of human interest or tangential historical connections to the Vincentian Family. In some instances details have been updated. For example, when causes for sainthood resulted in the beatification and canonization of founders.

France

- Saint Antida Thouret (1765-1826, canonized 1934), had been a Daughter of Charity in Paris (1787-1792), until the dispersal, but returned to Besançon because of the French Revolution and there began the traditional Vincentian works which developed into the Sisters of Charity of Saint Joan Antida. Among her first companions was Anne-Marie Javouhey, who would later found the Sisters of Saint Joseph of Cluny.

Great Britain

- The call to Vincentian service and its principles of nursing care and management had ecumenical appeal.²⁷ It inspired contributions from historical figures like Florence Nightingale (1820-1910). This heroine of modern nursing who acknowledged: "I have a particular reason for wishing to be under Saint Vincent. I have an obligation to him."²⁸ Nightingale learned the technique of caring for soldiers in war-time from the Daughters of Charity in Paris just before the Crimean War (1853-1856).

Belgium

- A copy of the constitution of the Sisters of Charity of Our Lady, Mother of Mercy was given to Theodore James Ryken (1797-

²⁷ The Oxford Movement spawned numerous religious institutes in the Anglican communion based on their Roman Catholic counterparts. See A.M. Allchin, *The Silent Rebellion. Anglican Religious Communities, 1845-1958* (London: 1958), 556-61; also, Allan T. Cameron, *Religious Communities of the Church of England* (London: 1918); and, *DIP*, "Anglicanesimo," 1:642-52; "Diaconesse della Chiesa Anglicana," 3:485-86.

²⁸ Quoted in Sioban Nelson, *Say Little, Do Much. Nurses, Nuns, and Hospitals in the Nineteenth Century* (Philadelphia: University of Pennsylvania Press, 2001), 20. Originally cited by Nancy F. Cott, *The Bonds of Womanhood: "Women's Sphere" in New England, 1780-1835* (New Haven, Connecticut: Yale University Press, 1977), 140. Nightingale had trained for nursing at the Institute of Protestant Deaconesses at Kaiserwerth. Subsequently, Clara Barton (1821-1912), influenced by Nightingale's vision, initiated efforts during the Spanish-American War (1898) to organize lay nurses and founded the American Red Cross. See Gertrude Fenner, D.C., "The Daughters of Charity in the Spanish-American War," *Vincentian Heritage* 8:2 (1987): 142.

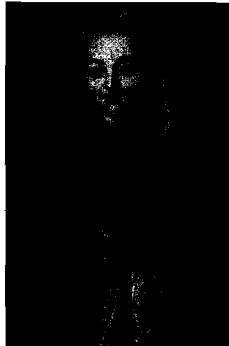
1891). Ryken adapted its principles of apostolic spirituality when establishing the Xavierien Brothers (Brugge, 1839).²⁹

Canada

- Several Congregations in Canada claim more or less direct connection with Saint Vincent: the Augustinians of the Hôtel-Dieu of Québec founded by the Duchess d'Aiguillon; the Companies of Saint Vincent de Paul; and finally, the Hospitallers of Saint Joseph who went to Canada in 1659 and who remained in contact with their founder, Jérôme Le Royer de la Dauversière (1597-1659), a benevolent layman who was a tax collector at LaFlèche (Sarthe) and Marie de La Ferre.³⁰
- The Sisters of Charity of Providence founded in 1843 at Montreal by Blessed Émilie Gamelin (née Tavernier, 1800-1851, beatified 2001), who was known as the "Mother of the Poor of Montreal" and in 1842 took a private vow "to be the servant of the poor as long as her strength" permitted. The rule for this institute was loaned to them by the Sisters of Charity of Saint Joseph's (Emmitsburg, Maryland, U.S.A.), which joined the Daughters of Charity in 1850.

Ethiopia

- Although Sister Senkinesh Gebre-Mariam, a former Daughter of Charity, founded the Bethania Community in the archdiocese of Addis Ababa, Ethiopia, to work among leprosy patients and



Portrait, Marguerite Naseau.

Image Collection of the Vincentian Studies Institute

²⁹ Frederick Codair, C.F.X., to Betty Ann McNeil, D.C., 30 December 2004; Edward G. Bozzo, C.F.X., to Betty Ann McNeil, D.C., 2 January 2004.

³⁰ 27 March 1948, "Vincentian Calendar" (*Echoes of the Company*), 1968 Supplement. See also #167, "To Saint Louise," Around 1634, CCD 1:239; "Council of 8 April 1655," CCD 13b:319, n.2; and #1490, "Vincent de Paul to Reverend Mother Catherine Vironceau de Saint Joseph, Superior of the Hôtel-Dieu of Québec," Paris, 25 April 1652, CCD 4:365.

persons who are the most destitute, the congregation claims to follow Ignatian spirituality along with elements of Ethiopian spirituality in order to be “contemplatives in action.”³¹

France

- The standard pictorial image of Marguerite Naseau was not modeled on that of Marie Poussepin, the foundress of the Dominican Sisters of Charity of the Presentation of the Holy Virgin. The depiction of Marguerite Naseau is how the artist imagined Marguerite to be. The outfit shown resembles that worn by a more affluent person than that of a simple woman of the countryside or village girl.³²
- Reverend Pierre Vigne (1670-1740), a former member of the Congregation of the Mission, who in collaboration with Marguerite de Nozières founded the Religious of the Most Blessed Sacrament (first called Sisters of Calvary) for instruction and education in 1715 at Boucieu-le-Roy, France. Vigne was beatified 3 October 2004.
- When priests were not available to administer the Sacrament of Reconciliation during the era of the French Revolution, Marie Thérèse Lamorous (1754-1836), foundress of the Sisters of Charity of Bordeaux would kneel before a portrait of Saint Vincent to privately make her weekly confession to God alone.³³ When William Joseph Chaminade (1761-1850), was going into exile he recommended Vincent de Paul as patron of the Community and encouraged Lamorous to pursue the writings and spirituality of Saint Vincent.

Mexico

- Saint José María de Yermo y Parres (1851-1904, canonized 2000), who founded the Servants of the Sacred Heart of Jesus and the Poor at León in Mexico in 1885 for the evangelization and education of persons who were poor. Because of poor health he had withdrawn from the Congregation of the Mission. One day as he was walking on the road leading to his church he was overwhelmed by a tragic sight: pigs were eating the bodies of two abandoned newborns. Seeing such human misery, Yermo decided to dedicate himself to the service of persons who were poor and abandoned.

³¹ Aster Zewdie, D.C., to Betty Ann McNeil, D.C., Addis Ababa, Ethiopia, 18 March 2002. See also “Bethania Community,” available online, 6 February 2006: www.ecs.org.et/Congreg

³² Claire Hermann, D.C., to Betty Ann McNeil, D.C., 21 December 2004.

³³ Stefanelli, *Mlle. de Lamorous*, 83.

Nigeria

- Reverend Thomas Fitzstephen Devine, C.M. (1923-2001), influenced the formation of the early sisters of Daughters of Divine Love in Nigeria, especially through the writings of Saint Vincent, dedicated to persons who are poor and abandoned.

Romania

- When the Daughters of Christian Charity of Satu-Mare (Sisters of Charity of Saint Vincent de Paul of Satu-Mare) withdrew from their mission in Hewitt, New Jersey (USA), the Vincentian Sisters of Charity of Pittsburgh, which developed from that community, served as their agents in handling real estate matters for the Romanian community.

Spain

- Ceferino Giménez Malla (1861-1936, beatified 1997), a Gypsy, was a married layman, Franciscan Tertiary and an active member of the international Society of Saint Vincent de Paul. Married to Teresa Giménez Castro (d.1922), also a Gypsy, he was generally known by his nickname, "El Pele." As a husband, adoptive father, and widower, in addition to his deep Eucharistic piety, he was active in the teaching of youngsters and care for persons who are poor in southern Spain. Although he was nearly illiterate, his natural intelligence was enough to enable "El Pele" to gain some prominence, especially since he was a trustworthy and successful horse dealer. At a time when the militia was hunting down priests during the Spanish Civil War (1836-1839), "El Pele" was arrested for harboring a young cleric. After refusing to renounce the faith, he was martyred by a firing squad. As the first Gypsy to be beatified, this honor provided the Church with an unusual opportunity to recognize and encourage the world's Gypsies, many of whom were baptized but not adequately evangelized. Gypsies have suffered through numerous persecutions in Europe, most recently under the Nazi regime, and when he visited Auschwitz in 1995 Pope John Paul II alluded to the "tragic end of our gypsy brothers and sisters" there.



Ceferino Giménez Malla (1861-1936, beatified 1997).
Public Domain

United States of America

- The Sisters of Saint Joseph of Rochester were founded in 1868 in New York, by Bishop Bernard McQuaid (1803-1909), who recruited Veronica O'Brien (1819-1898), a former Daughter of Charity in the province of the United States (Sister Hieronymo, 1841-1871), to join the nascent community. O'Brien was instrumental in its establishment and apostolic development.
- Under the auspices of the independent and traditional Anglican Catholic Communion USA, the Benedictine Order of Louise de Marillac was founded in Florida in 1991 to emulate the mission of Louise de Marillac to the service of poor persons.³⁴ It is dubious whether this institute still exists.³⁵
- As an outgrowth of the charismatic movement, a former Sister of Charity of Saint Elizabeth chose the Rule of Saint Augustine to establish the Sisters of Jesus Our Hope in New Jersey (USA) in 1992, for evangelization through education in the faith.³⁶

³⁴ "The Anglican Catholic Communion USA, is an Autocephalous (self-governing), English Catholic Jurisdiction in the Anglican Old Catholic spiritual tradition." *Anglican Catholic Communion USA* [online]. Available online, 6 February 2006: www.accusa.org

³⁵ According to information it has published, the institute is involved in outreach ministry in nursing homes and hospitals, offering help, hope and healing to persons whom the sisters meet. This institute follows the monastic rule of Saint Benedict and emphasizes the necessity of charismatic, contemplative and intercessory prayer, as well as theological study. The basic philosophy of the institute is summarized in its seal, "The Law of Praying Is the Law of Believing." (Headquarters: P.O. Box 24232; Jacksonville, Florida 32241, U.S.A.) Cf.: www.acc-usa.org/OSLM-page.htm. The institute is not a member of the Conference on the Religious Life in the Anglican Communion in the Americas. The Episcopal Diocese of Florida has no information about this institute, which may not have survived long after being established. The Reverend Canon Ellis English Brust to Betty Ann McNeil, D.C., 27 March 2003.

³⁶ Sister Julia Jamink was a member of the Sisters of Charity of Saint Elizabeth (New Jersey) from 1950 until 1992, until her vows were transferred to the Sisters of Jesus Our Hope.

- After Teresa Barry (1814-1900), one of the founding sisters, was elected Mother of the Sisters of Charity of Our Lady of Mercy of Charleston, South Carolina, she held that office periodically for a total of thirty-nine years during the nineteenth century, including the Civil War era. Although John England (1786-1842), bishop of Charleston, South Carolina, is usually recognized by historians as the founder, what most Mother Foundresses are to other congregations Teresa Barry became for this institute.

Marian Connections

Like the Roman Catholic Church, the universality of the Vincentian charism is reflected in diverse expressions which vary according to geographic and cultural context. The missionary nature of the Company of Charity has inspired members to incarnate the spirit and live out the way of Vincent with flexibility and mobility. This suppleness has enabled Vincentian ministers to respond to the calls of the Church in the face of every form of poverty and to seek out the most abandoned and neglected, like Vincent de Paul and Louise de Marillac.³⁷

This missionary spirit inspires members of the Vincentian family to be available and ready to serve wherever they can in response to the cries of poor peoples and the needs of the Church. Vincentian missionaries, in recognition of the “the seeds of the Word” present in all cultures, have not only given prophetic witness to the Gospel but have also been instruments of the Divine Plan to enable the light of the Gospel to shine brightly through local and regional cultures.³⁸ Such attentiveness to the calls of the Church and the needs of persons who are poor led to missionary priorities reflecting diverse realities. Vincentian creativity, in some cases, resulted in new and /or renewed dimensions of life for the Vincentian Family according to the cultural context for evangelization. The Association of the Miraculous Medal functions as an ecclesial, Marian, and Vincentian association of the Christian Faithful devoted not only to Our Lady, but to the support of members in their quest for holiness, and also for apostolic and charitable works according to local needs.³⁹

Marian devotion runs throughout Church history, particularly in the Vincentian Family from the time of Saint Vincent who, in the *Common Rules* for the Congregation of the Mission, often recommend that his confreres strive to honor the Mother of God daily with a special practice, to imitate her virtues, particularly her humility and purity, and to inspire others with a deep love of the Blessed Virgin.⁴⁰ This is particularly evident in the response of the Vincentian Family and

³⁷ Cf. *Company of the Daughters of Charity Constitutions and Statutes* (2004), §2 §80 and S 61.

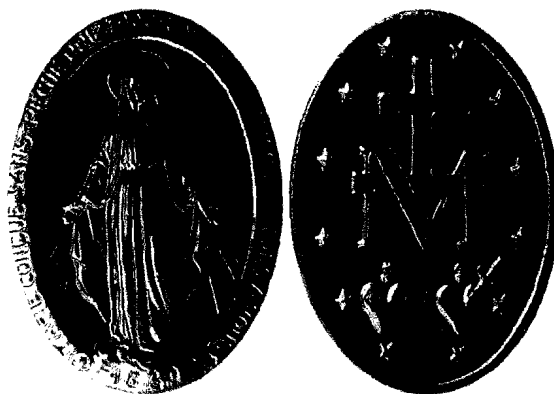
³⁸ *Ad Gentes*, no. 16.

³⁹ The Holy See modified the old statutes 8 September 1990 and 11 February 1998. The Congregation for Institutes of Consecrated Life and Societies of Apostolic Life approved the current statutes.

⁴⁰ Cf. Louis Abelly, *The Life of the Venerable Servant of God: Vincent de Paul*, John E. Rybolt, C.M., ed., 3 vols. (New Rochelle, New York: New City Press, 1993), 2:92.

the Church to the apparitions of 1830, and to the ripple effect they generated, especially through the Miraculous Medal.

- In 1917, Maximilian Kolbe incorporated the Miraculous Medal in the shield he adopted for his Crusade of Mary Immaculate, as did Frank Duff in 1921 for the Legion of Mary.
- The Miraculous Medal was also instrumental in the conversion of Alphonse Ratisbonne (1814-1884), and John Henry Newman (1801-1890, later cardinal).
- In honor of the 100th anniversary of the apparitions to Saint Catherine Labouré, the Congregation of the Mission established the Perpetual Novena of the Miraculous Medal in the United States, 8 December 1930, at the Shrine of the Immaculate Conception in Philadelphia, Pennsylvania (U.S.A.).
- The founders of the following institutes in Mexico were members of the Association of the Children of Mary Immaculate (Children of Mary)⁴¹: the Mínimas de San José; Hijas Mínimas de María Inmaculada Misioneras Eucarísticas de María; Misioneras Pasionistas Mexicanas; and the Hijas del Sagrada Corazón de Jesús.



The Miraculous Medal.
Image Collection of the Vincentian Studies Institute

Future Research

Various communities with possible connections to the Vincentian family have been identified, but sufficient information is currently lacking to document the suggested relationship. These are subjects for further research. The following possible members of the extended Vincentian Family require additional research in order to determine if there is any type of relationship to Vincent de Paul

⁴¹ Vicente de Dios, C.M., *Historia de la Familia Vicentina En Mexico* (1844-1994), 2 vols. (Salamanca, 1994), 2:687.

according to the criteria of this project and, if so, to what degree. Research has been undertaken on many of these leads but adequate data was not found. These institutes are being presented as research questions with the hope that readers who have knowledge about them will send information. Our goal is to develop and maintain a comprehensive understanding of the Vincentian Family around the globe.⁴²

Possible Vincentian Connections

Belgium. What, if any, is the Vincentian connection with the following institutes:

- Brothers of Our Lady of Lourdes of Oostacker (1830, Belgium)
- Sisters of Saint Vincent de Paul of Eernegem (1857, Belgium)
- Sisters of Saint Vincent de Paul of Termond (1856, Belgium)

Canary Islands. Is there an institute founded in the Canary Islands by a former Daughter of Charity which wore the traditional dress of the seminary sisters (a white coiffe with barbs and folded white fichu)?

France. Little is known about Sister Malo (d.1761), a former Daughter of Charity, who founded the Holy Family of the Sacred Heart of Jesus of La Villette. In 1758 Sister Malo was superior at the Madeleine in Paris, but had some previous experience dealing with poor and sick children in La Villette, a deprived area outside the city. She gradually gathered some other women around her and the community of the Sainte Famille du Sacré Coeur de Jesus de La Villette was established sometime before 1761. The community was suppressed during the French Revolution. However, their convent was the same one in La Villette which had been under the jurisdiction of Saint Vincent as the superior of Saint Lazare. At that time this convent was named Sainte Périne (after Saint Petronilla).⁴³

Germany. Who founded the Sisters of Saint Vincent de Paul of Diessen am Ammersle (n.d., Germany)?

Italy. Of the following, what connection, if any, exists with the Vincentian family:

- Sisters Minims of Charity of Maria Addolorata (1829, Verona, Italy)

⁴² Information about any community listed in this study may be sent to the Vincentian Studies Institute of the United States, or directly to Betty Ann McNeil, D.C., 333 South Seton Avenue, Emmitsburg, Maryland 21727-9297, U.S.A., or by e-mail BAMcNeil@doc.org or FAX 301-447-7169.

⁴³ John E. Rybolt, C.M., to Betty Ann McNeil, D.C., 23 September 1997.

- Daughters of Saint Eusebius (1899, Vercelli, Italy)

Netherlands Antilles. What are the facts about a Vincentian lay group that existed in Curaçao, Netherlands Antilles, located in the West Indies, and founded by Wilhelm Michel Ellis, bishop of Willemstad (1973-2001).⁴⁴

Sardinia. What is the connection between the C.M. province of Toulouse (France) and a small Vincentian group of priests in Sardinia?

Spain. Is there any relationship between the Vincentian Family and the Hermanos Franciscanos de Cruz Blanca, founded in Spain in 1975? If so, what aspects of the Vincentian charism has this institute adopted and/or adapted with a unique emphasis?

Conclusion

Members of the Vincentian Studies Institute earnestly hope that this summary of the 2006 update of *The Vincentian Family Tree* monograph may inspire Vincentian women and men to keep the flame of his zeal alive around the globe. May we be dynamic disciples of Vincent as we continue his mission and ours through evangelization and charity. May we be open to God working through us in response to changing local sociocultural realities. Let us remember the wisdom of Saint Vincent, in this regard, to the early Daughters of Charity:

And that, Sisters, was the beginning of your Company. As it wasn't then what it is now, there's reason to believe that it's still not now what it will be later when God has perfected it as He wants it; for Sisters, don't think Communities are formed all at once. Saint Benedict, Saint Augustine, Saint Dominic, and all those great servants of God, whose Orders are so flourishing, never in the least dreamed of doing what they actually accomplished. But God acted through them.⁴⁵

⁴⁴ Gerard Van Winsen, C.M., to Betty Ann McNeil, D.C., 5 December 1996.

⁴⁵ "Love of Vocation and Assistance to the Poor," 13 February 1646, CCD 9:194; Joseph Leonard, C.M., *The Conferences of St. Vincent de Paul to the Daughters of Charity* (Collins Liturgical Publications ed., 1979), 218.