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The Vincentian Family Tree: A Genealogical Study

Betty Ann McNeil D.C.

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**Vincentian Studies Institute Monographs
I.**

**The Vincentian Family Tree
A Genealogical Study**

**Institutes of Consecrated Life
Societies of Apostolic Life
Lay Associations
And
Non-Catholic Religious Institutes**

BY
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Dedication

To men, women, and children oppressed by poverty and injustice throughout the world. May their struggle teach us to discover Jesus Christ in new ways and challenge the followers of Vincent de Paul and Louise de Marillac to refound the Company of Charity for today!

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The author acknowledges that because of the multilingual nature of the research some of the sources used might contain historical flaws, which were not detected. As far as possible attempts have been made to correct errors, resolve discrepancies, and cite all sources. In some instances documentation about the origins of several institutes was not obtainable, and it was impossible to resolve particular historical questions. In some cases different sources reported conflicting information. In this monograph a distinction is made between the Vincentian Family and the Extended Vincentian Family. The former refers to the Congre-

gation of the Mission and the Company of the Daughters of Charity (the “Double Family of Saint Vincent de Paul”), and the latter to all communities with kinship to the Vincentian charism. May this contribution enhance our living the way of Vincent de Paul and serve as a springboard for collaboration among his disciples who strive to continue his mission of evangelization and charity. May it inspire new scholarship about our cousins in the Vincentian family and the bonds of kinship that unite the communities related to Saint Vincent de Paul in fidelity to his charism.

This monograph is available from the Vincentian Heritage Department at DePaul University Bookstore, Chicago, Illinois 60614.¹

¹DePaul University Bookstore, Vincentian Heritage Department, 2419 North Sheffield Avenue, Chicago, IL 60614 USA. Tel. 1-800-700-8086. FAX: 1-312-325-7701.



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Introduction

The year 2000 will mark the 400th Anniversary of the ordination of Vincent de Paul (1581-1660) to the priesthood by François de Bourdeilles, bishop of Périgueux, at Château l'Évêque, France, on 23 September 1600. This anniversary calls us to remember the outstanding legacy of charity and evangelization that Saint Vincent bequeathed to his spiritual descendants. This patrimony calls us to celebrate and study the implications of our Vincentian heritage by entering into "a dialogue between the past and the present . . . in an attempt to understand Saint Vincent's charism as it was lived and is lived today."² Over the years the extended Vincentian family has grown to include several hundred diverse groups of women and men, laity and religious, Catholics and non-Catholics. Such a record testifies to the ongoing impact of the extraordinary life of this single individual.

Vitality of the Vincentian Charism

The mission, spirit, and rules of Vincent de Paul have been adapted to many cultures since their emergence in seventeenth-century France and have generated a majestic family tree. Its largest branches bear communities with which Vincent de Paul was involved personally, those under his patronage, or those founded by members of his own communities.³ Another large limb supports the many institutes of women that follow the foundational *Common Rules of the Daughters of Charity*. This rule evolved through Saint Vincent's collaboration for

²John P. Prager, C.M., "The Poor as the Starting Point for Vincentian Studies: A Liberation Hermeneutic," *Vincentiana*, no. 1 (1991): 140-45. See also Robert P. Maloney, C.M., *The Way of Vincent de Paul. A Contemporary Spirituality in the Service of the Poor* (New York: New City Press, 1992).

³For an interesting discussion of Pope Leo XIII's 1885 brief designating Saint Vincent de Paul universal patron of charity, see Otto Schnelle, C.M., "100 Jahre Patronat d. hl. Vinzenz," *MEGVIS*, no.11 (1986): 7-8.



Saint Louise de Marillac

more than thirty years with Louise de Marillac. Together they developed it from reflection on their lived reality, the concrete experiences of the original sisters, and their service of the sick poor.⁴

Other large limbs bear communities generated by the impact of the *Common Rules of the Congregation of the Mission*. More than thirty years elapsed between the foundation of the Congregation and the distribution of its rules in 1658 when Saint Vincent began a year long series of conferences to explain them. More branches of the family tree have offshoots of communities that share Saint Vincent's mission—serving

⁴John E. Rybolt, C.M., "From Life to the Rules: The Genesis of the Rules of the Daughters of Charity," *VH* 12, no. 2 (Fall 1991): 173-99. See also Miguel Pérez Flores, C.M., "The Common Rules of the Daughters of Charity," trans. Stafford Poole, C.M., *VH* 8, no. 1 (Winter 1987): 1-26; Margaret Flinton, D.C., *Louise de Marillac--The Social Aspect of Her Work* (New City Press: New York, 1992), 39; *Vincent de Paul and Louise de Marillac: Rules, Conferences, and Writings*, Frances Ryan, D.C., and John E. Rybolt, C.M., eds. (New York: Paulist Press, 1995).

Jesus Christ in the poor in a spirit of humility, simplicity, and charity.

On 5 July 1651 Louise de Marillac prophetically wrote her friend and collaborator Vincent de Paul that "one of the Company's most urgent needs is to look to the future."⁵ Today the vitality of religious life relates directly to how clearly members comprehend their corporate mission in our world and how faithfully they live it out. The Second Vatican Council refocused the Church's attention on the primacy of the corporate mission of religious institutes. Their original charism should remind these institutes, "that loyal recognition and safekeeping should be accorded to the spirit of founders, as also to all the particular goals and wholesome traditions that constitute the heritage of each institute."⁶ In their landmark study on "The Future of Religious Orders in the United States," Reverend David Nygren, C.M., and Sister Miriam Ukeritis, C.S.J., advise religious that, "A future marked by significant revitalization will emerge for those communities that are rooted . . . in a spirit of fidelity to their founding purpose."⁷

Prototype

Vincent de Paul told the first Daughters of Charity that they had a unique vocation: "I cannot see anything else like it in all God's Church."⁸ They were founded as lay women vowed to apostolic service of the poor in community at a time when religious life for women was limited almost exclusively to the cloister. In 1659, just a year before he died, the founder reminded the early Daughters of Charity that "you are not religious in name but you should be religious in deed."⁹ Through

⁵*Spiritual Writings of Louise de Marillac. Correspondence and Thoughts*, trans. and ed. Louise Sullivan, D.C., (Brooklyn: New City Press, 1991), Letter #315 to Monsieur Vincent, 5 July 1651, 363.

⁶John P. Wilkinson, C.M., "Vincentians and Daughters of Charity, The Same Charism?" *Vincentiana*, no.1 (1986): 68-77. "Perfectae Caritatis" in *Vatican Council II. The Conciliar and Post Conciliar Documents*, ed. Austin Flannery, O.P. (New York: Costello Publishing Company, 1975), 2b, 12.

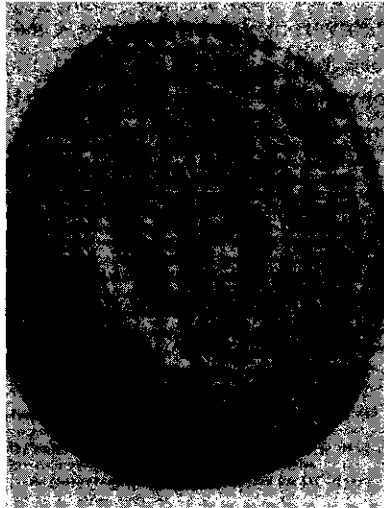
⁷David Nygren, C.M., and Miriam Ukeritis, C.S.J., "Future of Religious Orders in the United States." *Origins*, 22 (24 September 1992): 270. The full sentence reads: "A future marked by significant revitalization will emerge for those congregations that are rooted in their relationship with God and, in a spirit of fidelity to their founding purpose and responsiveness to absolute human need, confront the current gap between the Gospel and culture."

⁸Conference to the Daughters of Charity, 25 December 1648, *The Conferences of Saint Vincent de Paul to the Daughters of Charity*, trans. Joseph Leonard, C.M., 4 vols. (London, 1938), 2: 84; CED, 9: 455.

⁹Conference to the Daughters of Charity, 24 August 1659, *Conferences of Saint Vincent de Paul to the Daughters of Charity*, 4: 261; CED, 10: 658. See also Miguel Pérez Flores, C.M., "Society of Apostolic Life," *Echo*, nos. 8-9 (August-September 1991): 328-33.

Vincent de Paul and Louise de Marillac the Holy Spirit created a revolutionary prototype for new forms of religious life.¹⁰ Today, the Church canonically classifies such institutes as societies of the apostolic life.

Vincent de Paul himself testified that the Little Company was “not of human institution, but of God’s” since neither he nor Saint Louise (Mademoiselle LeGras) had planned it.¹¹ “There can be no doubt whatever that it was God who established you. It was not Mademoiselle Le Gras, she never thought of doing so. As for me, alas! The idea never occurred to me. . . . God Himself brought you together in a most mysterious manner.”¹²



Seal of the Company of the Daughters of
Charity of Saint Vincent de Paul

¹⁰“God is your founder. . . . I never thought of it . . . and neither did Mademoiselle Le Gras. . . . My daughters, you should not think that communities come into existence all at once. . . . Nobody has ever seen the sick poor nursed in their own homes.” Conference 13 February 1646, *Conferences to the Daughters of Charity*, 1: 216; CED, 9: 242-43.

¹¹Ibid. See also A. Paul Dominic, S.J., “Charism, Charisms, and Faddism,” *Review for Religious* 53, no. 1 (January-February 1994): 43-57. On 5 February 1613 Louise de Marillac married Antoine Le Gras (d. 1625). Since he was not a noble, the only class at that time whose wives were called Madame, she became known as Mademoiselle Le Gras, and Vincent de Paul frequently referred to her simply as Mademoiselle. *Correspondence*, Letter #12, Vincent de Paul to Saint Louise de Marillac, 30 October 1626, 1: 23, note 1.

¹²Conference 25 December 1648, *Conferences to the Daughters of Charity*, 2: 84; CED 9: 455-56.

Secular Identity

When writing to Reverend Jacques de la Fosse in February 1660, Saint Vincent explained that the Daughters of Charity “are not religious but women who come and go like seculars.”¹³ Saint Vincent gave his daughters, priests, and brothers a formation that would equip them to deal with the challenges and opportunities inherent in their mission.¹⁴

As they [the Daughters of Charity] are more exposed to the occasions of sin than religious bound to enclosure, having only for a convent the houses of the sick, . . . for a cell a hired room, for a chapel their parish church, for a cloister the streets of the city, for enclosure, obedience, with an obligation to go nowhere but to the houses of the sick, or places that are necessary to serve them, for a grille, the fear of God, for a veil, holy modesty, making use of no other form of profession to assure their vocation than the continual confidence they have in Divine Providence and the offering they make to God of all that they are and of their service in the person of the poor, . . . [therefore] they should have as much or more virtue than if they had made their profession in a Religious Order, and hence they shall strive to conduct themselves in all those places with at least as much reserve, recollection, and edification as true religious manifest in their convents.¹⁵

Development of the Vincentian Tradition

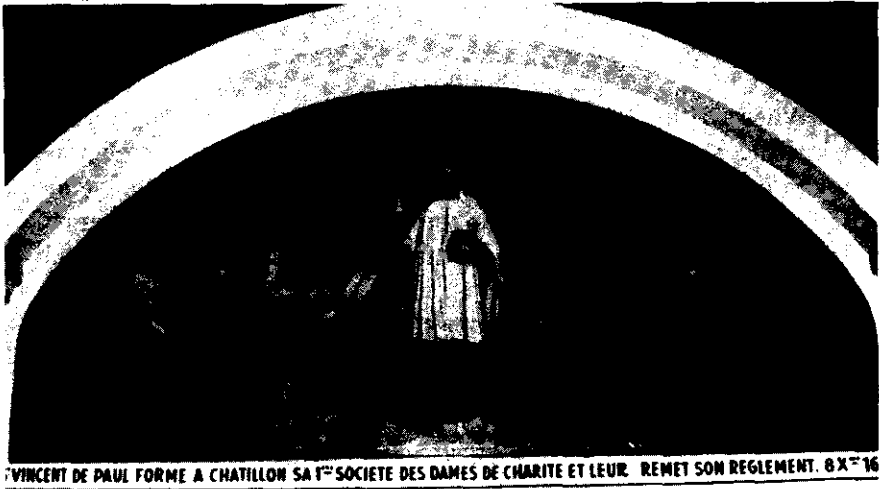
Saint Vincent is honored as the patron of many communities who wish to emulate his example of charity.¹⁶ Many founders have either adopted the *Common Rules* of Vincent de Paul or adapted them for their institutes.

¹³The original French text uses the word *filles* which has usually been translated literally into English as “girls.” Contemporary usage would more appropriately refer to Vincent’s daughters as *women*. See also Letter # 3077, Vincent de Paul to Jacques de la Fosse, C.M., 7 February 1660, CED, 8: 237.

¹⁴Luigi Betta, C.M., “Riflessioni sulla identità della Congregazione della Missione,” *Vincentiana*, nos. 5-6 (1977): 255-62.

¹⁵Conference 24 August 1659, *Conferences to the Daughters of Charity*, 4: 264. Coste, CED, 10: 661.

¹⁶Raymond Chalumeau, C.M., records that the Sisters of Charity of Saint Charles Borromeo, instituted at Maastricht (The Netherlands) in 1837, were first called the Sisters of Charity of Saint Vincent de Paul. When they sought approval in 1850 from the Vatican, they were told: “If you would like to be Sisters of Saint Vincent de Paul, unite your community to that of Paris.” An American and an Austrian community did unite with Paris that year. See Chapter 2, “Findings,” note 12. In order to maintain their independence, the institute took Saint Charles Borromeo as principal patron but retained Vincent de Paul as secondary patron. See ACMP, Raymond Chalumeau, C.M., *Communautés Religieuses*, “Soeurs de la Charité de Saint Charles Borromeo,” unpublished notes (n.d.).



Saint Vincent de Paul presents the rule to his first foundation at Châtillon-les-Dombes
(now Châtillon-sur-Chalaronne)

Initiatives, Involvement, and Impact of Vincent de Paul

Vincent de Paul first organized the laity of Châtillon-les-Dombes into a parish based Confraternity of Charity (1617), then the more elite Ladies of Charity of the Hôtel-Dieu of Paris (1634). He established the Congregation of the Mission (1625), and cofounded with Louise de Marillac (1591-1660) the Company of the Daughters of Charity (1633). In addition, Saint Vincent had working relationships with several other founders¹⁷ including: Jean Jacques Olier (1608-1657; Sulpicians, 1641), Pierre de Bérulle (1575-1629, later cardinal; Oratorians, 1611); and

¹⁷Some additional examples include the Daughters of the Inner Life of the Most Blessed Virgin (also called Daughters of the Holy Virgin) founded in 1660 at Paris by Madame Anne Campet de Saujon who had Saint Vincent for her counselor. Anne de Saujon to Saint Vincent, 24 August 1660, Letter # 3224 in *CED* 8: 393-96, note 1. Campet collaborated with Alexander de Bretonvillers for this foundation. The establishment of this institute was also a dream of Jean Jacques Olier (1608-1657), founder of the Company of the Priests of Saint Sulpice (1641), who had recently died. See Coste, *LW*, 3: 269-70. Likewise Saint John Eudes (1601-1680) founded the Sisters of Our Lady of Charity of Refuge in 1641 at Caen (based on the original rule of Francis de Sales for the Visitation). Eudes participated in the Tuesday Conferences and knew Vincent de Paul. See *DIP*, "Giovanni Eudes, santo" 4: 1271-73; "Gesù e Maria, Congregazione di (Eudisti)" 4: 1140-42.

Pierre Lambert de La Motte, (1624-1679, Paris Foreign Mission Society, 1663).¹⁸ Saint Vincent became a consultant to religious orders such as the Daughters of the Cross of Paris (1640) and the Daughters of Providence (1641). Prior to their official establishment, he also drafted the rule for the Daughters of the Holy Family (1662), directed the nuns of the first Visitation monasteries in Paris (1622-1660), and served as mediator in resolving internal problems of other orders.¹⁹

Among the first to follow his model of charity was the young widow Madame René Thulard (1654-1735, née Perrine Brunet), who founded the Sisters of Charity of Our Lady of Évron (1682, France). She adopted the mission, spirit, dress, and formulated apostolic principles for her institute based on the rule of Vincent de Paul's Daughters of Charity.

The Family Tree Project conducted its study as comprehensively as possible. Yet, the charism of Vincent de Paul as a spiritual leader and his extensive sphere of influence so permeated the life of the Church of seventeenth-century France that its lasting impact eludes precise classification. Circumstances shaped the role Saint Vincent assumed with priests, bishops, monastic orders, women religious, and lay associations. At times he instigated change as a reformer, and at other times he effected reconciliation as a mediator. Often Saint Vincent served as a consultant to those seeking to respond more effectively to pressing social needs, and mediated negotiations between communities to foster collaboration and even union. Reverend Christophe d'Authier de Sigsau (1609-1667), for example, founded an institute of priests in 1634 for popular missions and had the idea of a possible union between it and

¹⁸The first seminary of the Paris Foreign Mission Society was founded in 1663 by François Pallu (1626-1684) (later vicar apostolic of Tonkin, North Vietnam) and Bishop Pierre Lambert de la Motte (1624-1679), (later vicar apostolic of South Vietnam) who also founded the religious institute called the Lovers of the Holy Cross. Lambert was a member of the Company of the Blessed Sacrament and had made a retreat at Saint Lazare before going to the Indies (southeast Asia). Pallu wanted the new recruits to have solid pastoral experience to form them for their missionary apostolate so he collaborated with Saint Vincent to allow his recruits to work with the Congregation of the Mission throughout the province of Île-de-France, preaching missions in the Vincentian style. Madame Miramion, the Duchess d'Aiguillon, and the Ladies of Charity greatly supported this endeavor. *DIP*, s.v. "Pallu, François" 6: 1090-91; "Società per le Missioni estere di Parigi" 8: 1654-61. See also Coste, *LW*, 3:289-90.

¹⁹One case involved the Religious of Saint Elizabeth who underwent a reformation (c. 1634) at Paris. They received their first rule from Charles Fauré (1594-1644), superior of the abbey of Saint Geneviève (later known as the Congregation of France). The rule had been agreed upon by Saint Vincent and Charles de Condren (1588-1641), the second superior general of the Oratory. Saint Vincent resolved a conflict between this institute and the penitent religious of the Third Order of Saint Francis, who were their spiritual guides, by defining the rights and duties of each party. *DIP*, s.v. "Fauré, Charles" 3: 1422; "Canonici regolari, della Congregazione di Francia" 2: 85-89. Coste, *LW*, 2: 243-67. For a discussion about Saint Vincent and the reform of the clergy see Coste, *LW*, 1: 254.

the Congregation of the Mission because of their similar goals. In 1647 Pope Innocent X renamed d'Authier's new institute the Congregation of the Blessed Sacrament for the Direction of Missions and Seminaries. The proposed union did not occur.²⁰

*Male Monastic Orders.*²¹ Saint Vincent's involvement with male monastic orders included the roles of reformer, mediator, advocate, and provider of other direct services. He supported reform efforts by the Benedictines (Maurists), Augustinians, Abbey of Sainte-Geneviève, Congregation of Chancelade, Order of Grandmont, Franciscans, Dominicans, and the Congregation of Saint Louis. The Minims and the Knights of Malta benefited from his direct services and assistance. As a mediator, he facilitated general chapters that effectively restored internal concord. At other times, Saint Vincent mediated disputes between religious houses. He also was a consultant and spiritual director for individual religious. In fiscal affairs, he advocated for justice, such as obtaining overdue rents and necessary funding.²²

*Women Religious.*²³ Saint Vincent tried to preserve internal discipline for women religious in the face of threats against it and to rejuvenate it when necessary. He also supervised elections of superiors to assure the canonical correctness of procedures. He opposed the contemporary practice by which the king appointed religious superiors for life, and he persistently pressed for triennial elections when the rule required them. He arranged for official visitations. Saint Vincent served convents in this way, including the Franciscans, the nuns of Saint Elizabeth of Paris, the penitent religious of the Third Order of Saint Francis, and the Carmelites.²⁴ The Daughters of Saint Martha at Reims served the needs of domestic workers, and Saint Vincent also became involved with their apostolic work when the safety of young women was at risk during times of war because of the presence of soldiers.²⁵

Consultant to Bishops. In 1652 Saint Vincent counseled Blessed Alain de Solminihac, (1593-1678, beatified 1981) about developing a pastoral plan that would be effective to care for victims of the plague in his diocese of Cahors. Besides providing concrete organizational details, Saint Vincent exhorted Solminihac to maintain a broad ecclesial vision.

²⁰See also letters from Vincent de Paul to Bernard Codoing in *Correspondence* 2, Letter #580, 1 April 1642, 2: 276, n.1 and Letter #602, 11 July 1642, 2: 307, n.12.

²¹CED, 2: 237-54; VDP, 2: 336-45; 390.

²²Saint Vincent was exceptionally solicitous about the welfare of hospitals at the frontier of France. See VDP, 2: 336-45; 390; Coste, LW, 2: 237-54.

²³VDP, 2: 385-93.

²⁴Coste, LW, 2: 253-54.

²⁵VDP, 2: 339; CED, 5: 95.

A bishop finding himself in these circumstances should keep himself ready to provide for the spiritual and temporal needs of his entire diocese during this public calamity. He should not confine himself to one place nor busy himself with any work that might deprive him of means of providing for others, especially since he is bishop not only of that place but also of his entire diocese. . . . But in order to do this, it is absolutely essential that you do not close yourself in.²⁶

Collaboration with Clergy. The Tuesday Conferences may be among the most renowned contributions made by Saint Vincent to the formation of the clergy since they had a ripple effect that was felt throughout France and beyond. These weekly gatherings, inaugurated in 1633, provided ongoing priestly formation and spiritual renewal, and functioned as a support group for the participants.²⁷

In Vincent's lifetime at Angers, Bordeaux, Metz, and throughout Italy "similar associations and conferences were formed to [sic] the example of the one in Paris."²⁸ Antoine Godeau (1605-1672), bishop of Grasse (1636-1638), wrote in 1636, "You shall be the model upon which I shall strive to form good priests."²⁹ In 1642 the priests of Pontoise asked Saint Vincent for input and collaboration in their formation.³⁰ The conference of priests at Angoulême (1644) claimed Saint Vincent as their grandfather "since it [was] one of your children whom God has used to bring it [the conference] into existence."³¹ Saint Vincent's ecclesiastical, social, and political influence was so extensive that it defies facile depiction. Its vitality helped to energize the Church of France.

Company of the Blessed Sacrament. Saint Vincent was a member of the Company of the Blessed Sacrament. In 1617 Henri de Lévis (1596-1680), duke of Ventadour, first envisioned this organization as an association for laity and ecclesiastics who wished to "embrace zealously all sorts of good works and to procure the glory of God in every possible way."³²

²⁶CED, 4: 520-23; 528; Letter #1573, Alain de Solminihac, bishop of Cahors, to Vincent de Paul, November 1652, *Correspondence* 4: 503. See also Letter #1576 to Saint Vincent de Paul, 21 November 1652, *ibid.*, 4: 508.

²⁷VDP, 1: 144-47.

²⁸VDP, 2: 227; CED, 7: 155-56.

²⁹VDP, 2: 228.

³⁰VDP, 2: 227; CED, 7: 155-56; Coste, *LW*, 2: 148.

³¹VDP, 2: 227; CED 2: 455; Coste, *Documents*, 2: 501; Coste, *LW*, 2: 148.

³²Coste, *LW*, 3: 271-85. According to *DIP*, the Company of the Blessed Sacrament, was a pious association for spiritual and apostolic purposes, founded 1629 by Henri de Lévis, the duke of Ventadour (1596-1680). *DIP*, s.v. "Società per le Missioni Estere, di Parigi" 8: 1663-67. Among those associated with establishing the Company of the Blessed Sacrament were Brother Philippe d'Angoumois, O.F.M. Cap.; Father Jean Suffren, S.J.; Reverend Charles de Condren of the Oratory; and Henri de Picher, one of the king's stewards. See also note 2, Letter #1435 to Achille Le Vazeux, 21 December 1651 in Coste, *Correspondence*, 4: 294.

Lévis collaborated with several individuals to develop the organization and to recruit members deemed reliable, prudent, and resourceful. The charities of Saint Vincent received support from the Company, and he influenced its decisions. The Company accomplished great apostolic good because of its wealth and spiritual influence, yet the secrecy surrounding its activities made it a threat to ecclesial and civil authorities, and eventually, even in Italy, it was disbanded by the government.

Missionary Evangelization

Vincentian missionaries first went to China in 1692 during the generalship of Reverend Edme Jolly (1622-1697, superior general 1673-1697). Louise de Marillac sent her daughters to Poland and Vincent de Paul sent his sons into Poland, Ireland, Scotland, (the Hebrides), and Madagascar. Members of the Vincentian family established native communities in missionary lands in later centuries.³³ These included the Sisters of the Holy Faith (Ireland, 1867) and the Little Sisters of Mary Immaculate (Madagascar, 1934), which united with the Daughters of Charity of Paris in 1963. The Sisters of Charity of Saint Vincent de Paul of Satu-Mare (1842, Romania) established a mission in the United States that became two diocesan institutes: the Vincentian Sisters of Charity (1902, Pittsburgh, Pennsylvania; 1928, Bedford, Pennsylvania.) Reverend José Vilaseca, C.M., founded in Mexico the Hermanos Josefinos (1872) and the Hermanas Josefinas (1877), to fill the gap left by the expulsion of foreign clergy and religious from the country. Reverend Vincent Lebbe, C.M., created the Congregation of Saint John the Baptist (1928, China) and the Little Sisters of Saint Theresa of the Child Jesus (1929, China). These institutes provided indigenous clergy and religious who preserved the faith in China despite communism.³⁴

³³Gerard van Winsen, C.M., "Saint Vincent et les Missions Étrangères," *Vincentiana*, no. 3 (1978): 150-82.

³⁴Lebbe created waves in missiology which have had a ripple effect that includes several institutes in addition to his own foundations. The International Catholic Association (Lay Auxiliaries of the Missions or Catholic International Women Auxiliaries) was founded 1937 in Belgium by Reverend Andrew Boland (1891-1940) and Yvonne Poncelet (1906-1955), with the collaboration of Reverend Vincent Lebbe, C.M., to support foreign missionary efforts. Poncelet became its president. Members are lay women who wear no habit and go wherever there are women to be taught or helped. In 1986 this institute gave rise to the Epiphany Covenant Community. (Generalate: 84, Rue Gachard, Brussels, Belgium.) *DIP*, s.v. "Poncelet, Yvonne" 7: 83-84; "Società Missionaria delle Ausiliarie Internazionali Cattoliche" 8: 1631-32. Vincent Thoreau, *Le Tonnerre Qui Chante Au Loin. Vie et Mort du Père Lebbe L'Apôtre des Chinois 1877-1940*. [Brussels: Didier Hatier, 1990]; E. Hanquet, ed., *Vincent Lebbe 1877-1940. Être de Son Temps* [Brussels: Society of Auxiliaries of the Missions, 1990].)

Other establishments according to the Vincentian charism in missionary areas include the Sisters of the Immaculate Conception (1901, China), Daughters of the Sacred Heart (1914, China), Daughters of Saint Anne of Kanchow (Ganzhao) (1920, China), the Vincentian Congregation (1927, India), the Daughters of Mary, Mother of Mercy (1961, Nigeria), the Missionary Sisters of the Poor in Christ (1978, Philippines), and the Missionary Sisters of the Presentation (1987, El Salvador) plus others that are now serving in the Church of silence.

A Model for Founders

The example of the Confraternities of Charity and Louise de Marillac's "little schools" motivated many founders to replicate this model, infusing it also with their own unique charism for service of the poor.³⁵ Such was the case of Blessed Marie Poussepin who established the Dominican Sisters of Charity of the Presentation (1696, France) after she had served for years as treasurer in the Confraternity of Charity at Sainville in France.

The gospel imperatives have no boundaries—the love of Christ has also urged others to bring good news to the poor.³⁶ Over the years numerous founders have visited the sons and daughters of Saint Vincent to experience and observe the way of Vincent de Paul before creating their own institutes.³⁷

Through the ages to the present day, many founders have embodied the gospel values inherent in the Vincentian charism in a variety of expressions.³⁸ Saint Louis Marie Grignon de Montfort (1673-1716,

³⁵Flinton, *Louise de Marillac*, 85-99.

³⁶Other institutes have the same or very similar mottoes as the Daughters of Charity: *Caritas Christi Urget Nos* or "The Charity of Christ urges us!" Some examples include the Sisters of Saint Paul of Chartres (1696, France), the Irish Sisters of Charity (1816, Ireland), and the Sisters of Charity of Australia (1838, Australia). Other institutes have essentially the same motto as the Congregation of the Mission: *Evangelizare Pauperibus Misit Me* or "He has sent me to preach the good news to the poor." Included among these are the Oblates of Mary Immaculate (1816, France) whose motto reads: "The poor are evangelized: to preach the Gospel to the Poor he has sent me."

³⁷Blessed Pauline Mallinckrodt (1817-1881) visited institutions conducted by the Daughters of Charity prior to founding her Sisters of Christian Charity in Germany in 1849. Also Harriet Brownlow Byron came to know the Daughters of Charity in Paris and their service of the poor while she was establishing the Anglican Society of All Saints, Sisters of the Poor in 1856 in London. (*DIP*, s.v. "Mallinckrodt, Pauline von" 5: 867-68; "Carità Cristiana, Figlie della B.V.M. dell' Immacolata Concezione, suore della" 2: 329).

³⁸Prior to c. 1673 at Nantes, Reverend René Lévêque (1624-1704) founded the Company of Piety of Saint Clement which emulated the Congregation of the Mission in priestly formation and lay spirituality through preaching missions in country districts. Saint Louis Marie Grignon de Montfort was a member of this institute for a period of time.

canonized 1947), in collaboration with Blessed Marie Louise Trichet (1703-1781, beatified 1993) founded the Daughters of Wisdom in 1703 at Poitiers for charitable services, especially care of the sick poor and education of youth.³⁹ Montfort intended that the organizational structure of this institute and its relation to his other foundation, the Company of Mary, parallel the relation between the Company of the Daughters of Charity and the Congregation of the Mission.⁴⁰ Saint Alphonsus Liguori (1696-1787, canonized 1839) embraced the ecclesiastical life in order to evangelize the poor. Saint Alphonsus, who had made many spiritual retreats under the direction of the Vincentians in Naples, adapted Saint Vincent's missionary approach for his Congregation of the Most Holy Redeemer founded in 1732 to reflect his particular missionary concerns. Liguori borrowed concepts for his community from the *Common Rules of the Congregation of the Mission* after consultation with Reverend Vincenzo Cutica, C.M.⁴¹

Saint Paul of the Cross (Paulo Francesco Danei, 1694-1775, canonized 1867), developed a participative mission method for the Congregation of the Discalced Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ (Passionists) which he founded in 1720.

Saint Gaspare del Bufalo (1786-1837, canonized 1954), founder of the Society of the Precious Blood, knew the Vincentians in Rome well.⁴² Buenaventura Codina, C.M., (1784-1857), bishop of the Canary Islands

³⁹The Daughters of Wisdom profess a missionary and a Marian spirituality. Montfort seems to have modeled his rule somewhat on the *Common Rules of the Daughters of Charity* but imbued it with his own charism. *Invés Maria dell'Eucharistia*, D.W., to Betty Ann McNeil, D.C., Survey S-108, VSI Family Tree Project, 15 May 1994.

⁴⁰The Daughters of Wisdom wore a white cornette and gray habit identical to the dress of the seminary sisters of the Daughters of Charity. Paragraph 26 of their primitive rule cites Vincent de Paul regarding the habit for Montfort's new institute. The rule states that the habit should be like that of the Daughters of Charity whom Montfort had known in Paris while studying at the Seminary of Saint Sulpice (1693). See also Mary Fabyan Wincleat, *Our Lady's Slave—The Story of Saint Louis Mary Grignon de Montfort* (Grail Publication: Saint Meinrad, 1950), 147; *DIP*, "Figlie della Sapienza" 3: 12-14.

⁴¹One of the many communities that have been formed in the spirit of Saint Alphonsus Liguori is the Sisters, Servants of the Immaculate Heart of Mary, cofounded by Teresa Maxis Duchemin (1810-1892) and Reverend Louis Gillet, C.S.S.R., (1859-1892) in 1845 at Monroe, Michigan, in the United States. Members of this institute strive to acquire the virtues of humility, simplicity, and charity. Maxis stayed with the Daughters of Charity at Detroit when traveling from Baltimore, Maryland, to Monroe, Michigan, to establish her sisterhood. Previously, she had been a member of the Oblate Sisters of Providence and had made her vows in the same lower chapel of Saint Mary's Seminary on Paca Street in Baltimore, Maryland, where two other founders had also made theirs: Saint Elizabeth Ann Seton, 1809 and Elizabeth Lange, 1829. The latter (1784-1882) established the Oblate Sisters of Providence to serve African-American children. The Oblates originally made annual vows. They were first guided by the Sulpicians as also were the Sisters of Charity of Saint Joseph's. *DIP*, s.v. "Ancelle del Cuore Immacolato di Maria, di Monroe" 1: 558-59; "Gillet, Louis-Florent" 4: 1185; *NCP*, s.v. "Oblate Sisters of Providence" 10: 609.

⁴²*DIP*, s.v. "Gaspare, del Bufalo, santo" 4: 1038-39.

(1847-1857), arranged for Saint Antonio María Claret (1807-1870), founder of the Missionary Sons of the Immaculate Heart of Mary (Claretians), to give missions in his diocese as early as 1848.⁴³

Saint Charles Joseph Eugène de Mazenod (1782-1861, canonized 1995), later bishop of Marseilles, founded the Oblates of Mary Immaculate in 1816 to renew the faith in France through popular missions.⁴⁴ Not only is their end similar to that of the Congregation of the Mission but so too is their community motto. For his institute Mazenod chose: "The poor are evangelized: to preach the Gospel to the Poor he has sent me," which closely resembles that of the Congregation of the Mission.

Saint John Bosco (1815-1888, canonized 1934) adapted Vincentian principles to the mission of the Society of Saint Francis de Sales which he founded.⁴⁵ After the first general chapter of the Society of the Divine Word, founded in 1875 by Blessed Arnold Janssen (1837-1909, beatified 1975), Reverend Ferdinand Medits, C.M., (1841-1915) was invited to Steyl, Holland, to conduct the first novitiate course for clerics and the brothers.⁴⁶

In our own century, Mother Teresa of Calcutta (Teresa Bojaxhiu, b. 1910) acknowledged how much Saint Vincent had influenced her life and how the *Common Rules of the Daughters of Charity* had inspired her when writing a rule for the Missionaries of Charity which she founded

⁴³Stafford Poole, *History of the Congregation of the Mission, 1625-1843* (Santa Barbara, 1972), 79.

⁴⁴Annibal Bugnini, C.M., "Rome: Un Hôtel illustre de Saint Sylvestre au Quirinal: Mgr. Mazenod," *ACMFC*, 112-113 (1947-1948): 465-70. See also Herménégilde Charbonneau, O.M.I., *My Name is Eugène de Mazenod*, trans. Francis D. Flanagan, O.M.I. (Boston: Missionary Oblates of Mary Immaculate, 1976), 82-86.

⁴⁵In 1872 at Turin in Italy Saint John Bosco established the Society of Saint Francis de Sales to support and instruct poor, working children. Bosco also founded the Institute of Daughters, Mary Help of Christians and in 1876 a lay group known as the Salesian Cooperators. See André Dodin, C.M., *Vincent de Paul and Charity*, trans. Jean Marie Smith and Dennis Saunders, ed. Hugh O'Donnell, C.M., and Marjorie Gale Hornstein (New City Press: New York, 1993), 72; Eugenio Valentini, S.D.B., "Don Bosco and Saint Vincent de Paul," *Vincentiana*, nos. 4-5 (1979): 243-64.

⁴⁶The Society of the Divine Word, founded 1875 at Steyl in The Netherlands, by Blessed Arnold Janssen, S.V.D., was established as an institute of German secular priests to labor in foreign missions. Mary Quinlan, D.C., to Betty Ann McNeil, D.C., 19 February 1992, Marsfield, Australia; NCE, s.v. "Divine Word, Society of" 4: 923-24; see also Fritz Bornemann, "Arnold Janssen, Founder of Three Missionary Congregations 1837-1909," *Analecta VDP*, (Rome, 1975), 181-84. *DIP*, s.v. "Società del Divino Verbo" 8: 1601-08.

in 1950.⁴⁷ Her contemporary mission to the most destitute mirrors the spirit of Saint Vincent in seeing Jesus Christ in the person of the poor.⁴⁸



Mother Suzanne Guillemain, D.C.

⁴⁷The Missionaries of Charity were founded in 1950 by Mother Teresa of Calcutta to love and serve the poor, in whom the sisters find Jesus Himself. Members take a fourth vow of compassion: to share the life of the abandoned poor and work exclusively with the destitute. Mother Teresa also established the Brothers of Charity in 1963 with a similar mission. *DIP*, s.v. "Bojaxhiu, Teresa" 1: 1499-1500; "Missionarie della Carità" 5: 1515-16. Another example is the Sisters of Mary of Banneux founded in 1964 at Pusan, Korea, founded by Reverend Aloysius Schwartz to serve the poor in the name of Christ. Schwartz instituted annual vows for his sisters, a fourth vow of service to the poor, and the concept of serving Jesus Christ in the person of the poor. Their book of spirituality and constitutions contains numerous quotes from Saint Vincent de Paul. Aloysius Schwartz, *Book of Spirituality, Sisters of Saint Mary*, (Rockville Maryland: Government Institutes, 1991).

⁴⁸"It has just come to my mind that Mother Teresa has always said she was very influenced by Saint Vincent de Paul. In fact, she told me that herself. I remember it well." Personal communication Julia Denton, D.C., to Betty Ann McNeil, D.C., 28 December 1993, Emmitsburg, Maryland; Estela Morales, D.C., to Betty Ann McNeil, D.C., 7 May 1994, interview, Washington, D.C.

Emergence of Family Groups

Several family groups in the extended Vincentian Family are especially noteworthy. Among the oldest is the line emanating from the Sisters of Charity of Strasbourg (1734, France). Dispersed during the French Revolution, some of its spiritual descendants, formed a federation under the patronage of Vincent de Paul.⁴⁹ In 1971 some German, and Austrian communities joined together in the Vincentian Federation.⁵⁰

The Sisters of Charity of Graz (1841, Austria) sprang from the Strasbourg root through a branch at Munich and later united to the French Daughters of Charity in 1850. Sister Leopoldine de Brandis, D.C., became their first visitatrix (provincial superior) and in 1878 founded a lay group of visiting nurses, the *Krankenjungfrauen*, to assist the sick.⁵¹ It developed into the *Marienschwestern*, an institute of women religious named the Sisters of Mary of the Miraculous Medal. In 1964 Mother Suzanne Guillemin, D.C., received seventy-nine sisters from the Austrian province of the *Marienschwestern* institute into the Daughters of Charity of Paris.

After reading the *L'Esprit de Saint Vincent de Paul* by André Joseph Ansart, Clemens Droste zu Vischering, vicar general of the diocese of Münster and future archbishop of Cologne, was so inspired that he founded the *Clemensschwwestern* or Sisters of Mercy of Münster (1808, Germany) to serve the poor, the sick, and the needy. The bishop incorporated Vincentian concepts into the rule he compiled. It became a model for other founders, especially Johannes Zwijsen, later bishop of 's Hertogenbosch and archbishop of Utrecht, who began several communities in the Netherlands from this root. Reverend Pierre Joseph

⁴⁹One of its descendants is the Sisters of Charity of Saint Vincent de Paul of Zams which provided three sisters to the German Sisters and Brothers of the Blessed Virgin Mary of Jerusalem in 1841 at the request of the Archduke Maximilian and Peter Rigler, a moral theology professor known as the "angel of Tirol." They aimed to rejuvenate an ancient institute and adapt its spirituality during a resurgence of religious orders from the Middle Ages (1837-1841). Originally this order had been established in 1161 at Saint-Jean d'Acre in the Kingdom of Jerusalem (formerly Ptolemais, Phoenicia, now Acre, Israel). After its renaissance in Austria it became a cooperative society for hospitals and social works and in 1929 the Vatican changed it into a religious order. The Holy See approved its rules in 1977. Vincent de Paul has a special place of honor in the institute's spirituality.

⁵⁰In 1971 ten German and Austrian communities descended from the Strasbourg foundation became a federation under the name of the *Föderation Vinzentinscher Gemeinschaften* (Vincentian Federation). See Alfonsa Richartz, D.C., "Affiliation," *Echo*, no. 1 (January 1995): 43.

⁵¹The term "visitatrix" refers to a provincial superior in the Company of the Daughters of Charity. The Congregation of the Mission uses the term "visitor" for that office.

Triest also wanted to recreate the spirit of Vincent de Paul, so he founded three religious institutes in Belgium to serve the poor.

Seeking to preserve the faith among Catholic peoples by engendering a missionary spirit within the faithful, the Trinitarian family established in the United States by Reverend Thomas A. Judge, C.M., (1868-1933), includes the Missionary Cenacle Apostolate (1909, New York, New York), the Missionary Servants of the Most Blessed Trinity (1912, Philadelphia, Pennsylvania), the Missionary Servants of the Most Holy Trinity (1929, Mobile, Alabama), and a recent lay branch, the Blessed Trinity Missionary Institute (1964, New York, New York), which is seeking approval as a secular institute.

From the beginning the role of the laity has been pivotal for the Vincentian mission. At both Folleville and Châtillon-les-Dombes the laity revealed the needs of the poor to Vincent de Paul. Today the number of laity who actively collaborate in ministry with the Vincentian family is increasing. As one response to Vatican II some North American institutes that are united in the Elizabeth Seton Federation sponsor lay associate programs. Sometimes referred to as Charity Associates, these opportunities for ministry enable the laity to collaborate with vowed members of apostolic institutes in serving the poor and the Church in the Vincentian tradition.⁵²

The call of the charism of Vincent and Louise continues to be heard. Members of the Vincentian family have been actively involved in innovative roles to accompany and form indigenous vocations such as among the Amyran women of the Andean Altiplano, Bolivia, in South America. Similar examples also exist in the Cameroon and elsewhere, especially in the mission *Ad Gentes*. These new expressions of religious and apostolic life are sources of vitality for the Church. Through them Providence reminds us of the presence of the Spirit in today's world inviting the Vincentian family to creative fidelity in giving life to new expressions of the enduring charism of Vincent de Paul and Louise de Marillac.

Votre très humble serviteur
Vincent de Paul
supérieur général de la Mission

⁵²Charity Associates is an informal coalition of lay associates from at least eight communities in the Elizabeth Seton Federation. At a 1994 family reunion, approximately 400 associates were serving in twenty-six states in the United States. Further information can be obtained from Susan McMahon, (Halifax), 420 77th Street, Brooklyn, New York 11209, or Sisters of Charity Center, 6301 Riverdale Avenue, Bronx, New York 10471, United States of America.

Part I. Overview

Chapter 1. Design and Methodology

Genesis and Goal

The idea of researching the Vincentian family tree surfaced in March 1990 when members of the Vincentian Studies Institute (VSI) reviewed an informational brochure designed for lay collaborators that presented an overview of the extended Vincentian family.¹ The VSI recognized its value and recommended that a detailed study be conducted in order to publish a more comprehensive edition. In October 1991 this resulted in a plan to document the historical development of the extended Vincentian family, trace its expansion around the globe, and publish the findings.²

The VSI appointed Sister Betty Ann McNeil, D.C., to develop and coordinate the Family Tree Project as a genealogical study of the extended Vincentian family. This project identifies Catholic and non-Catholic entities that might claim kinship to Vincent de Paul and examines their origins. The study included religious institutes, societies of apostolic life, and lay associations for men and women.

Premises of the Study

Since this study presents the first international listing of its type, the VSI aims to identify only those institutes with some established Vincentian connection rather than attempt to prove hypothetical relationships. Some institutes, for example, have names that include "charity" or "the poor" but otherwise have no readily discernible link to

¹The Vincentian Studies Institute met at Saint Stephen's Parish in New Orleans, Louisiana (USA), 23-24 February 1990. Sister Kieran Kneaves, D.C., compiled a brochure, *The Vincentian Family* (New Orleans, 1991) in preparation for the symposium: *Louise de Marillac: A Legacy of Charity, 1591-1991*, held at Marillac Provincial House, Saint Louis, Missouri, 21-25 June 1991.

²The Vincentian Studies Institute met at Saint Thomas Seminary in Denver, Colorado (USA), 18-19 October 1991.

Saint Vincent or to the Vincentian charism.³ Institutes are presumed to be extinct if no current information or address was located after appropriate research. However, it is impossible to report about the survival of religious institutes serving the peoples in communist Asia.

The author presumes that the phrase "rule of Vincent," without further specification, refers to the *Common Rules of the Daughters of Charity* regarding women's institutes and to the *Common Rules of the Congregation of the Mission* for male institutes. For those women's communities established after 1672, any reference to the rule of Saint Vincent refers to the document promulgated on 5 August 1672 by Saint Vincent's successor Reverend René Alméras, C.M., (1613-1672, superior general 1661-1672).⁴

The reliability of this study is related directly to the accuracy of available resources. The author acknowledges that some of these may contain historical flaws, which may not have been detected despite careful scrutiny and verification efforts. The correctness of the infor-



Very Reverend René Alméras, C.M.

³Among these are the numerous institutes that developed from the 1738 Canadian foundation at Montreal by Saint Marie Marguerite d'Youville and her Sisters of Charity who are also called the Grey Nuns; the Carmelite Sisters of Charity of Vedruna; the Sisters of Charity of the Sacred Heart of Jesus and the Sisters of Saint Joseph of Charity both of Spain; the Sisters of Charity of the Incarnate Word and the Daughters of Charity of the Most Precious Blood in the United States.

⁴Rybolt, "From Life to the Rules," 173-99.

mation gathered through the international survey depended on several factors including the knowledge of respondents, their attention to historical detail, and the extent to which they were familiar with their own community's history, as well as the institute's accurate understanding of its roots, and the amount of archival material preserved at the time of foundation. Documentation about the origins of some institutes was not obtainable and it was impossible to resolve some historical questions. In some instances different sources reported conflicting dates. In these cases the most recent credible source was used. The information published in the *Dizionario degli Istituti di Perfezione* (DIP) was ordinarily chosen.

Criteria

The seven classifications used by the late Reverend Raymond Chalumeau, C.M., (1907-1994), became the starting point for the development of criteria for this project.⁵ Comprehensive criteria for distinct categories subsequently were defined. The Family Tree Project identified fourteen Vincentian criteria to distinguish three groups within the extended Vincentian family.⁶

This study highlights Vincent de Paul as a charismatic leader and an organizational genius whose contribution to human society and the Church continued beyond his lifetime. An examination of how closely religious institutes might be related to Saint Vincent and his charism offers one way to illustrate his impact. Various degrees of the criteria distinguish the rule of Saint Vincent and his own original thinking from his disciples who followed his teachings and replicated his tradition of evangelization and charity in subsequent generations.

Saint Vincent's legacy of evangelization and service of the poor resembles a valuable tapestry intricately woven from a variety of hues and textures over time. It is woven from the witness of his life to the gospel, his commitment to preaching the gospel and charity, his example of these values in his teaching and counsel, and his response to the Holy Spirit's prompting to risk inventing new approaches to the overwhelming needs of the most abandoned among the poor in

⁵Raymond Chalumeau, C.M., "La Descendance Spirituelle de Saint Vincent de Paul," *BLF* 69 (1979): 17-20. Chalumeau used seven criteria.

⁶See list of criteria in this chapter. The study considered three groups: Roman Catholic religious institutes and societies of apostolic life, lay associations, and non-Catholic religious institutes.

seventeenth-century France. His collaboration with so many religious institutes, charitable associations, ecclesial bodies, and state institutions give abundant testimony to the wide sphere of influence he exerted.

The Congregation of the Mission, the Company of the Daughters of Charity, and the Ladies of Charity represent the most prominent of his foundations. The *Common Rules* of the Vincentians and Daughters of Charity document his precepts that are often called the "Vincentian tradition" or "the way of Vincent de Paul."

This study is from a genealogical perspective. It views Vincent de Paul as the family patriarch in order to make distinctions between the generations of his followers and himself as founder. Other disciples of his way adopted or adapted his charism in new foundations. Membership in associations that Vincent de Paul founded or affiliation with later establishments based on his *Common Rules* represents the closest relationship. Less direct but significant because of their personal involvement with Saint Vincent himself are those communities for whom he was mentor, consultant, mediator, or spiritual guide during his lifetime. Subsequent foundations made by members of his communities are related to a lesser degree. Other significant factors used to classify relationships include: emulating him as institutional patron, formative mentoring of other founders by members of his communities, and selectively adopting his teachings, methods, and way of life.

The following shows the study's multilevel approach that categorizes each criterion and illustrates its degree of relationship to the historical Vincent de Paul and the foundations he made.

Criteria

1.1	Institutes founded by Vincent de Paul
1.2	Institutes that adopted the <i>Common Rules</i> of Vincent de Paul or substantially incorporated major principles into their rule ⁷
1.3	Institutes for which Saint Vincent was mentor, advisor, or involved in another way

⁷See CED 5: 640, note 3, for a discussion of the rule of the Confraternity of Charity and its replication. See also CED 13: 423-38.

2.1	Institutes established by members, or former members, of the Congregation of the Mission
2.2	Institutes established by members, or former members, of the Company of the Daughters of Charity
2.3	Institutes established by lay members of the Vincentian family
3.1	Institutes for which Daughters of Charity or a Vincentian priest or brother were mentors during their establishment
3.2	Institutes that have had ongoing influence from members of the Congregation of the Mission or the Company of the Daughters of Charity
4.1	Institutes that honor Vincent de Paul as one of their patrons
5.1	Institutes that profess the same spirit as the Congregation of the Mission or the Company of the Daughters of Charity
5.2	Institutes that have adapted aspects of the Vincentian charism of evangelization and service of the poor but with a unique emphasis
6.1	Institutes related but in another manner
7.1	Institutes needing further research. See Appendix 8.
7.2	Institutes that have only an indirect relationship. See the Introduction and/or footnotes.
L	Lay associations that meet one of the criteria
NC	Non-Catholic religious institutes that meet one of the criteria

The discovery process of the Family Tree Project went from the known to the unknown. First, existing information was located, organized, and recorded. Resources included the few national listings of Vincentian communities in Europe published to date, most notably for France, Spain, Germany, and Italy.⁸ In addition, similar lists have been developed for Peru and Brazil.⁹ The VSI Family Tree Project, however, represents the first comprehensive list ever compiled from a global perspective.

Methodology

The research methodology for this study included extensive consultation with Vincentian scholars, members of religious institutes, and conferences of major superiors, and also an international survey. The survey instrument collected identifying data and historical details about specific criteria. The format invited respondents to provide reference information about other communities that should be contacted. (See Appendix 5.)

The study employed a tiered approach to collect data from historical and collateral resources. Publications such as the *Annuario Pontificio*, *Dizionario degli Istituti di Perfezione*, *The Official National Catholic Directory*, and *The New Catholic Encyclopedia* assisted in identifying prospective communities to be surveyed.¹⁰ Other indicators used for the survey included the place of origin, similarity to the Vincentian mission and/or spirit, and key words in the institutional title such as "Vincent de Paul" or "charity." Besides the referral information provided by survey respondents, the project requested additional leads from key

⁸Ibid. See also: Chalumeau, "La Descendance Spirituelle," 18; Nicolás Mas, C.M., "Fundación de las Hijas de la Caridad in España," n.p., n.d., reprinted from *ACMHC* 85, nos. 6, 7, 8 (1977): 107-48; 86, no. 3 (1978): 106-40; Luigi Mezzadri, C.M., "Quando la Legge libera il Dono," *La Regola delle Figlie della Carità di Vincenzo de' Paoli* (Milan: Jaca Book, 1986), 28-31; Miguel Pérez Flores, C.M., "The Common Rules of the Daughters of Charity," 23-25; Otto Schnelle, C.M., "100 Jahre Patronat d. hl. Vinzenz," 7-12. Several issues of *Le Missioni Estere Vincenziane (MEV)* published 1930, 1931, 1933, 1935, and 1938 also highlighted some communities with Vincentian roots. See also *MEV* 12, no. 4 (1934): 142-43.

⁹*Vicente de Paul en el Perú de Hoy* (Lima: Centro de Animación Vicentina, 1989), 29; "A Familia Vicentina no Brasil," *Informativo São Vicente* 15 (November-December 1981): 5, 42; José Herrera, C.M., "Más Hijos Espirituales de San Vicente de Paúl," *ACMHC* 87, no. 9 (September 1979): 418-19.

¹⁰The *Official Catholic Directory* is published annually by P. J. Kenedy & Sons, a Reed Reference Publishing Company (New Providence, New Jersey, USA).

individuals in countries where the Daughters of Charity and/or the Congregation of the Mission are established.

The project contacted fifty-two Visitatrixes and regional superiors of the Daughters of Charity throughout the world, except those portions of the Company for which information was available already. Twenty-six replies (50%) were received.

Additional contacts for collateral research were made through the gracious cooperation of archivists of both the Congregation of the Mission and the Daughters of Charity and other individuals in administrative roles.

Approximately fifty collateral contacts with individuals included but were not limited to the following: past international leaders of the Daughters of Charity and the Congregation of the Mission; former or present foreign missionaries; foreign subscribers to *Vincentian Heritage*; and experts in Vincentian studies. Forty-three individuals (86%) responded. These leads significantly furthered research efforts.

Sixty-five of the approximately 170 conferences of major superiors throughout the world received letters inviting participation. Eleven conferences (17%) responded.

The following publications contained announcements about the project to elicit information from readers: *Vincentian Heritage* and *The Nuntia of the Congregation of the Mission*.

Implementation

Data management allowed for final analysis by key variables of all data received by 31 March 1995. The final report organized the data first by country of origin, then by a coded identification number reflecting affinity, criteria, country of origin, and year of foundation. A secondary sorting by each criterion also allowed for alphabetization by official institutional title. An identification code illustrates whether the institute has remained the same or has undergone corporate changes since its foundation including separation from a parent institute or generation of branches that later became autonomous. The code also shows whether the original institute combined with another institute in any manner. Another coding factor identifies those communities currently belonging to a federation, such as the Föderation Vinzentinischer Gemeinschaften (Vincentian Federation) in Germany or the Elizabeth Seton Federation in the United States. In order to manage and retrieve data effectively, each institute is cross-referenced by its identification code.



Saint Elizabeth Ann Seton and her daughters of the Elizabeth Seton Federation

Data Management

The report lists each institute by its country of origin, chronologically by foundation date, alphabetically by official institutional title, and by its identification code. This code situates the institute by the variables and its degree of affinity within the extended Vincentian family. The identification code includes the following:

Country of Origin	Name of country where founded.	
Year Founded	.617--.995	
Status	.0 .1 .11 .2 .22 .3 F	Status unchanged Separated from parent institute Generated branches Joined another institute Received another institute Established by intercommunity collaboration Belongs to a Federation

The affinity concept provides a window for viewing the extended Vincentian family from a genealogical perspective. The study used the alphabetical designation for each criterion from the onset of the research, but added the affinity designation at a later stage in the project.

To simplify the coding system, the first digit of the year of foundation was omitted, since every year begins with "1." Therefore, the foundation date for the Congregation of the Mission appears as .625 in its identification code, rather than 1625. Also, in particular cases numerical designations serve to highlight multiple splits or mergers (.11, .12, .13) to illustrate the sequential record of the community's development. Despite the number of provinces existing in different countries, the study lists each institute only once according to the country where it was first founded. The Daughters of Charity, for example, founded by Vincent de Paul and Louise de Marillac at Paris are identified as 1.1-FRA.633.22. This would be decoded as follows:

1.1	Founded by Vincent de Paul
FRA.633	First established in France in 1633
.22	Received other institutes due to mergers

To illustrate further, the code for the Sisters of Charity of Saint Joseph's at Emmitsburg, initiated by Saint Elizabeth Ann Seton is 1.2.USA-809.11.2F which shows the subsequent union with Paris in 1850 and its membership in the Elizabeth Seton Foundation. Other branches developed from the Emmitsburg foundation. The first branch was the Sisters of Charity of Saint Vincent de Paul of New York: 1.2-USA.846.1.11.3F. This institute belongs to the Elizabeth Seton Federation as indicated by the "F," which flags institutes that have joined with others to form a federation of communities related to Vincent de Paul. The identification code, preceded by either "L" or "NC," differentiates lay associations (L) and non-Catholic religious institutes (NC).

For the working draft each entry was cross referenced with its source documents now cited in endnotes. Identification numbers assigned to each survey respondent and to each bibliographical source allow for cross reference, and by page number if the institute appears in the 1993 *Annuario Pontificio*. That publication, however, includes only congregations of pontifical right and not those of diocesan right.¹¹

Survey

The survey package, written in English, contained a two-page questionnaire, cover letter, self-addressed return envelope, and a referral form for assistance in identifying other prospective communities (see Appendix 5). Return postage was provided for United States addresses only. The entire package was translated into French, Spanish, Italian, and German. Addresses of prospective communities were

¹¹The status of the religious institute is determined by the type of ecclesiastical approval it has received. It is (1) pontifical, if it has obtained approval, or at least a decree of praise, from the Holy See; and (2) diocesan, if it is governed by the local ordinary in accordance with the constitutions of the institute. This is the law of the 1917 Code of Canon Law. According to canon 589 of the 1983 code, "an institute of consecrated life is said to be of pontifical right if it has been erected by the Apostolic See or approved by a formal decree of the Apostolic See; on the other hand, an institute is said to be of diocesan right if, after having been erected by a diocesan bishop, it has not obtained a decree of approval from the Apostolic See."

maintained by the language group of initial contact to facilitate subsequent communication. Follow-up was done for non-respondents. The cover letter served two additional purposes: first, to promote the Vincentian Studies Institute by enhancing its name recognition and, secondly, to market the journal *Vincentian Heritage*.

In January 1993 the English survey was tested within North America. Six months later (July 1993) a linguistically appropriate survey package was sent internationally to prospective communities identified through historical and collateral research. Approximately 137 communities in Africa, America (Central, North, and South), Asia, Australasia, and Europe were surveyed. Of the 132 communities that responded, 122 are unduplicated making a response rate of 90% as of 30 June 1994.¹² The participation has been overwhelmingly positive. In a few instances, the founder personally completed the questionnaire!

Several foreign conferences of major superiors were especially helpful. The Conference of Major Superiors for Women Religious in Germany volunteered to translate the survey into German and then included it in one of their routine mailings. Likewise, their counterpart in Great Britain copied the survey and distributed it with their newsletter. This generous collaboration made it possible to identify several local communities that would have otherwise remained unknown.

Many interesting comments were received that served as leads for further contacts. These included: "I met a confrère when I was in Africa, and he told me about some sisters in Tanzania who followed Vincent de Paul's rule." "I met a group of sisters in Mexico called Daughters of Charity, yet I don't think they belonged to the community [Daughters of Charity] at rue du Bac."

Sister Jenny Nolvía Manaiza, a former Daughter of Charity, who founded the Missionary Sisters of the Presentation in 1987 in El Salvador, conveys the spirit of the Family Tree Project: "We will always be united in prayer so that Saint Vincent de Paul and Saint Louise de Marillac bless us from heaven and together, as one great family, we continue building the Kingdom which the Lord has recommended to us especially in our service to the poor who were always of special concern to Saint Vincent."¹³

¹²Some additional responses were received as a result of published announcements about the project, such as those notices circulated through the newsletters published by regional or national conferences of religious.

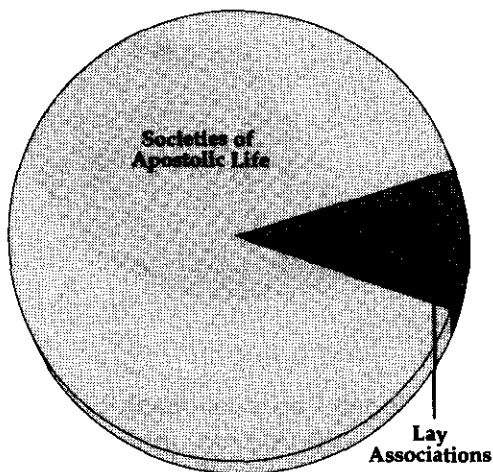
¹³Personal communication Jenny Nolvía Manaiza, H.M.P., to Betty Ann McNeil, D.C., 1 May 1995, San Pedro Sula, Honduras.

Chapter 2. Findings

The study identified 268 institutes, which included 239 (89%) societies of apostolic life and institutes of consecrated life that meet at least one criterion of the Family Tree Project, twenty-one lay (8%) associations and eight (3%) Anglican congregations.¹ Forty-five percent or 121 institutes meet more than one criterion and could fall into several categories. Fifteen institutes also claim the spirit of humility, simplicity, and charity, besides having a Daughter of Charity or a Vincentian priest as their founder. Other than those institutes whose primary claim to Saint Vincent is their adaptation of his *Common Rules*, thirty additional institutes also follow the *Common Rules* of Saint Vincent. Service of the poor was the founding charism of another seventy institutes of which thirteen make specific reference to serving the sick poor and eight have a fourth vow of service to the poor.

Institutes By Type

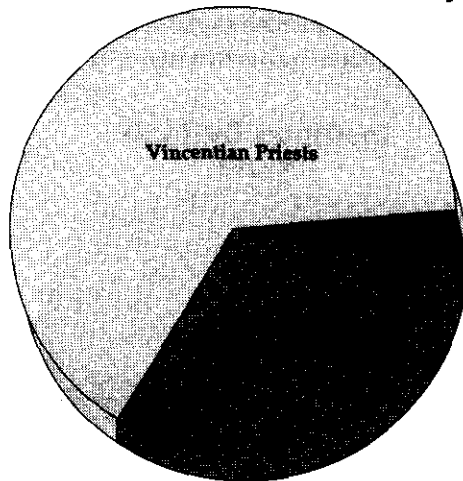
N=268



¹Those meeting two or more criteria are listed one time according to the closest degree of affinity. For example, a community with Vincent de Paul as congregational patron (criterion 4.1) and also following the rule of Vincent (criterion 1.2), is categorized only once. This example would be classified as criterion 1.2, since the rule of Vincent has precedence (in terms of affinity to the founder), over Vincent as patron of the institute. Additional research is needed for other communities to determine if they satisfy any criterion adequately. See Appendix 8.

In order to structure the classification system for this study, one criterion was selected as having precedence over others for analysis purposes. This report records an unduplicated count because it summarizes all available information about each group and classifies it only once according to the degree of affinity closest to Saint Vincent. However, a separate category lists communities whose founders were, or ever had been, members of the Daughters of Charity or the Congregation of the Mission. The commentary on these institutes also discusses any other relevant criteria. This report shows that founders of ninety-nine institutes designated Vincent de Paul as patron of their foundation, and that seventy-nine founders chose or adapted the *Common Rules of the Daughters of Charity* for their new establishments.

Institutes Founded By Members of the Vincentian Family



Members of Saint Vincent's own communities have themselves become founders of fifty-eight institutes in the Church. This includes nineteen institutes founded by Daughters of Charity and thirty-nine by priests of the Congregation of the Mission.

Reasonable efforts have been made to discover missing facts. However, some details remain unknown and are so indicated (see Appendix 8). Preliminary information for this study indicated a larger pool of prospective communities but after careful scrutiny some lacked

sufficient documentation and others did not adequately satisfy the proposed criteria.²

Totals by Criteria

1.1	Saint Vincent de Paul founded two institutes and two lay associations ³
1.2	Fifty institutes, seven Anglican congregations, and one secular institute adopted the <i>Common Rules</i> of Vincent de Paul or substantially incorporated its major principles into their rule ⁴
1.3	Saint Vincent was mentor, advisor, or involved in another way in the establishment of nine institutes
2.1	Members, or former members, of the Congregation of the Mission established thirty-nine institutes and five lay associations
2.2	Members, or former members, of the Company of the Daughters of Charity established nineteen institutes and two lay associations
2.3	Lay members of the Vincentian family established three institutes
3.1	Daughters of Charity or Vincentians were mentors for the early members of four institutes and three lay associations during their establishment
3.2	Members of the Congregation of the Mission or the Company of the Daughters of Charity had an ongoing influence on three lay associations

²Betty Ann McNeil, D.C., "The Extended Vincentian Family--A Genealogical Perspective. An Overview of the VSI Family Tree Project," *VH* 25, no. 1 (1994): 61-71.

³In this listing "institutes" refer to Roman Catholic institutes of consecrated life and societies of apostolic life unless otherwise specified.

⁴In addition there are at least twenty-seven institutes founded by members of the Congregation of the Mission and Daughters of Charity based on the *Common Rules* developed by Saint Vincent.

4.1	Ninety-nine institutes and one lay association have Saint Vincent de Paul as one of their patrons
5.1	Five institutes, one Anglican congregation, and two lay associations profess the same spirit as the Congregation of the Mission or the Company of the Daughters of Charity
6.1	Seven institutes and one lay association are related but in another manner
7.1	Twenty-six institutes need further research. See Appendix 8.

Common Rules of the Daughters of Charity

According to this report fifty communities meet Criterion 1.2 by using or adapting what is popularly known as the rule of Saint Vincent. In many instances, these communities have Vincent de Paul as their patron. This highlights the most frequent example of how an institute can satisfy more than one criterion. On the basis of available information, approximately eighty Roman Catholic institutes substantially follow the *Common Rules of the Daughters of Charity*, of which twenty-seven were founded by either a Daughter of Charity or a member of the Congregation of the Mission.⁵ In addition, one lay association and seven Anglican institutes are rooted in the *Common Rules* of Vincent de Paul. Historically, the record suggests that a strong attitude once prevailed that opposed distributing or sharing copies of the rule of Saint Vincent with anyone not in the Little Company. That was the prerogative of the superior general of the Congregation of the Mission, especially when a community sought to merge with the Daughters of Charity.⁶

⁵Seventy-nine additional institutes refer to serving the poor but are classified according to another criterion. These include Roman Catholic institutes of consecrated life, societies of apostolic life, secular institutes, and Anglican congregations. For purposes of illustration institutes founded by a Vincentian priest or a Daughter of Charity that also follow the *Common Rules* are discussed under their appropriate criteria but are also listed with Criteria 1.2.

⁶[Mary Louise Caufield, D.C.,] *Our Union with France* (Emmitsburg: Sisters of Charity, 1882), 63-64.

Before Vatican II and the 1983 Code of Canon Law some institutes became affiliated to the Daughters of Charity or to the Congregation of the Mission through non-juridical ties of a spiritual nature. This type of affiliation, to the Congregation of the Mission or to the Company, constituted a spiritual sharing in the suffrages, indulgences, prayers, and merits of all the members of the Congregation of the Mission. Several institutes had this privilege. Among these were the Oblates of Mary Immaculate founded by Saint Eugène de Mazenod (1816, France). The 1994 affiliation of the communities belonging to the German Vincentian Federation is the most recent example.⁷

From today's vantage point, it is impossible to ascertain the accuracy of unofficial copies of the primitive rule of Saint Vincent. Many of these were made and circulated by individuals representing neither the superior general nor superiors of the Company of the Daughters of Charity. Copies of the rule of Vincent may have been distributed informally, especially among bishops, to meet urgent apostolic needs and replicate Saint Vincent's daughters in many different places.

For example, in a brief biographical sketch of Sister Leopoldine de Brandis, D.C., who founded the Nursing Sisters of Mary of the Miraculous Medal (Austria, 1880), the author recounts that:

Even when in Munich, Sister Leopoldine listened to the rules read aloud and remarked that some changes had been made in them; this deeply grieved her. Brandis spoke of her regret to Canon Prasch whom the Prince Bishop had appointed superior of the sisters. Prasch providentially met one of his clerical friends in the street and expressed his desire to procure a copy of the primitive *Common Rules of the Daughters of Charity*. Reportedly the

⁷In 1994 the member communities of the Vincentian Federation (Germany) became affiliated to the large family of Vincent de Paul through an act of Reverend Robert Maloney, C.M., superior general. See Alfonsa Richartz, D.C., "Affiliation," *Echo*, no. 1 (January 1995): 42-44. Before Vatican II and the 1983 Code of Canon Law other institutes became affiliated to the Congregation of the Mission and the Company of the Daughters of Charity. These included the Daughters of Charity under the Patronage of Padre Filippone (1727, Italy); the Oblates of Mary Immaculate (1816, France); the Institute of the Nazarene (1865, Italy); the Sisters of the Eucharist (1889, Greece); and the Sisters of Charity of Saint Vincent de Paul of Paderborn (1841, Germany); Sisters, Servants of the Poor (1880, Italy); Missionaries, Servants of the Poor (1887, Italy). The Little Sisters of the Miraculous Medal (1892, France) were affiliated with the Association of the Miraculous Medal in Paris. For a complete discussion of affiliation, see Miguel Pérez Flores, C.M., "Los Antiguos Privilegios de la Congregación de la Misión y el Nuevo Ordenamiento Canónico," *Vincentiana*, nos. 1-2 (1992): 35-97. See also ACMR regarding the Sisters of Strasbourg.

ecclesiastic replied: "I am happy to be able to gratify you; I have a copy with me." He handed him the book of the *Common Rules* in French, asking him to return it after examining it. Präsch made a faithful copy of the rules including even the signatures.⁸

Union with Paris

The record seems to indicate that during the period prior to the generalate of Reverend Jean Baptiste Étienne, C.M., (1843-1874) there was some reluctance if not opposition to other institutes uniting with the Daughters of Charity of Paris.⁹ This seems to have been the experience of several communities, most notably that of one in Vienna established at the request of Empress Caroline Augusta of Austria.¹⁰

The empress examined the rule brought from Strasbourg to Vienna by the sisters making the new foundation there in 1832 and noted a discrepancy. Although the rule was in accord with the spirit of Vincent de Paul, it was not identical to the *Common Rules of the Daughters of Charity*. It did not allow for the nursing of the sick in their homes, which was urgently needed in Vienna at that time. After making arrangements and with a view to uniting the Vienna foundation to that of Paris, the empress sent two postulants to the Daughters of Charity motherhouse on rue du Bac for their formation. At the probable time when the postulants arrived there, Mother Antoinette Beaucourt, D.C., (1827-1833), most likely was still in office. Reportedly, the superioress general would neither acknowledge notification of any arrangements nor would she accept the postulants. The young women had no recourse but to return to Austria.

Subsequently, still trying to establish the Vienna community based on Saint Vincent's *Common Rules of the Daughters of Charity*, the empress obtained a copy. This she did from an institute of Sisters of Charity in Galicia that had originated in Warsaw (1652, Poland) from

⁸"Remarks on Sister Mary Joseph de Brandis," *Lives of Our Deceased Sisters 1900-1903* (Emmitsburg: Sisters of Charity, 1903), 61; Margaret Mach, Vincentian Sisters of Charity of Pittsburgh, 29 January 1993, Survey S-36, Vincentian Studies Institute Family Tree Project, 1.

⁹For more information about Father Étienne's generalship see Edward R. Udovic, C.M., "What About the Poor? Nineteenth-Century Paris and the Revival of Vincentian Charity," *VH* 14, no.1 (November 1993): 84, n. 39.

¹⁰Charlene Reebel, Vincentian Sisters of Charity of Pittsburgh, 28 January 1993, Survey S-29, VSI Family Tree Project, Attachment 1; *DIP*, s.v. "Carità di San Vincenzo de' Paoli, Figlie della Carità Cristiana," 2: 377-78.

an establishment made by Saint Vincent and Saint Louise themselves.¹¹

In 1850, two communities united with the Daughters of Charity. These were the Sisters of Charity of Saint Joseph's founded in 1809 by Saint Elizabeth Ann Seton (1774-1821, canonized 1975) at Emmitsburg, Maryland, in the United States and the Sisters of Charity of Saint Vincent de Paul, founded 1841 at Graz, Austria, during the episcopacy of Romanus Francis Xavier Sebastian Zängerle, O.S.B., bishop of Graz (1824-1848).¹²

*Totals by Geographic Region*¹³

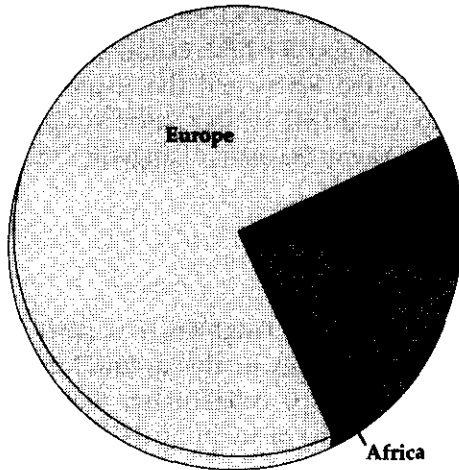
Many bishops requested Daughters of Charity for their dioceses. Paris, however, was frequently unable to fulfill their requests. Needing personnel, these bishops collaborated with others to establish diocesan communities, using or adapting the Vincentian model. Some-

¹¹The Daughters of Charity went to Poland by way of the Baltic Sea and Germany. They first arrived there in 1652, and Queen Marie Louise Gonzague received them in her castle at Lowicz. Afterwards they continued a few more hours and arrived in Warsaw. The queen took refuge with the sisters at Glogan in Silesia in an Austrian region bordering Poland when Warsaw was attacked. See extract of Letter #1727 from Vincent de Paul to Sister Marguerite Moreau at Warsaw, 8 April 1654, published in *La vie de Saint Vincent de Paul* by Pierre Collet (Nancy: 1748) and summarized in CED 5: 115, n.1. The exact location of the institute which had the *Common Rules of the Daughters of Charity* is unclear. ("Province of Poland," *Echo*, no.1 [January 1993]: 30-37, and 2 [February 1993]: 77-85. See also SWLM, Letter #447, 19 August 1655, to Sisters Marguerite, Madeleine and Françoise at Warsaw, 477-79; and A.89B, n.d., "Instruction to Three Sisters who were being sent to Poland," 791.

¹²Personal communication Étienne to Mother Étienne Hall, S.C., (1806-1872), superioress at Emmitsburg, 28 August 1849, Paris. This letter communicates the decision of the general council of the Daughters of Charity to incorporate the Emmitsburg community into the Daughters of Charity of Saint Vincent de Paul at Paris. The first religious institute founded in the United States, the Sisters of Charity of Saint Joseph's of Emmitsburg officially joined that community 25 March 1850 when the sisters made their vows in the manner prescribed for the Daughters of Charity in France. At that time the province of the United States had thirty houses with approximately 300 sisters. The Sisters of Charity of Saint Vincent de Paul of Graz (Austria) united with the Daughters of Charity of Paris in November 1850. The entire Graz community comprised four establishments and twenty-four sisters. A period of rapid growth in vocations followed both in the United States and Graz. ASJPH, First Council Book, 4. ADCP, *Livre des Conseils*, 18 July 1849. See also [John Mary Crumlish, D.C.,] 1809-1959 (Emmitsburg, 1959), 64; 68-69; 290, note 46. Sister Leopoldine Brandis to Mother Étienne Hall, 10 February 1852, Graz in *Deceased Sisters*. 1903, 69-70. "Extracts from M. Étienne's Journal," *Union with France*, 125-26. Subsequently other communities united with the Parisian Daughters of Charity. Some of these include: the Sisters of Charity of Salzburg (1882); the Sister Nurses of Châlons-sur-Marne (1856); and the Sisters of Saint Anne from Villiers-sur-Marne and Ormesson (1941). The 30 October 1876 autograph account of the apparitions at the motherhouse of the Daughters of Charity on rue du Bac in 1830 by Saint Catherine Labouré, D.C., (1806-1876, canonized 1947) reports that the Blessed Virgin spoke about communities seeking to unite with the Daughters of Charity. "A community will seek to unite itself with you. This is not customary, but I approve of it. Tell them to receive it. God will bless the union; great peace will result and the community will increase and extend" (Joseph I. Dirvin, C.M., *Saint Catherine Labouré of the Miraculous Medal* [Rockford, Illinois: TAN Books, 1958], 84-85).

¹³Communities now serving in the Church of silence because of communism are omitted from this report in order not to jeopardize the safety and welfare of their members.

Institutes By Region N=268



times the Little Company did open missions in these countries but not until years later. This development correlates with the revolutionary era at the dawn of the nineteenth century that destroyed religious life throughout most of Catholic Europe but was followed by a renaissance later in the century. In addition, exploration and colonization by Europeans created a flow of peoples to new lands, transplanting cultures, and recognizing new evangelistic needs throughout the globe. Subsequently, European missionaries realized how essential native vocations were for effective evangelization. Therefore, many native diocesan communities arose to bridge cultural and linguistic gaps. Reverend Vincent Lebbe, C.M., for example, promoted this method early in the twentieth century, persistently advocating inculturation of the gospel by missionaries.

Table 1 shows the geographic spread of the 268 institutes in this study: 75% in Europe, 13.5% in America, 9.32% in Asia, 1.8% in Africa and .37% in Australasia.¹⁴

(See also Appendix 4.)

¹⁴Includes institutes of consecrated life, societies of apostolic life, lay associations, and Anglican congregations.

Table 1
Project Findings By Geographic Region

Africa	05	1.80%	Institutes founded in Africa
The Americas	36	13.50%	Institutes founded in the Americas
Central America	10	3.70%	
North America	22	8.20%	
South America	04	1.50%	
Asia	25	9.32%	Institutes founded in Asia
Australasia	01	.37%	Institutes founded in Australasia
Europe	201	75%	Institutes founded in Europe
Central Europe	8	3%	
Western Europe	193	72%	

Totals by Date of Foundation

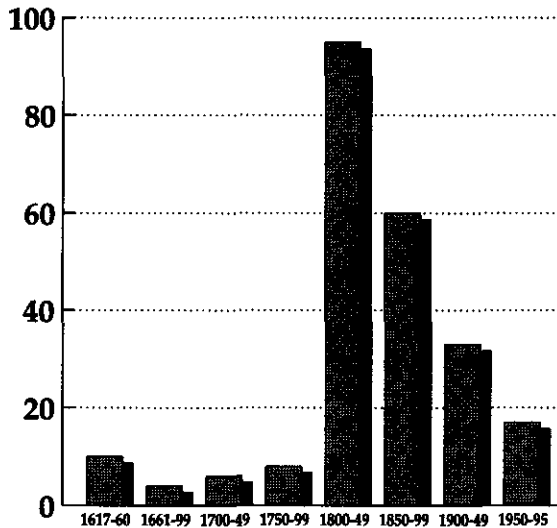
Many factors influenced the early growth and rapid expansion of Vincent de Paul's foundations. Primarily, the originality of the rule he gave his Daughters of Charity had appeal to others. In 1646 Saint Vincent first submitted it for approval to Jean François de Gondi, archbishop of Paris (1654-1662).¹⁵ This primitive document resulted from the lived experience during thirteen years by the early sisters of the Confraternity of Charity of the Servants of the Sick Poor In the Parishes. Saint Vincent addressed the social and religious realities of seventeenth-century France in this early version of his rule.

The Daughters of Charity of Saint Vincent de Paul evolved from the parish based model of apostolic service: the confraternity of charity. As a prototype of rules for apostolic women, it not only represented a revolutionary change from the status quo but was Spirit inspired and, therefore, lasting. Although not the first to try such an initiative, Saint Vincent and Saint Louise were the first to succeed on

¹⁵Jean François Paul de Gondi, coadjutor of Paris, signed the Act of Approbation of the Company 20 November 1646. He was the nephew of Jean François de Gondi, archbishop of Paris. *Correspondence*, Letter #773, August or September 1645 to Jean François de Gondi, archbishop of Paris, 2: 599, and Letter #860, written between August and November 1646, to Jean François de Gondi, 3: 59. See also *ibid.*, 2: 773 and 3: 860.

Foundations By Century

N=268



a large scale.¹⁶ Many bishops both in and beyond France soon adopted the rules and model Vincent and Louise had developed and adapted them to meet the pastoral needs within their diocese.¹⁷

Simultaneously, sisterhoods were needed to assure continuance of new schools that were then emerging, especially for young girls. This introduced another step forward for apostolic women.¹⁸ Table 2 presents an overview of the historical development of institutes and highlights the pattern that appeared as the Vincentian ideal spread in all directions.¹⁹

¹⁶For a complete discussion of women in the Church of seventeenth-century France and their response to social needs see Elizabeth Rapley, *The Dévotes. Women & Church in Seventeenth-Century France* (Montreal & Kingston: McGill-Queen's University Press, 1993).

¹⁷In Spain many local sisterhoods for charitable works developed during the late eighteenth and early nineteenth centuries especially in Catalonia and Aragon. Some persons had the ambitious idea of consolidating several of these by uniting them with the Daughters of Charity in Paris. Two such individuals were Jaime Cesat and Juan Bonal who eventually became involved with establishing the Sisters of Charity of Valls. See Mas, "Fundación," 107-48.

¹⁸For example, Henri de Maupas du Tour (d. 1680), bishop of Le Puy (1641-1661), and Jean Pierre Medaille, S.J., (1610-1669), founded the Sisters of Saint Joseph of Le Puy in France in 1650. Maupas du Tour was a friend of Saint Vincent de Paul, a chaplain to Queen Anne of Austria, a member of the Tuesday Conferences. He gave the official funeral oration for Saint Vincent. From the Le Puy root an extensive international network of diocesan sisterhoods of Saint Joseph has developed for education and works of charity.

¹⁹For recording purposes, the earliest known date for each institute or the foundation date of the first mission is generally utilized in this report. See Chapter 2, "Findings," notes 12 and 31.

Table 2
Foundations by Century

Seventeenth Century	19	1617-1660	12
	7.14%	1661-1699	07
Eighteenth Century	18	1700-1749	08
	6.75%	1750-1799	10
Nineteenth Century	172	1800-1849	103
	64.17%	1850-1899	69
Twentieth Century	59	1900-1949	39
	22.18%	1950-1995	20

The Vincentian Model of Charity

The face of human poverty began to change in the seventeenth century, requiring new models of response. Urban misery escalated while France generally continued to ignore rural poverty. Capitalism developed in the midst of cultural renaissance, religious reformation, and the growth of Protestantism. Much of Europe looked across the seas to new opportunities.

Many influences have produced the leaven of charity that now forms the extended Vincentian Family in today's world. Among these, the *Common Rules* of Vincent de Paul have played the most conspicuous role. Seventeen new foundations have been made since Vatican II.

This study identified almost 100 communities that have Vincent de Paul as 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 almost sixty distinct communities in at least nine countries throughout the globe, with one-third of these located in China. More than fifty founders either adapted the *Common Rules* of Vincent de Paul or adopted them for their institute since 1660 when Louise de Marillac and Vincent de Paul died. Some examples of these communities through the centuries include the Daughters of Charity of the Most Holy Annunciation of Ivrea (1744, Italy), the Anglican Society of the Sacred Mission (1894, England), the Sisters of Charity of Cardinal

Sancha (1869, Cuba), the Sisters of Providence of Holyoke, Massachusetts (1892, United States), and the Institute of Charity (1924, Brazil).

Eighteenth Century

Europe set its sights to explore, colonize, and gain wealth in Africa, Asia, and America. In 1743 less than ten years after his canonization, the Saint Vincent de Paul Parish at Laval in Quebec became the first parish in the world named after the great apostle of charity.²⁰

The urbanization of poverty escalated in Europe as land transportation improved. As early as 1727 in Sicily, the Daughters of Charity under the patronage of Nicholas Placid Filippone claimed Vincent de Paul as patron for their institute at Palermo and cared for the sick, orphans and widows.²¹ This institute may have been the first to do so outside France. Confronted with the cultural and linguistic challenges of evangelization, missionaries frequently gathered indigenous young women to assist them on foreign missions, usually forming them according to Saint Vincent's model. Vincentian missionaries in China established several diocesan institutes in this way, beginning as early

²⁰One example of a religious institute that has been cited as having Vincentian connections is the Augustinian Hospitallers of Quebec or Nursing Sisters of Hôtel-Dieu founded 1639 at Quebec by the Augustinian Hospitallers who had staffed the Hospital of Hôtel-Dieu in Dieppe (France) since the ninth century. In Canada they became the first nursing group for the newly established Hôtel-Dieu du Précieux Sang, which was called the House of Mercy by the Indians. It became a haven of refuge for the sick, injured, and those in need, regardless of affiliation, in times of war. Members included Françoise Gifford, the first native Canadian nurse, and the Huron Sister Genevieve Agnes of All Saints, the first Native American nurse and nun. This institute derived its inspiration indirectly from Vincent de Paul, who also had alluded to sending missionaries to Canada in a letter to Monsieur Lambert aux Couteaux dated 3 May 1652. Previously Vincent had written to the superior of this institute stating: "Indeed, I regard this work [the missions of Canada] as one of the most important done in the last fifteen years." See *CED*, 4: 370, 377. *NCP*, s.v. "Nursing, History of" 10: 580-84; "Augustinian Nuns" 1: 1060-61; "Hôtel-Dieu of Paris" 7: 173; "Hospitallers and Hospital Sisters" 7: 153. See also *ADCP*. Jocelyn Joly, D.C., to Betty Ann McNeil, D.C., n.d., personal communication, Montreal, Quebec, and "Vincent in Canada," *BLF* 33 (September, 1981), unpaginated.

²¹Also in Italy during the seventeenth century and modeled on the Daughters of Charity of Saint Vincent de Paul, Virginia Centurione Bracelli (1587-1651) established the Daughters of Our Lady of Mount Calvary at Genoa in 1631 to help the victims of the famine and plague in that city. Reverend Emanuel Brignole, a friend of Vincent de Paul and founder of a large hostel for the poor, wrote the rules of this institute. (Generalate: viale Virginia Centurione Bracelli, 13; 16142 Genova-Marassi, Italy.) *NCP*, s.v. "Nursing, History of," 10: 583; *DIP*, s.v. "Nostra Signora del Refugio in Monte Calvario di Genova" 6: 421-22; "Centurione Bracelli, Virginia" 2: 765-66. See also *CED* 7: 540-43; 8: 18, 70, 134.

as c. 1750 when the Chinese Daughters of Charity of Tonkin (Chungqing) were founded.²²

A combination of factors, including revolutions, higher birth rates, internal migration, and urbanization contributed to massive immigration to new lands on foreign shores, and also urgent social needs. Many bishops throughout Europe sought to reproduce the Vincentian model in their dioceses. This resulted in the Sisters of Charity of Saint Vincent de Paul of Trecate (1733, Italy), the Sisters of Charity of Strasbourg (1734, France), the Chinese Daughters of Charity of Tonkin (1750, China), the Sisters of Saint Vincent de Paul of Rumbeke (1756, Belgium), the Hospitaller Sisterhood of the Holy Cross (1790, Spain) and the Sisters of Charity of Saint Vincent de Paul of Majorca (1798, Spain).²³

Nineteenth Century

The French Revolution, which began in 1789, ultimately caused communities to disperse and many of their members to migrate else-

²²All Chinese place names have been translated into English using the Yale system for modern Mandarin Chinese romanization. Throughout this report entries are presented using the old name, which was often based on French romanization, followed by the current name in parentheses. For example, Tonkin (Chungqing). The Daughters of Charity of Tonkin, China, were the first Vincentian community founded outside of Europe. For a full discussion of indigenous communities in China see Fernand Combaluzier, C.M. "Congrégations chinoises indigènes dans les vicariats lazaristes," *Le clergé indigène dans les missions de Chine confiées aux congrégations françaises* (Paris: Oeuvre de Saint-Pierre-Apôtre, 1945), 15-25.

²³The Sisters of Saint Paul of Chartres (originally called the Sisters of the School, then the Community of School Teachers, and later the Sisters of the Institute of Saint Maurice were established 1696 at Levesville-la-Chanard (Beauce, Eure-et-Loir) by Louis Chauvet (1664-1710) and Marie Anne de Tilly (1666-1703) to teach poor children, then to care for the sick in the wake of the success Vincent de Paul had achieved with his Daughters of Charity. Their first rule of life was written (c. 1704) by Reverend Claude Marechaux of the cathedral of Chartres, who seems to have based it somewhat on others, according to Godet, a former director at Saint-Cyr who published (1755) the letters of Madame de Maintenon, morganatic wife of Louis XIV, who had given jewels to Vincent de Paul for the foundlings. The rule of Chartres contains elements found in the *Common Rules of the Daughters of Charity* and was written according to the spirit of Saint Vincent (neither cloister, vows, definite engagement, nor dowry). It may also have been based on the rule of the Madame de Villeneuve's Daughters of the Cross, founded to establish free schools, (which had used the original rule Francis de Sales compiled for his Visitation nuns.) The institute at Chartres formed the first postulants for the Sisters of Charity of Strasbourg (previously called the Sisters of Vincent de Paul of Chartres) and lent them a sister to be the novice mistress. Many of the primitive records of the Sisters of Saint Paul of Chartres did not survive the French Revolution. DIP, s.v. "Chauvet, Louis" 2: 874; "Carità di San Paolo Apostolo" 2: 364-65; "Ospedaliere di San Paolo" 6: 965-66. See also *Draft of a Rule for The Sisters of Saint-Maurice de Chartres* (printed privately by the Sisters of St. Paul of Chartres); *History of the Origin of the Congregation of the Sisters of Saint Paul de Chartres—According to the Notes of Father Louis David* (Sisters of Saint Paul of Chartres, n.d.); Thierry Lesuyer, *Marie Anne de Tilly: Co-Foundress of the Sisters of Saint Paul of Chartres*, tran. Vivian Wheeler-Dauge [Paris: Éditions Fleurus, 1993]; personal communication Gerard van Winsen, C.M., to Betty Ann McNeil, D.C., 28 August 1993, Panningen, The Netherlands.

where. Many continued the Vincentian tradition and embodied it in new institutes and lay groups.²⁴ Examples included the Sisters of Charity of Saint Joan Antida (1799, Besançon) and diocesan communities in Austria and Germany known as Sisters of Charity of Saint Vincent de Paul founded at Zams (1823), Munich (1832), Innsbruck (1839), Mainz (1839), Graz (1841), Paderborn (1841), and Freiburg (1846). The sphere of Vincentian influence widened and a ripple effect occurred.²⁵

The success of Vincent de Paul's parochial charities and the viability of his non-cloistered apostolic communities provided timely models for responding to pressing social needs among the poor and the emerging middle class.²⁶ One interesting example was the Sisters of Saint Clotilde founded in 1821 at Paris by Reverend Jean Baptiste Rauzan (1757-1847) and Antoinette Sophie Desfontaines (1757-1821) for the instruction and education of young women. From 1886 to 1901 their superior general was Mother Saint Vincent de Paul, daughter of Emmanuel Bailly, director of *La Bonne Presse* and a cofounder (along with Frederic Ozanam) of the Saint Vincent de Paul Society.²⁷

²⁴An establishment made in Italy in 1788 by the Daughters of Charity separated (probably as a result of the French Revolution) but later united with Paris in 1833. See "Development of the Company," notes distributed during the Vincentian Session at the motherhouse of the Daughters of Charity (Paris, 1988) II-2.

²⁵The Canossian Daughters of Charity, also called Daughters of Charity, Servants of the Poor, were 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 changed her mind and abandoned the project. The mission of this institute is to serve the poor. Other communities 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; the Daughters of the Church of Oliva Bonaldo. (Generalate: Via della Stazione di Ottavia, 70; 00135 Rome, Italy.)

²⁶One example is the Sisters of Charity of Saint Louis of Vannes founded 1803 at Vannes in Morbihan, France by the widow Marie Louise Elizabeth de Lamoignon, Madame Molé de Champblâtreux (1763-1825, in religion Mother Saint Louis), to respond to the social misery of the time through education of abandoned youth, spiritual retreats, and an openness to other charitable apostolates under the patronage of Saint Louis of France. Some authors claim that the apostolic impetus of this institute was inspired by Vincent de Paul. See *DIP*, s.v. "Carità di San Luigi" 2: 363-64.

²⁷Mother Saint Vincent de Paul was also the niece of Reverend Ferdinand Bailly, C.M., and sister of an Assumptionist priest named Vincent de Paul Bailly who was editor of *La Croix*. Ferdinand Bailly was dismissed amidst scandal, allegations, and court battles from the Congregation of the Mission after the 1835 general assembly which elected Reverend Jean Baptiste Nozo, C.M., (1796-1868, superior general 1835-1842). See Poole, *History of the Congregation of the Mission*, 405-06.



Sister Rosalie Rendu, D.C.

Sister Rosalie Rendu, D.C., (1786-1856), introduced Frederic Ozanam (1813-1853, venerable 1993) to practical charity and became his mentor. This relationship played an important role when he founded the International Society of Saint Vincent de Paul (1833, France) which involved the laity in effective parish outreach to the poor.

European immigration brought an appreciation of the Vincentian mission to the Americas and Australasia.²⁸ This, with the impact of exploration in the New World, were factors influencing Reverend Louis William Valentine Dubourg, S.S., (1766-1833), later bishop of Louisiana (1815-1826) and archbishop of Besançon (1833), to invite the widow Elizabeth Ann Bayley Seton (1774-1821) to Baltimore (1808) to establish a school. Later Dubourg also invited Reverend Felix de Andreis, C.M., (1778-1820), and Reverend Joseph Rosati, C.M., (1789-1843, first bishop of Saint Louis, Missouri 1827-1843) to establish the first Vincentian mission in North America (1816).²⁹

The French Sulpicians befriended Elizabeth Ann Seton and were instrumental in obtaining the rule of Vincent de Paul for the Sisters of Charity of Saint Joseph's, the first sisterhood of women founded in the United States (1809, Emmitsburg). The Emmitsburg foundation, besides forming lay leaders, gave birth to several other communities in North America also called Sisters of Charity.³⁰ These were established at New York (1846), Cincinnati, Ohio (1852), Convent Station, New Jersey (1859), Greensburg, Pennsylvania (1870), and Halifax in Canada (1856). The Religious of Notre-Dame-du-Sacré-Coeur (1924, Canada) developed from the Sisters of Charity of the Immaculate Conception

²⁸Mary Aikenhead, who had founded the Irish Sisters of Charity (Dublin, 1816), also founded the Sisters of Charity of Australia in 1838 as a separate congregation for service of the sick poor. They make a fourth vow to serve the poor and have the motto: "*Caritas Christi Urget Nos.*" These women were the first sisters to make vows in Australia. Aikenhead had great devotion to Vincent de Paul, naming the first hospital of her institute in Ireland Saint Vincent's Hospital. The Australian Sisters of Charity named six of their hospitals likewise. Their mission is to serve the poor. *DIP*, s.v. "Aikenhead, Mary" 1: 456-57; "Carità, suore dell'Irlanda" 2: 318-19.

²⁹John E. Rybolt, C.M., "Three Pioneer Vincentians." *VH* 14, no. 1 (Fall 1993): 153-68. Saint Elizabeth Ann Seton was the first native born citizen of the United States to be canonized by the Roman Catholic Church (1975).

³⁰The academy begun by Elizabeth Seton became Saint Joseph College. Graduates of that institution imbibed the core values of the Vincentian tradition and applied these principles in their chosen professions. One example of the graduates' impact is the International Federation of Catholic Alumnae, founded 1914, at the initiation of Clara I. Cogan (Saint Joseph College, class of 1909) and Clara Douglas Sheeran (Saint Joseph College, class of 1894). The purpose of this organization was to amalgamate the alumnae of Catholic colleges to work for the ideals of Catholic womanhood, the preservation of Catholic education, and Christian social values. See Mary Bernard McEntee, D.C., *The Valley—A Narrative of the Founding and Development of Saint Joseph's Academy, High School, College and Alumnae Association* (Emmitsburg: Saint Joseph College Alumnae Association, 1972), 67.

(1854, Canada).³¹ These institutes formed the Elizabeth Seton Federation that began in 1947 as a joint effort to promote the Seton cause for canonization. Today these communities and others sharing the Vincentian charism of charity are united in ongoing collaboration. The membership also now includes two diocesan communities established in the United States, the Vincentian Sisters of Charity, which developed from the Sisters of Charity of Saint Vincent de Paul of Satu-Mare (formerly Szatmar).

The Sisters of Charity of Saint Vincent de Paul of Zagreb (1845, Croatia) resulted from internal migration within Europe, then spread to South America. Sisters of the Eucharist (1888, Macedonia) had to relocate and moved into Bulgaria soon after its establishment. These are examples of how migration from eastern Europe, exploration, and colonization, resulted in the development of new Vincentian communities.

The call to Vincentian service had an ecumenical appeal.³² It inspired others like Florence Nightingale (1820-1910) who established

³¹The Sisters of Charity of Saint Joseph's, founded by Saint Elizabeth Ann Seton in the United States at Emmitsburg, Maryland, began service in New York in 1817. Between 1817 and 1841 the Emmitsburg community opened eleven missions, and remained under the jurisdiction of Mothers Elizabeth Seton, Rose White, Augustine Decount, M. Xavier Clark, and Étienne Hall. The New York community of sisters became an autonomous branch in 1846. The year 1817 can be cited for its foundation but that date, like numerous others in this report, marks the year the mission began under the administration of its parent community before it became independent. The early history of many institutes in this study is complex. Also, some institutes reported various dates for their foundation. For others conflicting dates were found in published sources. For example, opening of the first mission, declaration of autonomy, episcopal or pontifical approval, etc. Such variance raised questions about what to select. In order to be consistent the editors have chosen to report the earliest known foundation date in most instances. Due to the complexity of this project, its international nature, and multilingual resources, some historical facts may not have been identified. When known, these are included at the end of each entry. Like the Sisters of Charity of Saint Vincent de Paul, whose roots in New York date to 1817, the Sisters of Charity of Saint Joseph's from Emmitsburg opened the mission in Cincinnati in 1829 and were under the above administrations between 1829-1852. They became the Sisters of Charity of Cincinnati in 1852 after the Emmitsburg community united in 1850 with the Daughters of Charity of Saint Vincent de Paul in Paris.

³²The Oxford Movement spawned numerous religious institutes in the Anglican communion based on their Roman Catholic counterparts. See also A. M. Allchin, *The Silent Rebellion. Anglican Religious Communities, 1845-1958* (London: 1958), 556-61; Allan T. Cameron, *Religious Communities of the Church of England* (London: 1918); *DIP*, "Anglicanesimo" 1: 642-52; "Diaconesse della Chiesa Anglicana" 3: 485-86.

her lay corps of nurses called the Anglican Association of Charity.³³ Theodore Fliedner (1800-1864), an Evangelical Protestant pastor, initiated lay deaconesses in Germany in 1836.³⁴

The Society of the Holy Cross (1855, Great Britain) was established for Anglican clergy. After his conversion to Christianity through the Miraculous Medal, Alphonse Ratisbonne founded two communities to promote understanding between Christians and Jews: the Sisters of Our Lady of Sion (1843, Paris) and the Fathers of Sion (1852, Paris). One author reports that even the Quakers were considering establishing a religious institute of nurses similar to the Sisters of Charity.³⁵

Despite the canonical secular identity of Saint Vincent's daughters, their distinctive religious garb had quite an appeal for some founders. Among these were Bishop Horace Potter and Miss Harriet Starr Cannon (1824-1896) whose Community of Saint Mary (1865,

³³Florence Nightingale (1820-1910), heroine of modern nursing, first met the Daughters of Charity when visiting Paris (1849-1850). She had the idea of establishing an institution similar to the Daughters of Charity in England and went to Paris for the purpose of an interview with Reverend Jean Baptiste Étienne, C.M., superior general, asking him to show her the rules and to explain its organization so that she could replicate it. Nightingale had trained for nursing at the Institute of Protestant Deaconesses at Kaiserwerth. In Paris, with the Daughters of Charity, she learned the technique of caring for soldiers in war time. In 1853, although she had arranged an extended period in Paris to work with and observe the Daughters, she was unable to realize this plan. The outbreak of the Crimean War (1853-1856) prompted the British government to call on Nightingale. Through the arrangements of Étienne while traveling to her assignment at Scutari, she and her coworkers stopped in Paris to see first hand the nursing work of the Daughters of Charity. "She [Nightingale] asked the sister servant to permit them to spend some days with the Sisters to see them at work, to study their rules and regulations and to become initiated into their manner of life. She took copious notes of all she saw and felt confident that she could copy exactly everything she had observed." Nightingale always gave credit to the Daughters of Charity for having inspired her and taught her principles of nursing care and management. 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," *VH* 8, no. 2 (Fall 1987): 142; Edouard Mott, C.M., *The Green Scapular and Its Favours* (Emmitsburg: Marian Center, 1961), 4; Cameron, *Religious Communities*, 19.

³⁴Deaconesses of the Protestant Church were established in 1836 in Germany near the Rhine River at Kaiserwerth by Theodore Fliedner (1800-1864), a Protestant Evangelical pastor, who had been inspired by Vincentian works of charity and the organization of the Daughters of Charity during his travels in Europe, especially The Netherlands and England. "By their ordination vows the deaconesses devoted themselves to the care of the poor, sick and the young. They are to be dressed in a plain uniform without distinctive badge, and their engagements were not final—they might leave their work and return to ordinary life if they chose." Their mission was to serve the poor. Fliedner's deaconesses spread internationally and were the prototype of other similar Protestant groups. Others were later founded by François Henri Haerter (1797-1894) in Strasbourg under the name Union of Servants of the Poor, by Vermeil in Paris, Wesley in England, and transplanted to France by Haldane. *DIP*, s.v. "Fliedner, Theodor" 4: 76-79; "Diaconesse di Kaiserwerth" 3: 477; "Diaconesse de Strasbourg" 3: 484-85.

³⁵Ralph W. Sockman, *The Revival of Conventual Life in the Church of England in the Nineteenth Century* (W. D. Gray: New York, 1917), 106.

New York) adopted a habit and headdress closely resembling the cornette of the French Daughters of Charity.³⁶

The Oxford Movement in England was a seedbed that nurtured religious institutes in the Anglican Communion.³⁷ One of its leaders, Reverend Edward Bouverie Pusey (1800-1882), said, "Newman and I have separately come to think it necessary to have some *Soeurs de [la] charité* in the Anglo-Catholic [Church]."³⁸ Pusey did obtain a copy of the *Common Rules of the Daughters of Charity* that he used when developing a rule for the Sisterhood of the Holy Cross.³⁹

According to John A. Hardon writing about religious institutes for men, "More numerous than the orders [of religious] are Congregations. The discipline has special affinity to the rules of the Society of Jesus and the Congregation of the Mission. Apostolic works include parish ministry, missions, directing hostels, hearing confessions, spiritual direction of religious women and the foreign missions."⁴⁰

Twentieth Century

Two world wars, economic crises, communism, nazism, and fascism have all shaped the global village with a new level of complexity of human needs. The cries of today's poor peoples continue to generate new initiatives on their behalf according to the Vincentian tradition.

Among the newest institutional branches of Vincentian charity are the Sons of Charity (1918, France) dedicated to serving the poor; the Missionary Catechists of the Miraculous Medal (1950, Panama) who do pastoral ministry and catechesis in Panama; the Missionaries of Mary Immaculate and Servants of Workers (1952, Spain) who evangelize working youth and young adults. The Church's thrust of mission *ad gentes* has given additional emphasis to evangelization, and thereby new seeds of religious life have budded in different lands, including Nigeria, El Salvador, and the Church of silence, where the Vincentian charism is being inculturated in new expressions.

³⁶Peter F. Anson, *The Call of the Cloister. Religious Communities and Kindred Bodies in the Anglican Communion* (London: Society for Promoting Christian Knowledge, 1955), 556-61. *DIP*, s.v. "Santa Maria, di Nuova York (USA)" 8: 715.

³⁷Anson, *Call of the Cloister*, 1-28; Cameron, *Religious Communities*, 8-13. See also Kenneth Scott Latourette, *Christianity in a Revolutionary Age. Volume Two: The Nineteenth Century in Europe. The Protestant and Eastern Churches* (Harper and Brothers: New York, 1959), 276-78.

³⁸Sockman, *Revival of Conventual Life*, 107.

³⁹*Ibid.*, 110.

⁴⁰John A. Hardon, *Christianity in the Twentieth Century* (New York: 1972), 328.

Relevance

Implications

This monograph reports the result of the ground breaking effort by the Family Tree Project and can serve as a point of reference for institute leaders, members, and scholars. As a unique resource, it provides the only international listing of all the communities known to belong to the extended Vincentian family. The leadership of religious institutes can use it as a tool for collaboration purposes to help respond to current trends in the priesthood and religious life. The information can help develop criteria for federation membership and networking for service to the poor in the Vincentian tradition.

Its findings stimulate reflection on provocative questions for the extended Vincentian Family. What forums can be created for members and leaders to ponder the enduring elements of their corporate mission and personal commitment? What processes would stimulate reflection about Vincentian values and conversion to a more authentic preferential option for the poor? What new forms of collaboration would further the ageless vision of Saint Vincent? What direction can intercommunity initiatives take? How can new ministerial partnerships address injustice and the root causes of poverty? What goals can national or regional Vincentian federations adopt to extend and promote inculturation of the Vincentian charism?⁴¹ Might some institutes choose to merge "in a spirit of fidelity to their founding purpose?"⁴²

Future Research

Other authors have cited additional communities as having a possible indirect connection to the Vincentian family. More research is needed to document these suggested relationships. Appendix 8 identifies communities that require further research.

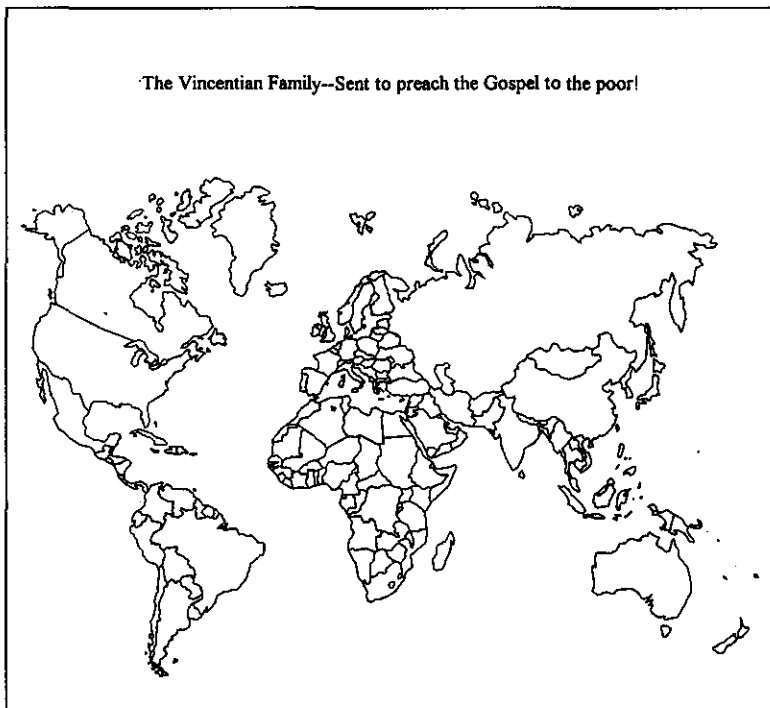
⁴¹See address by Kathleen Popko, S.P., 27 August 1991, Leadership Conference of Women Religious, Albuquerque, New Mexico, USA.

⁴²Nygren and Ukeritis, "Future of Religious Orders," 270.

Dissemination

This report summarizes each institute identified as meeting a criterion of the project, describes its establishment (date, place, and founder) and its mission, and records the current location of its generalate. Approximately 180 (67%) of the institutes listed are extant. To facilitate additional study, bibliographic data for each entry and an index are provided. Appendices include listings of communities chronologically by criterion, as well as addresses of international resource groups dedicated to Vincentian studies.

The VSI earnestly hopes that *The Vincentian Family Tree* monograph may nurture our appreciation of the timeless vision of Vincent de Paul. May we be inspired to keep the flame of his zeal alive by continuing his dynamic legacy of evangelization and charity--ever adapting it to changing social needs throughout the world.



Part II. Institutes and Associations

Chapter 3.

Catholic Institutes of Consecrated Life

And

Societies of Apostolic Life

1.1 Institutes founded by Vincent de Paul.

FRANCE

1.1-FRA.625.22

Congregation of the Mission

(Lazarists or Vincentian Fathers and Brothers)

Founded 1625 in Paris, France, by Vincent de Paul (1581-1660, canonized 1737) with the collaboration and financial support of Françoise Marguerite de Silly, Madame de Gondi (1580-1625) and her husband, Philippe Emmanuel de Gondi (d. 1662), the Count of Joigny and General of the Galleys of France, in order to evangelize the rural poor. The initial apostolates included preaching missions as a means of evangelizing in rural areas and formation of the clergy through seminary education. The first missionary thrusts were to Madagascar and the British Isles. The first motherhouse was the Bons-Enfants (1625-1632), the second was Saint Lazare (1632-1792), the third is at 95 rue de Sèvres where the relics of Vincent de Paul are enshrined. The institute received papal approval from Urban VIII in 1633.¹ Approxi-

¹AP, 1449; DIP, s.v. "Congregazione della Missione" 2: 1543-51; "San Vincenzo de' Paoli" 8: 953-54; Jean Gonthier, C.M., "La Congrégation de la Mission," *La Tradition Vivante: Saint Vincent Aujourd'hui Comme Hier. Album Officiel Quatrième Centenaire* (Paris, 1981), 15-17; Henry Daniel-Rops, "The Great Foundations: The Missions," *The Church in the Seventeenth Century*, trans. J. J. Buckingham (New York: E. P. Dutton & Co., 1963), 17-24. According to John W. Carven, C.M., there were several unsuccessful attempts by different communities to unite with the Congregation of the Mission during Saint Vincent's lifetime. These involved the Priests of the Blessed Sacrament, a community from Orvieto (1652), and a community from Naples (1658). See CED, 1: 156, n. 1; 2: 580, n. 1; 582, 662, 677; 4: 1312; and 7: 2712.



Common Rules of the Congregation of the Mission

mately 4000 members serve in eighty countries. Its members are known by various names in different countries: Vincentian Fathers and Brothers, *Lazaristes*, *Padres Paúles*, and *Padres Paulinos*. (Generalate: Via dei Capasso, 30; 00164 Rome, Italy.)

1.1-FRA.633.22

*Company of the Daughters of Charity of Saint Vincent de Paul,
Servants of the Sick Poor*
(Grey Sisters)

Founded 1633 in Paris, France, by Vincent de Paul (1581-1660, canonized 1737) and Louise de Marillac (1591-1660, canonized 1934) in order to serve the poor. This institute developed from the parish based Confraternities of Charity and became the first successful institute of uncloistered religious women serving in the active apostolate. As

such, the *Common Rules of the Daughters of Charity* became a prototype (see L-1.1-FRA.617.22). The rule developed by the cofounders was first explained to the sisters on 31 July 1634 and refined on the basis of the lived experience. Saint Vincent invited the sisters to sign the *Act of Establishment of the Company* on 8 August 1655. However, Saint Vincent's immediate successor as superior general, Reverend René Almérás, C.M. (1613-1672; superior general 1661-1672), reorganized Saint Vincent's original text, which was a series of articles, and arranged them into chapters.² Almérás also included some teachings of the founder that had not yet been published. This edition was in effect 1672-1983 and became commonly known as the rule of Vincent which other founders adopted. In imitation of Saint Vincent's first Daughters, whom Vincent called his "good country girls," many communities carry the title "Sisters of Charity" and adopted a similar habit. The



Seventeenth-century Daughter of Charity
of Saint Vincent de Paul of Paris

²Vincent de Paul remarked in the conference of 18 November 1657 that the rules (published in 1655) contained forty-three articles. See the text in *CED*, 10: 363 or in *Conferences to the Daughters of Charity*, 4: 3. See also Chapter 1, "Design and Methodology," note 7.

original habit was grey with a large white *cornette* (peasant head dress). Following the French Revolution when the habit was regularized (after temporarily wearing black), blue-grey was adopted towards the end of the nineteenth century. The institute first received ecclesiastical approval by the archbishop of Paris in 1646, but the first approbation, together with the royal letters patent were inexplicably lost. Cardinal de Retz, archbishop of Paris, gave his approval on 18 January 1655.

The statutes of this institute were confirmed in the name of Pope Clement IX by his legate, Cardinal Louis de Bourbon, duke de Vendôme, on 8 July 1668. Vincent de Paul had modified these statutes at the insistence of Louise de Marillac so that the Daughters of Charity would be under the perpetual direction of Vincent and his successors as superior general of the Congregation of the Mission. At its motherhouse are enshrined the relics of Saint Louise de Marillac and Saint Catherine Labouré, D.C., (1806-1876, canonized 1947) in the chapel of the Miraculous Medal. Approximately 27,000 Daughters of Charity serve in eighty-three countries.³ (Generalate: 140 rue du Bac; 75340 Paris, Cedex 07, France.)

1.2 Institutes which adopted the *Common Rules* of Vincent de Paul or substantially incorporated major principles into their rule.

AUSTRIA

1.2-AUS.823.1.11.3

Sisters of Charity of Zams

(Sisters of Mercy of Saint Vincent de Paul)

Established 1823 at Zams in Tirol, Austria, from the Strasbourg foundation (see 4.1-FRA.734.3.11F) by Reverend Nicolaus Tolentin Schuler (1756-1831) who had sent his niece, Caterina Lins (Mother Josepha Nicolina, d. 1836), to Strasbourg for formation. She returned with the rule with which the institute began. At the insistence of Emperor Frederick I, the *Common Rules of the Daughters of Charity* of Paris were adopted in 1835. (In 1844 all sisters in that area adopted the rule of Vincent de Paul.) Their mission includes pastoral ministry,

³AP, 1616. DIP, s.v. "Figlie della Carità di San Vincenzo de' Paoli" 3: 1539-48; "San Vincenzo de Paoli" 8: 953-54; "Luisa de Marillac" 5: 764-68; Blandine Delort, D.C., "La compagnie des Filles de la Charité," *La Tradition Vivante*, 18-19; *Grand Larousse Encyclopédique*, "Filles de la Charité; Soeurs de la Charité," 3: 994.

education of youth, and care of the sick and aged. This institute honors Vincent de Paul as its patron, and despite chronology, also as its founder. It is the root of other foundations: Vienna, Austria, 1832; Munich, Germany, 1834; Freiburg, Germany, 1846; Innsbruck, Austria, 1839; Graz, Austria, 1841; Augsburg, Germany, 1862.⁴ (Generalate: Klostergasse, 10; 6511 Zams; Tirol, Austria.)

1.2-AUS.832.1.11

Sisters of Charity of Saint Vincent de Paul of Vienna

(Sisters of Charity of Mercy of Saint Vincent de Paul; Sisters of Charity of Saint Vincent de Paul, Daughters of Christian Charity)

Established 1832 near Vienna at Gumpendorf, Austria, as a branch of the Sisters of Charity of Zams (see 4.1-AUS.823.11.3) when that institute opened a house in response to the request of Empress Caroline Augusta of Habsburg-Lotharingen (widow of Emperor Francis I) and Count Ludwig Graf Coudenhove in order to minister to the victims of the great cholera epidemic of that year. The institute was based on the Daughters of Charity in Paris (see 1.1-FRA.633.22), and initially influenced the Sisters of Mercy of Verona (see 1.2-ITA.840.0). Sister Josepha Nicolina Lins (who had received her formation from the institute of Strasbourg in Alsace, now France) arrived with several sisters from the Zams branch to begin this mission.

Empress Caroline of Austria is considered the founder and Vincent de Paul became patron of the institute. However, in 1832, Vincent Edouard Milde (1777-1853), archbishop of Vienna (1832-1853), refused to grant authorization because he discovered that the rule from Strasbourg was not the original rule of Vincent de Paul for his Daughters of Charity but that of the Daughters of Saint Paul of Chartres (founded 1696 by Reverend Louis Chauvet).⁵ Though Vincentian in spirit, it did not allow for visiting of the sick in their homes which was the local need, and the empress wanted the sisters to be able to do so. Therefore, the empress wanted the sisters to follow the *Common Rules of the Daughters of Charity* of Paris. There was one unsuccessful attempt

⁴ADCP, "Au Portugal," unpublished notes; VSI Family Tree Project, Roswitha Resch, Sisters of Mercy of Saint Vincent de Paul, 14 August 1993, Survey S-67, VSI Family Tree Project; Simone Fischer, D.C., to Betty Ann McNeil, D.C., 15 July 1993, Cologne, Germany; *Vicente de Paul en el Perú de hoy*, 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

⁵DIP, "Chauvet, Louis" 2: 874; "Carità di San Paolo Apostolo" 2: 364-65; "Ospedaliere di San Paolo" 6: 965-66.

to unite the institute with the Daughters of Charity of Paris. When that failed, Empress Caroline obtained the *Common Rules* of Saint Vincent from the Daughters of Charity in Lemberg (Lvov) in the region of Galicia (then in the Austrian Empire) where the Daughters of Charity had a foundation from 1652-1772.⁶ (See 1.2-USA.902.1.11F.)⁷ (Generalate: Postfach 56; Gumpendorfer Strasse, 108A; 1062 Vienna, Austria.)

CANADA

1.2-CAN.843.11

Sisters of Charity of Providence

(Daughters of Charity, Servants of the Poor)

Founded 1843 at Montreal, Canada, by Bishop Ignace Bourget (1799-1885) who had wanted the Daughters of Charity of Paris for his diocese. Madame Émilie Gamelin (née Tavernier, 1800-1851), a Lady of Charity, sought admission to this new institute and was sent to New York and Baltimore to visit with Mother Seton's Sisters of Charity (see 1.2-USA.809.11.2F). When she visited Emmitsburg, Reverend Louis Regis Deluol, S.S., (superior, 1826-1830; 1841-1849) of the Sisters of Charity of Saint Joseph's, allowed her to take the original copy of the French rule back to Canada, where it was later copied and the original returned. They are dedicated to serving the poorest of the poor. Their rule includes the first chapter of the *Common Rules* of Saint Vincent for the Daughters of Charity. Also related to the Sisters of

⁶The text of the *Common Rules* arrived in German, so the name Sisters of Mercy (Barmherzigen Schwestern) is merely the translation of Filles de la Charité. The sisters of the new institute were formed to serve the poor corporally and spiritually in any form of poverty. Pope Gregory XVI approved the *Common Rules* of Saint Vincent de Paul for the institute at Vienna in 1835. Historically speaking, this approval represents the first papal approbation of the rule of Saint Vincent de Paul. Vienna became the cradle of other foundations: Satu-Mare (Szatmar), Romania (formerly Hungary), 1842; and Zagreb, Croatia (formerly Yugoslavia), 1844. Otto Schnelle, C.M., *MEGViS* (January 1986): 9; *DIP*, s.v. "Carità di San Vincenzo de' Paoli, Figlie della Carità Cristiana," 2: 377-78.

⁷*AP*, 1604; Scholastika Leitner, Sisters of Charity of Saint Vincent de Paul of Wien-Gumpendorf, 14 August 1993, Survey S-65, VSI Family Tree Project. Leitner to McNeil, 4 August 1993, Vienna, Austria; Charlene Reebel, Vincentian Sisters of Charity of Bedford, 18 January 1993, Survey S-29, VSI Family Tree Project; Gerard van Winsen, C.M., to Betty Ann McNeil, D.C., 28 August 1993, Fanningen, The Netherlands; Gerard van Winsen, C.M., "Die Regel der Barmherzigen Schwestern von Wien-Gumpendorf," *Vincentianse Reeks* 6 (April 1986); "The Daughters of Charity in Lithuania 1687-1866," *Echo*, no. 12 (December 1991): 472; Mezzadri, "Quando la Legge libera," 31; *DIP*, s.v. "Carità di San Vincenzo di Paoli, Figlie della Carità Cristiana" 2: 377; "Rohan-Soubise, Armand-Gaston-Maximilien de" 7: 1888, "Carità di San Vincenzo de' Paoli, de Zams" 2: 376.

Providence of Chile.⁸ (See also 1.2-USA.892.1 and 1.2-CAN.861.3.1.11). (Generalate: 12055, rue Grenet, Montreal, Quebec H4J 2J5, Canada.)

1.2-CAN.854.1.11.3F

Sisters of Charity of the Immaculate Conception

Founded 1854 at Saint John, New Brunswick in Canada, by Honora Conway (Sister Mary Vincent, 1815-1892) to care for children left orphaned after a cholera epidemic. The founder was a novice with the Sisters of Charity at Mount-Saint-Vincent-on-the-Hudson (see 1.2-USA.846.1.11) who volunteered to go to Canada at the urgent request of Bishop Thomas Connolly, O.F.M. Cap., (1815-1876). The motto of this institute is "Praise God."⁹ This institute is a member of the Elizabeth Seton Federation. (Generalate: Box 2266; Saint John, New Brunswick E2L 3V1, Canada.)

1.2-CAN.856.3F

Sisters of Charity of Saint Vincent de Paul

Founded 1856 at Halifax in Nova Scotia, Canada, by William Walsh, bishop of Halifax (1844-1858), with the assistance of the Sisters of Charity of Mount-Saint-Vincent-on-the-Hudson (see 1.2-USA.846.1.11) who had established the 1849 mission of New York and supplied the first sisters and officers for the new Halifax institute. Mother Basilia McCann (c. 1810-1870) was their first superior.¹⁰ Their rule was modified for Canada but was based on that of the New York institute that had originally been adopted by Mother Seton. This institute of

⁸AP, 1567; Kathleen Popko, Sisters of Providence, 8 February 1993, Survey S-44, VSI Family Tree Project; Ellin M. Kelly, Ph.D., "The Vincentian Mission: From Paris to the Mississippi--The American Sisters of Charity," *VH* 14, no. 1 (November 1993): 179-95; *NCP*, s.v. "Bourget, Ignace" 2: 736; María Asunción Prat Maso, D.C., to Betty Ann McNeil, D.C., 24 June 1993, Santiago, Chile; *DIP*, s.v. "Figlie della Carità-Ancelle dei poveri" 3: 1530-32; "Bourget, Ignace" 1: 1550-51; "Tavernier, Émilie" (volume not yet published); *L'Institut de la Providence. Histoire des Filles de la Charité Servantes des Pauvres dites Soeurs de la-Providence*. Tome 1. *Préliminaires et Fondation 1800-1844* (Montreal: Providence, 1925), 133, 407; *ACMP*, Chalumeau records in his unpublished notes that Madame Gamelin was a Lady of Charity. Rosario Lesneur, "Témoins de Jésus Christ Filles de la Charité, servantes des pauvres" in *Monde Nouveau* (Montreal) 8, no. 5 (9 June 1962): 325-26.

⁹AP, 1527; Sandra Barrett, Sisters of Charity of the Immaculate Conception, 4 February 1993, Survey S-42, VSI Family Tree Project; *DIP*, s.v. "Carità, dell' Immacolata Concezione della Beata Vergine Maria" 2: 342; "Conway, Honora" 2: 123; "Connolly, Thomas Louis" 2: 1604.

¹⁰Basilia McCann was a student at Saint Joseph's Academy during the lifetime of Saint Elizabeth Ann Seton who prepared her to receive her first communion. McCann entered the Emmitsburg community in 1829 and made her vows 19 July 1832 and was on mission in Saint Louis, Missouri, 1846, when the New York community became autonomous. She is buried at Mount-Saint-Vincent-on-the-Hudson in New York (USA).

diocesan right is a member of the Elizabeth Seton Federation.¹¹ (Generalate: 150 Bedford Highway; Halifax, Nova Scotia B3M 3J5, Canada.)

1.2-CAN.861.3.11.1

Sisters of Providence of Saint Vincent de Paul

Founded 1861 at Kingston in Ontario, Canada, by Bishop Edward John Horan (1817-1875) to serve the sick poor. Vincent de Paul is patron of this institute and his rule is followed. Education and diverse pastoral ministries are the apostolates. Catherine McKinley (Sister Mary Edward, 1837-1904) was the first sister professed and superior general. Horan developed his institute from the Sisters of Providence of Montreal and also gave rise to the Sisters of Providence of Holyoke, United States. Their motto is "A heart consecrated to charity."¹² (See 1.2-USA.892.1 and 1.2-CAN.843.11.) (Generalate: 1200 Princess Street; Kingston, Ontario Z7L 4W4, Canada.)

1.2-CAN.924.1F

The Religious of Notre-Dame-du-Sacré-Coeur

Encouraged by Bishop Edward Alfred LeBlanc (1870-1935), an Acadian, Suzanne Cyr (Sister Marie Anne, 1850-1941) and fifty-two other sisters formed an independent institute in 1924. Established in 1871 as a mission at Bouctouche in New Brunswick, Canada, of the Sisters of Charity of the Immaculate Conception to minister to French speaking Acadians in order to help them preserve language, culture, and faith. This institute of diocesan right essentially follows the *Common Rules* of Saint Vincent.¹³ This institute is a member of the Elizabeth

¹¹Frances T. Martin, *Sisters of Charity of Saint Vincent de Paul of Halifax*, 15 January 1993, Survey S-20, VSI Family Tree Project; Kelly, "The Vincentian Mission," *VH* 14, no. 1 (November 1993): 179-95; *DIP*, s.v. "Carità di San Vincenzo de' Paoli, di Halifax" 2: 367; *Enciclopedia Cattolica* 11: 1570. *Echo* (1963): 141-42; *NCE*, s.v. "Sisters of Charity of Halifax," 3: 475. See also Sister Maura, S.C., *The Sisters of Charity [of] Halifax* (Toronto, 1956).

¹²AP, 1569; Josephine Doiron, *Sisters of Providence of Saint Vincent de Paul of New York*, 23 January 1993, Survey S-18, VSI Family Tree Project; Popko, Survey S-44; *Vicente de Paul en el Perú de hoy*, 23; Pauline Lawlor, D.C., to Betty Ann McNeil, D.C., 12 February 1993; Sister Mary Electa, S.P., *The Sisters of Providence* (Montreal: Palm Publishers, 1961), 27-48; ADCP, with unpublished notes compiled by Renée Lelandais, D.C.; *DIP*, s.v. "McKinley, Catherine" 5: 1107-08; "Suore della Provvidenza di san Vincenzo de' Paoli" 7: 1097; "Bourget, Ignace" 1: 1550-51; "Horan, Catherine" 4: 1544.

¹³Imelda Guignard, *Les Religieuses de Notre-Dame-du-Sacré-Coeur*, 8 February 1993, Survey S-43, VSI Family Tree Project; *DIP*, s.v. "Cyr, Suzanne" 3: 368; "Nostra Signora del Sacro Cuore" 6: 425.

Seton Federation. (See 1.2-CAN.854.1.11.3F.). (Generalate: 1002, rue Amirault, Dieppe, New Brunswick E1A 1C9, Canada.)

CHILE

1.2-CHL.853.1

Sisters of Charity of Providence

(Daughters of Charity, Servants of the Poor)

Founded 1853 at Valparaiso, Chile, under the leadership of Mother Bernarda Morin (1832-1929) through the instrumentality of Bishop Ignace Bourget who had established the Sisters of Charity of Providence in Montreal (see 1.2-CAN.843.11). Its mission included child care in asylums, services to handicapped children, and education at the elementary and secondary level. Became autonomous 1880, but later reunited (1970) with the parent institute. (See 1.2-USA.892.1 and 1.2-CAN.861.3.1.11.)¹⁴

CROATIA

1.2-CRO.856.1

Sisters of Charity of Saint Vincent de Paul of Zagreb

(Croatian Sisters of Charity of Saint Vincent de Paul)

Established 1856 at Zagreb, Croatia, by Cardinal George Haulik van Varalya (1788-1869), archbishop of Zagreb, as a foundation of the Sisters of Charity of Zams (see 1.2-AUS.821.11.3) and some members from the Sisters of Charity of Innsbruck (see 4.1-AUS.839.3F). Their purpose is to serve the neighbor, especially the poor, in education and social services, according to the Vincentian charism. Vincent de Paul and Louise de Marillac are their patrons. The institute follows the *Common Rules of the Daughters of Charity*.¹⁵ (Generalate: Frankopanska, 17; 41001 Zagreb p.p. 702; Croatia.)

¹⁴Popko, Survey S-44, VSI Family Tree Project; *DIP*, s.v. "Bourget, Ignace" 1: 1550-51; "Providenza, del Cile, Suore della, Hermanas de la Providencia" 7: 1071-72; Kelly, "The Vincentian Mission," *VH* 14, no. 1 (November 1993): 179-95; Masó to McNeil, 24 June 1993.

¹⁵*AP*, 1604; Sisters of Charity of Saint Vincent de Paul of Zagreb, 1 October 1993, Survey S-74, VSI Family Tree Project. M. Adelina Cizmiesija, Croatian Sisters of Charity of Saint Vincent de Paul, 29 January 1993, Survey S-33, VSI Family Tree Project; *La Tradition Vivante*, 33; Lawlor to McNeil, 23 March 1993, Paris; Fischer to McNeil, 15 July 1993, Cologne; Cveta Jost, D.C., to Betty Ann McNeil, D.C., 2 August 1993, Ljubljana; Gilia Tassis, D.C., to Betty Ann McNeil, D.C., 30 August 1993, Turin, Italy; Rosalba Sacchi, D.C., to Betty Ann McNeil, D.C., 23 August 1993, Rome, Italy; *DIP*, s.v. "Carità di San Vincenzo de' Paoli, di Zagabria" 2: 373-75.

1.2-FRA.734.3.11F

Sisters of Charity of Strasbourg

(Soeurs de la Toussaint)

Established 1734 at Saverne, France, by Cardinal Armand Gaston de Rohan Soubise, prince bishop of Strasbourg (1704-1749) to address the pressing needs of the poor, especially those with war injuries needing care in hospitals. The Sisters of Saint Paul of Chartres (founded 1696 by Reverend Louis Chauvet, 1664-1710) formed the new community's first postulants and loaned a sister to be novice mistress of this new institute. After Reverend Antoine Jeanjean became their superior in 1758, he developed a different rule based on that of Saint Vincent whom he designated their patron. (Vincent de Paul had been canonized in 1737.) Following the French Revolution, the institute formally adopted the name "Sisters of Charity of Saint Vincent de Paul" but the original Daughters of Charity objected. The French government intervened in 1860 and prohibited the newer institute from using the same title. However, it had already been exported to other countries by sisters fleeing via the Rhine River to Germany, Austria, and Hungary during the French Revolution. The congregation in France was renamed the Sisters of Charity of Strasbourg. United by the common bond of Saint Vincent de Paul as patron, nine other institutes stemming from this foundation formed the Vincentian Federation¹⁷ based in Germany in 1971.¹⁸ (Generalate: 11, rue de la Toussaint; 67081 Strasbourg, France.)

¹⁶ACMP, see Chalumeau, *Notebook* where he also includes the Sisters of Our Risen Savior (1809, France) as following the *Common Rules of the Daughters of Charity*.

¹⁷Eleven institutes now constitute the Vincentian Federation including a new foundation in Kerala, India, the Sisters of Charity of Saint Vincent de Paul.

¹⁸AP, 1476; DIP, s.v. "Carità di Strasburgo, Suore de' 2: 325-26; "Carità di Friburgo" 2: 317; Rohan-Soubise, Armand-Gaston" 7: 1888; "Les Soeurs de la charité de Strasbourg," *La Tradition Vivante*, 33; Van Winsen, to McNeil, 28 August 1993, Panningen; Fischer to McNeil, 15 July 1993, Cologne; Chalumeau, "La Descendance Spirituelle," 18. See also *History of the Origin of the Congregation of the Sisters of Saint Paul of Chartres—According to the Notes of Father Louis David* (Sisters of Saint Paul of Chartres, printed privately.) Heinrich Nickers, C.M., "Die Strassburger Vinzenzschwwestern und ihre Obzweigungen in Deutschland," *St. Vinzenzkalender* (Cologne, 1925): 74-75. According to Raymond Chalumeau, C.M., 1755 is the year in which this institute adopted Saint Vincent de Paul as its patron. See *La Congrégation des Soeurs de la Charité de Strasbourg. Petit Aperçu Historique*. (La Maison-Mère de la Toussaint, 1945).

GERMANY

1.2-GER.841.3.1.11F

Sisters of Charity of Saint Vincent de Paul of Paderborn

Developed 1841 at Paderborn, Germany, from the Sisters of Charity of Strasbourg under the authority of Frederick Clement Freiherr van Ledebur (1770-1841), bishop of Paderborn (1826-1841), who sent the two first aspirants to Strasbourg for formation (see 1.2-FRA.734.3.11F and 1.2-KOR.965.1). Their mission is care of the sick. It is a member of the Vincentian Federation. (See 4.1-IND.973.1.3F.)¹⁹ (Generalate: Am Busdorf 4; 33098 Paderborn, Germany.)

1.2-GER.846.1.11F

Sisters of Charity of Saint Vincent de Paul of Freiburg

Developed 1846 at Freiburg, Germany, in Breisgau from the Sisters of Charity of Strasbourg and became autonomous in 1970 (see 1.2-FRA.734.3.11F). It is a member of the Vincentian Federation. (See 4.1-IND.973.1.3F.)²⁰ (Generalate: Habsburger Strasse 120; D-79104 Freiburg, Germany.)

1.2-GER.851.1

Sisters of Divine Providence of Mainz

Founded 1851 at Finthen, Germany, by William Emmanuel von Ketteler (1811-1877), bishop of Mainz, to assist, especially through education and nursing, the families of workers oppressed by the effects of the Industrial Revolution. Amelia Fanny de la Roche (d. 1857) was the first superior. Following German political problems related to the *Kulturkampf* (1873), the institute came to the United States of America and made its first establishment in Pittsburgh, Pennsylvania. Their rules are based on those of Saint Vincent de Paul,

¹⁹AP, 1604; DIP, s.v. "Carità di San Vincenzo de' Paoli, di Paderborn" 2: 372-73; Fischer to McNeil, 15 July 1993, Cologne; "Les Soeurs de la charité de Strasbourg," *La Tradition Vivante*, 33; ACMR. "Neuwahl der Generaloberin der Paderborner Vincentinerinnen," *Die Vincentiner* (1992-1993): 20-21. This institute and the other members of the Vincentian Federation in Germany are affiliated to the Congregation of the Mission and the Company of the Daughters of Charity of Saint Vincent de Paul. See *Echo*, no. 1 (January 1995): 42-45.

²⁰AP, 1603; DIP, s.v. "Carità, di Friburgo" 2: 317; "Les Soeurs de la charité de Strasbourg," *La Tradition Vivante*, 33; Fischer to McNeil, 15 July 1993.

whom Ketteler named as the community patron.²¹ (Generalate: via delle Mura Aurelie, 10; 00165 Rome, Italy.)

1.2-GER.857.1F

Sisters of Charity of Saint Vincent de Paul of Hildesheim

Established 1857 at Hildesheim, Germany, by Edward Jacob Wedekin (1796-1870), bishop of Hildesheim (1850-1870). Traces its roots to the 1734 foundation of the Sisters of Charity of Strasbourg (see 1.2-FRA.734.3.11F) by Armand Gaston Maximilien Cardinal de Rohan Soubise (1674-1749) for general works of charity and education of young children and youth. It is a member of the Vincentian Federation. The founder adopted the *Common Rules* of Saint Vincent because it was timely; also recommended reading the conferences of Saint Vincent de Paul.²² (Generalate: Neue Strasse 16, Postfach 31107; 31134 Hildesheim, Germany.)

INDIA

1.2-IND.927.0

Vincentian Congregation

Founded 1927 in the archdiocese of Ernakulam at Thottakom in Kerala, India, by Reverends George Mannara (1891-1957), Antony Pauvathil (b. 1896), and George Vattamkandam (1896-1967) for native clergy to preach the gospel to the poor according to the spirit and example of Saint Vincent de Paul. Mar Louis Pazheparampil, the first vicar apostolic for Ernakulam, had visited Europe in 1905, met the Vincentians and obtained a copy of their rule. This institute follows Vincent's *Common Rules of the Congregation of the Mission* and his mission to evangelize and serve the poor, teach in seminaries, and minister to the laity. Follows the Syro-Malabar Rite. In 1951, the congregation had the services of Reverend Fernando Ibilcieta, C.M.,

²¹AP, 1604; DIP, s.v. "Divina Provvidenza, di Magonza" 3: 731-32; "Kettler, Wilhelm Emmanuel von" 5: 349-50; NCP, s.v. "Sisters of Divine Providence of Mainz," 13: 263-64; Myra Rodgers, Congregation of Divine Providence, 22 February 1993, Survey S-46, and Sister Mary Glenn, Congregation of Divine Providence, 30 June 1994, Survey S-46A, VSI Family Tree Project.

²²AP, 1603; DIP, s.v. "Carità di San Vincenzo de' Paoli, di Hildesheim" 2: 367-68; Sister Ursula-Maria, Sisters of Mercy of Saint Vincent de Paul of Hildesheim, 20 August 1993, Survey S-69, VSI Family Tree Project; "Les Soeurs de la charité de Strasbourg," *La Tradition Vivante*, 33; *Vicente de Paúl en el Perú de hoy*, 20-21. Fischer to McNeil, 15 July 1993, Cologne.

(b. 1913), as director of the internal seminary.²³ (Generalate: Chambokadavu Road, P.B. 2250, Edappally, Kochi, 682024, Kerala, South India.)

1.2-IND.964.0

Congregation of the Preshitharam Sisters

Founded 1964 by Reverend George Kochuparambil in the archdiocese of Ernakulam in Kerala, India, in order to visit the poor and the sick in their homes, to educate the children of the poor, and to teach catechism in the villages where other sisters do not normally go. The occasion for the establishment of this institute was to mark the silver jubilee of the priesthood of Joseph Cardinal Parecattil, archbishop of Ernakulam. The institute uses the *Common Rules of the Daughters of Charity* with some adaptations. Priests from the Vincentian Congregation of India are engaged in the formation program. The Malayalam name of this institute means "Garden of Missionaries."²⁴ (Generalate: Preshitharam Sisters, Kalady, Ernakulam Dt., 683574, Kerala, India.)

INDONESIA

1.2-IDO.990.1

Sisters of Charity of Jesus and Mary, Mother of Good Succor
(Kongregasi Kasih Yesus dan Maria)

Established 1990 at Pematangsiantar in Sumatra of the archdiocese of Medan by missionaries as an autonomous branch of an institute of the same name (see 1.2-NTH.836.11). Their mission is to help the poor in the villages through education, health care, pastoral ministry, and social services. The sisters live and work according to the spirit of Vincent de Paul whose rule forms the basis for the rule of this institute. Quotations from Vincent de Paul are included in the consti-

²³AP, 1456; Anthony Plackal, Vincentian Congregation, 9 April 1993, Survey S-51, VSI Family Tree Project; ACMR, "The Malabar Vincentians, India," (Alwage, India, 1961); DIP, s.v. "Congregazione Vincenziana Malabarese" 2: 1587-88. See also Matthew Vaniakizhakkel, V.C., "The Vincentian Congregation and its Mission. The Spirit of Saint Vincent de Paul in a Modern Indian Vocation," *Vincenziana*, no. 2 (1984): 153-58; John Rybolt, C.M., "A Passage to India," *Newsletter of the Vincentian Fathers and Brothers, Province of the Midwest, USA* (February-March 1995), 6.

²⁴Personal communication John Rybolt, C.M., to Betty Ann McNeil, D.C., 28 January 1995, Paris; *Catholic Directory of Kerala. 1986* (Angamaly South, Kerala, 1986); *The Catholic Directory of India 1994* (New Delhi: Catholic Bishops Conference of India, 1994).

tutions of this institute of diocesan rite.²⁵ (Generalate: Biara KYM Mieke de Bref; Sumatra, Indonesia.)

IRELAND

1.2-IRE.833.2

Irish Vincentians

Begun 1833 at Dublin, Ireland, by four students of Maynooth Seminary who wanted to form an institute that would help post-Emancipation Irish clergy by giving missions. First engaged in education, the founding members (ordained 1832-1833) were the Reverends James Lynch, Peter Richard Kenrick (who subsequently left, went to the United States, and became the archbishop of Saint Louis), Anthony Reynolds, and Michael Bourke, later joined by Reverend Thomas MacNamara from Meath and the experienced Dean of Maynooth, Reverend Philip Dowley, considered as their leader. Reverend Edward Ferris, C.M., (1738-1809), assistant general of the Congregation of the Mission at the time of the French Revolution, had fled Paris for Ireland and worked at Maynooth Seminary. Twenty years later his copy of the *Common Rules of the Congregation of the Mission* was given to the young men interested in establishing the Vincentian community in Ireland. Since 1804 the Congregation of the Mission had been stabilizing after the traumas of the French Revolution. Having begun negotiations c. 1839, the Irish Vincentians united with the Congregation of the Mission of Paris on 1 November 1841.²⁶

ITALY

1.2-ITA.733.0

Sisters Ministers of Charity of Saint Vincent de Paul

(Sisters of Charity of Saint Vincent de Paul of Trecate)

Founded 1733 in Trecate, Italy, by Marchese Giovanni Battista Leonardi (1663-1733) and Reverend Pietro Francesco di Luigi

²⁵Miranda van Kleef, *Sisters of Charity of Jesus and Mary, Mother of Good Succor*, 20 August 1993, Survey S-72, and 15 April 1994, Survey S-103, VSI Family Tree Project; *DIP*, s.v. "Carità di Gesù e di Maria, Madre del Buon Soccorso" 2: 335-36.

²⁶Edward Gicewicz, C.M., to Betty Ann McNeil, D.C., 30 March 1993, Concord, New Hampshire; Mary Purcell, *The Story of the Vincentians (All Hallows: Dublin, 1972)*, 86-107; "Provincial Archives," *Colloque*, no. 1 (Summer 1979): 25-29. Thomas McNamara, C.M. "Origins of the Congregation of the Mission in Ireland," *Colloque*, no. 7 (Spring 1983): 27-45; "Miscellaneous Items About the Early Years," *Colloque*, no. 7 (Spring 1983): 46-49; Stafford Poole, C.M., *A History of the Congregation of the Mission*, 243.

(1689-1757) in order to provide education and assistance to the poor in the spirit of Saint Vincent de Paul, their patron. This institute is modeled on the Daughters of Charity. The institute's motto is: "The charity of Christ urges us." It follows the *Common Rules* of Saint Vincent de Paul.²⁷ (Generalate: via Canobio, 13; 28100 Novara, Italy.)

1.2-ITA.744.0

Daughters of Charity of the Most Holy Annunciation of Ivrea (Daughters of Charity of Saint Vincent de Paul of Montanaro)

Founded 1744 in Italy at Montanaro Canavese (diocese of Ivrea) by Angela Re (1696-1768), her niece Francesca Re (1723-1794), and her cousin Maddalena Re (1726-1804), Antonia Maria Verna, and several other collaborators for parish ministry including Christian education of children, and care of the sick and poor in their homes. Some of the founders were Third Order Franciscans. Initially known as the Ritiro Daughters of Charity. From 1744-1779 the institute followed the rule of the Franciscan Third Order, but Cardinal Vittorio Amedeo delle Lanze retracted that and replaced it with the *Common Rules* of Saint Vincent de Paul (whose Daughters were not yet in Italy). This resulted in an *aggiornamento* for this institute. In 1780 there was an attempt to unite with the Daughters of Charity in Paris, but this was interrupted by the French Revolution. Reverend Marcantonio Durando, C.M., (1801-1880) had a role in their spiritual formation. Subsequently some overtures were made with the Sisters of Charity of the Immaculate Conception of Ivrea (see 1.2-ITA.828.11), but that did not come to fruition; became an autonomous diocesan institute in 1835. This institute conducts diverse pastoral ministries in a spirit of humility, simplicity, and charity. Vincent is co-patron of this institute of diocesan right, along with Saint Joseph and Saint Francis of Assisi.²⁸ (Generalate: via Dante # 5; 10017 Montanaro; Turin, Italy.)

²⁷AP, 1603; Maria Teresina Doro Busarello, Sisters, Ministers of Charity of Saint Vincent de Paul, Survey S-82, 1 October 1993, VSI Family Tree Project, Turin; Gilia Tassis, D.C., to Betty Ann McNeil, D.C., 30 August 1993; Rosalba Sacchi, D.C., to Betty Ann McNeil, D.C., 23 August 1993, Rome; DIP, s.v. "Sorelle Ministre della Carità di San Vincenzo de' Paoli" 8: 1910-11; "Figlie della Carità di San Vincenzo de' Paoli" 3: 1539-48; "Leonardi, Giovanni Battista" 5: 586; "De Luigi, Pietro Francesco" 3: 432-33; Mezzadri, "Quando la Legge libera," 29.

²⁸Sisters of Charity of the Annunciation, 20 August 1993, Survey S-77, VSI Family Tree Project; DIP, s.v. "Figlie di Carità della Santissima Annunziata" 3: 1539; "Re, Angela" 7: 1223; Sacchi to McNeil, 23 August 1993, Rome; Mezzadri, "Quando la Legge libera," 29; *Enciclopedia Cattolica*, s.v. "S. Vincenzine di Maria Immacolata d'Ivrea (Ivrea)" 11: 1555.

1.2-ITA.744.2

Sisters Ministers of the Sick and Daughters of Charity of Saint Vincent de Paul of Grignasco

Established 1744 as a new diocesan institute in Novara, Italy, originally founded as a result of a bequest in 1740 from Giovanna Girolama Cavallotti Durio (1650-1740) for the support of charitable services to the poor in conjunction with the local church. This institute adopted the *Common Rules* of Saint Vincent de Paul in 1748. It was suppressed in 1875 and restored in 1891 and later united with another diocesan community by the same name (of Prato Sesia, Novara) to form the Sisters of Charity under the patronage of Saint Vincent de Paul (see 4.1-ITA.939.22).²⁹

1.2-ITA.828.11

Sisters of Charity of the Immaculate Conception of Ivrea

(Sisters of Ivrea)

Founded 1828 at Rivarolo Canavese in Turin, Italy, by the servant of God, Antonia Maria Verna (1773-1838), to educate poor girls and catechize children. The scripture passage "the charity of Christ urges us" (2 Corinthians 5 :14) and its association with Saint Vincent's legacy of charity inspired the founder to place the congregation under the patronage of Saint Vincent de Paul, as well as Saint Joseph. The sisters follow the *Common Rules* of Saint Vincent de Paul who is patron of the congregation. The institute is known for the painting "The Immaculate [Virgin] of Miracles" (housed at Ivrea) which is reputed to have miraculous properties. Reverend Marcantonio Durando, C.M., (1801-1880), had some involvement with this institute and thought that Mother Verna wanted to unite with the Daughters of Charity in Paris, but that was not the case. Reverend Carlo Domenico Sicardi, C.M., (1730-1819, vicar general 1817-1819), had suggested such a union, as he also did, with the Sisters of Charity in Imola and Montanaro (see 2.2-ITA.800.2). Luigi Maria Pochettini (1782-1837), bishop of Ivrea (1824-1837), resolved the conflict by approving the institute as one of

²⁹Tassis to McNeil, 30 August 1993, Turin. Sacchi to McNeil, 23 August 1993, Rome; DIP, s.v. "Sorelle Ministre della Carità di San Vincenzo de' Paoli, di Grignasco" 8: 1911-12; ACMR, "Sorelle della Carità (Novara)."

diocesan right in 1835. (See 1.2-ITA.744.0.)³⁰ (Generalate: via della Renella, 85; 00153 Rome, Italy.)

1.2-ITA.832.0

Sisters of the Infant Mary of Saints Bartolomea Capitanio and Vincenza Gerosa

Founded 1832 at Lovere in Lombardy, Italy, by Saint Bartolomea Capitanio (1807-1833, canonized 1950) and Saint Vincenza Gerosa (1784-1847, canonized 1950), who had dedicated themselves to works of charity, under the guidance of Reverend Angelo Bosio. The institute used the motto: "Under the protection of the great apostle of Charity, Saint Vincent de Paul." The founders modeled their institute on the rules of the Sisters of Charity of Saint Joan Antida Thouret (see 2.2-FRA.799.11.22), which are essentially the *Common Rules of the Daughters of Charity* of Saint Vincent de Paul. Their mission is charitable works of mercy, especially care of sick and the poor. In 1842 there was a miraculous manifestation of the Infant Mary to the institute, hence the popular origin of the title.³¹ (Generalate: via S. Sofia, 13; 20122 Milan, Italy.)

1.2-ITA.840.0

Sisters of Mercy of Verona

Founded 1840 at Verona, Italy, by Blessed Charles Steeb (1775-1856; beatified 1975) and Luigia Poloni (1802-1855), in religion Sister Vincenza Maria Poloni. Its spirituality was based on Saint Vincent de Paul, especially humility, simplicity, and charity. Their rule is based on that of Saint Vincent de Paul, particularly the end of the Institute: "to honor Our Lord Jesus Christ as source and model of all charity." The first superior assumed the name of "Vincent Mary." The sisters were instructed to serve the poor corporally and spiritually in any form of poverty. The Sisters of Charity of Vienna, based on Saint Vincent's

³⁰Gemma Mancini, Sisters of Charity of the Immaculate Conception of Ivrea, 27 January 1993, Survey 5-26, VSI Family Tree Project; DIP, s.v. "Carità dell' Immacolata Concezione" 2: 337-42; "Verna, Antonia Maria" (volume not yet published); Mezzadri, "Quando la Legge libera," 29-30; Herrera, "Más Hijos Espirituales," 418-19; NCE, s.v. "Sisters of Charity of the Immaculate Conception," 3: 479.

³¹AP, 1478; Sacchi to McNeil, 23 August 1993, Rome; Mezzadri, "Quando la Legge libera," 28-31; ACMR, "Casa di Chierei, Pars II: Instituta et Opera Quae S. Vincentii vel Patronum vel Spiritum Colunt," 2; DIP, s.v. "Carità delle Sante Bartolomea Capitanio e Vincenza Gerosa" 2: 386-89; "Bartolomea Capitanio, santa" 1: 1063-63; "Vincenza Gerosa" (volume not yet published). NCE, s.v. "Sisters of Charity of Lovere" 3: 476. MEV 9, no. 8 (1931): 183-86; *Bulletin des Missions des Lazaristes et des Filles de la Charité* 12, no. 4 (April 1934): 142-43.

daughters in Paris (see 1.2-AUS.832.1.11) influenced the early development of this institute.³² (Generalate: via Valverde, 24; 37123 Verona, Italy.)

1.2-ITA.880.0

Sisters, Servants of the Poor

Founded 1880 at Palermo, Italy, by Blessed James Cusmano (1834-1888, beatified 1983) for service by sisters to the poor, the sick, the abandoned and all those in need in hospitals, homes for poor abandoned old people, and orphanages for boys and girls. Cusmano patterned his communities on the model developed by Vincent de Paul. This institute's mission is two-fold: "to help the Poor by alleviating their sufferings so as to bring them closer to God and . . . to make the rich more sensitive to the needs of the Poor thus enabling them to obtain the grace they need from God for their eternal salvation." Saint Vincent is patron of this institute whose rule is based on his *Common Rules*. Reverend Jean Baptiste Étienne, C.M., superior general of the Congregation of the Mission, affiliated this institute to the Congregation of the Mission and the Daughters of Charity in 1869.³³ (Generalate: Via dell' Imbrecciato, 103; 00149 Rome, Italy.)

1.2-ITA.887.0

Missionaries, Servants of the Poor

Founded 1887 at Palermo, Italy, by Blessed James Cusmano (1834-1888, beatified 1983) for priests and brothers to serve the poor, the sick, and those in greatest need through the works of charity and by giving missions throughout the countryside. Patterned on the model developed by Vincent de Paul, this institute's mission includes sensitizing the rich to the needs of the poor. Saint Vincent is patron of this institute whose original rule was based on his *Common Rules* and whose spirit is articulated in their revised (1986) *Constitutions*. It was

³²AP, 1538; DIP, s.v. "Poloni, Luigia" 6: 44-45; Sorelle della Misericordia 8: 1914-16; MEV 8, no. 7 (1930): 175; ACMR, "Casa di Chierei, Pars II: Instituta et Opera Quae S. Vincentii vel Patronum vel Spiritum Colunt," 1. See Alessandro Pronzato, *Lungo il Filo della Misericordia* (Istituto Sorelle della Misericordia di Verona, 1990), 22, 51-55, 53.

³³AP, 1 606; Maria Loreta Agnello, *Sisters, Servants of the Poor*, Survey 117, VSI Family Tree Project; *Regole Comuni delle Serve dei Poveri Secondo lo Spirito di S. Vincenzo de' Paoli*, 1. *Bollettino Ufficiale dei Servi Dei Poveri*, Curia Generalizia dei Missionari Servi dei Poveri, Palermo 3 (June 1970): 60; Michaelangelus Cardinal Celesia, *Decreto di approvazione delle Regole e delle Costituzioni dell' Istituto*, 4 October 1903; Maria Teresa Falzone, *Giacomo Cusmano, Poveri Chiesa e Società nella Sicilia dell' Ottocento (1834-1871)*, S.F. Flaccovio, ed. (Palermo, 1989), 275-81; DIP, s.v. "Serve dei Poveri (Boccone del Povero)" 8: 1378.



Reverend Jean Baptiste Étienne, C.M.

affiliated to the family of Saint Vincent in 1869. The Congregation of the Mission was involved in the formation of its early members. In 1884 Cusmano also founded, the Brothers, Servants of the Poor which was integrated with this institute when it came into being.³⁴ (Generalate: via della Pisana, 95; 00163 Rome, Italy.)

³⁴AP, 1434; Salvatore Schembri, *Missionaries, Servants of the Poor*, Survey 118, VSI Family Tree Project; *Costituzioni, Congregazione Missionari Servi dei Poveri* (Palermo, 1986), 17-18; Salvatore Schembri, *I Missionari Servi dei poveri (Boccone del Povero)* (Edizioni La Carità, Palermo), 25-18; 73-75; 303-04; DIP, s.v. "Serve dei Poveri (Boccone del Povero)" 8: 1378.

1.2-ITA.898.2

Sisters Ministers of the Sick and Daughters of Charity of Saint Vincent de Paul of Prato-Sesia

Founded 1898 at Novara, Italy, as a diocesan institute by Reverend Cesare Arientata (1859-1879), spiritual director, who previously had the same role with the Sisters of Charity of Grignasco. This institute of diocesan right united with another diocesan institute by the same name to form the Sisters of Charity under the patronage of Saint Vincent de Paul (see 1.2-ITA.939.22).³⁵

1.2-ITA.939.22

Sisters of Charity under the Patronage of Saint Vincent de Paul

Established 1939 in Novara, Italy, as an amalgamated community (pontifical right) from two diocesan communities by the same name: the Sisters Ministers of the Sick and the Sisters of Charity of Saint Vincent de Paul of (1) Grignasco (Novara) (see 1.2-ITA.744.2) and (2) of Prato-Sesia (Novara) (see 1.2-ITA.898.2). Their mission includes education and homes for the elderly.³⁶ (Generalate: Institute of the Sacred Heart; Via Solferino, 16; 28100 Novara, Italy.)

KOREA

1.2-KOR.965.1

Sisters of Charity of Saint Vincent de Paul of Suwon

Established 1965 in Suwon at Kyonggi-do, Korea, as a mission from the Sisters of Charity of Saint Vincent de Paul of Paderborn in order to serve Christ in the poor and suffering through hospitals, orphanages, and other forms of pastoral ministry. The rule is based on the *Common Rules* of Vincent de Paul who is the patron of this institute of diocesan right which became autonomous in 1990. (See 1.2-GER.841.3.1.11F.)³⁷ (Generalate: P.O. Box 4; 93-3 Chi-dong, Chang-an-gu; Dong-Suwon, Shi 40-600; Kyonggi-do, South Korea 442-600.)

³⁵DIP, s.v. "Sorelle della Carità sotto gli auspici di San Vincenzo de' Paoli" 8: 1896; "Sorelle Ministre delle Inferme e Figlie della Carità, di Grignasco" 8: 1911-12; "Sorelle Ministre delle Inferme e Figlie della Carità di San Vincenzo de' Paoli, di Prato Sessia" 8: 1912-13.

³⁶AP, 1478; DIP, s.v. "Sorelle della Carità sotto gli Auspici di San Vincenzo de' Paoli" 8: 1896; "Sorelle Ministre delle Inferme e Figlie della Carità, di Grignasco" 8: 1911-12; Sorelle Ministre delle Inferme e Figlie della Carità di San Vincenzo de' Paoli, di Prato Sessia" 8: 1912-13.

³⁷Marlene Mondalek, Sisters of Charity of Saint Vincent de Paul, 2 August 1993, Survey S-64A; M. Timothea Choi, Sisters of Charity of Saint Vincent de Paul at Suwon, Survey S-112, VSI Family Tree Project; Baptista Casper, D.C., Sisters of Charity of Saint Vincent de Paul, 15 April 1994, Survey S-105, VSI Family Tree Project; DIP, s.v. "Carità di San Vincenzo de' Paoli, di Paderborn" 2: 372-73.

MEXICO

1.2-MEX.884.0

Sisters of the Poor, Servants of the Sacred Heart of Jesus

Founded 1884 by Bishop José María Cázares y Martínez (1832-1909) at Zamora in Michoacán, Mexico, to serve the poor and to promote the cause of women and public health, especially through parish based schools and clinics. Substantially adopted the *Common Rules* of Saint Vincent. A former Daughter of Charity, Sister Margarita Gómez formed the first sisters in the Vincentian tradition. Vincent de Paul is secondary patron of the congregation. Received pontifical approval in 1931.³⁸ (Generalate: Dr. Verduzco 378 Sur; 59600 Zamora, Michoacán, Mexico.)

THE NETHERLANDS

1.2-NTH.832.11

Sisters of Charity of Our Lady, Mother of Mercy

Founded 1832 at Tilburg, The Netherlands, by Reverend Johannes Zwijsen (1794-1877), (later bishop of 's Hertogenbosch and archbishop of Utrecht) and Michaël Leysen (1779-1862) for the education of poor children. Vincent de Paul is patron of the congregation and his writings and teachings are recommended for spiritual reading. The rule is based on that of Saint Vincent de Paul via that of Clement Droste zu Vischering (1773-1845), archbishop of Cologne and vicar general of Münster. Zwijsen also gave "familiar discourses" like Vincent's conferences to the Daughters of Charity. (See 4.1-NTH.844.0. and 4.1-USA.970.11.1.2)³⁹ (Generalate: Hintarmerstraat 164; 5211 MV 's Hertogenbosch, The Netherlands.)

³⁸AP, 1562; Rosa Guadalupe Méndez Gutiérrez, *Sisters of the Poor, Servants of the Sacred Heart*, 12 September 1993, Survey S-80, VSI Family Tree Project; *DIP*, s.v. "Poveri, Ancelle del Sacro Cuore di Gesu" 7: 231; "Cázares y Martínez" 2: 726.

³⁹Mary Shaefer, *Sisters of Charity of Our Lady, Mother of Mercy*, Survey S-19, VSI Family Tree Project; personal communication Marie Wallbank to Betty Ann McNeil, D.C., 28 August 1993, Lancashire, England; *DIP*, s.v. "Leysen, Michaël" 5: 636-37; "A Comparison Between the Rule for the Vincentinerinnen by Vincent de Paul and the Rule for the Klemenschwestern by Droste zu Vischering, A.C.M.P., C211.

1.2-NTH.836.11

Sisters of Charity of Jesus and Mary

(Sisters of Charity of Jesus and Mary, Mother of Good Succor)

Founded 1836 by Reverend Anthony van Erp (1779-1861) at Schijndel, The Netherlands, with the mission of personal sanctification by serving the neighbor under the motto of "work and pray." With the collaboration of Ann Marie de Bref (1812-1845), the first sisters were formed at Tilberg and followed their rule (see 1.2-NTH.832.11). Inspired by Vincent de Paul as patron and his spirit of humility, simplicity, and charity. The founder chose the *Common Rules* of Saint Vincent because he wanted the sisters to bring love and justice to the poor. The constitutions of this institute contain quotes of Vincent de Paul. (See also 1.2-IDO.990.1.)⁴⁰ (Generalate: Pastoor van Erpstraat, 6; 5480 AA Schijndel, The Netherlands.)

PORTUGAL

1.2-POR.822.2

Servants of the Poor

Traces its roots to 1810 when the first Daughters of Charity arrived to open a house in Lisbon, Portugal. Due to the political situation in the country, they were soon cut off from Paris. The sisters remained at their missions and continued to follow the *Common Rules of the Daughters of Charity*. In 1831 a royal edict abolished and expelled religious communities from Portugal, except for this one linked to the Daughters of Charity of Barcelona, Spain. Beginning in 1856, cholera and yellow fever epidemics arose in Portugal and the government petitioned Paris for assistance. Sent by Reverend Jean Baptiste Étienne, C.M., (1801-1874, superior general 1843-1874), the first relief group arrived in 1857 with Reverend Eugène Emile Miel, C.M., (1822-1896). At that time a delegation of members from this institute petitioned Étienne for reunification and in 1857 the institute united with the Daughters of Charity of Paris and was placed under the direction of

⁴⁰AP, 1523; Miranda van Kleef, *Sisters of Charity of Jesus and Mary, Mother of Good Succor* (KYM), 1 May 1994, Survey S-103, VSI Family Tree Project; DIP, s.v. "Carità di Gesù e di Maria, Madre del Buon Soccorso" 2: 335-36; "van Erp, Antonio" (volume not yet published); "Zwijsen, Joannes" (volume not yet published); Masó to McNeil, 24 June 1993, Santiago.

Sister Marie Ligarde, D.C., (1822-1889).⁴¹ Sister Ligarde had previously facilitated the integration with Paris of other groups of sisters that had united with the Daughters of Charity. (See 4.1 -BEL.672.1.2.)⁴²

ROMANIA

1.2-ROM.842.3.1.11

Sisters of Charity of Saint Vincent de Paul of Satu-Mare

(Sisters of Mercy of Saint Vincent de Paul or Sisters of Mercy, Daughters of Christian Charity)

Founded 1842 by Bishop John Ham (1781-1804) in Satu-Mare (then Austria-Hungary, now Romania) for diverse apostolic and charitable services because of his concern for the poor, the sick, the neglected, and the education of youth. He sent some candidates to Vienna (then in Austria-Hungary) for religious formation by the sisters at Gumpendorf, who observed the rule of Saint Vincent whom Ham named as patron of his institute. He also developed a rule based on the *Common Rules* of Saint Vincent. After World War I, the province of Hungary of this diocesan institute divided into three provinces: Slovakia, Romania, and Hungary. A mission to the United States of America in 1902 later resulted in the establishment (1951) of the Vincentian Sisters of Charity of Pittsburgh and subsequently Bedford. (See 1.2 -USA.902.1.11F and 1.2-USA.928.1F.) See also Sisters of Char-

⁴¹Before coming to Portugal, Sister Ligarde had also transmitted the Vincentian tradition to two other communities which united with Paris: that of Châlons-sur-Marne (France) and the Sisters of Charity (Verviers) in Belgium. See "With our Most Honored Mother in Portugal," *Echo* (December 1957): 499-500. "Development of the Company," notes distributed at a Vincentian Session at the motherhouse of the Daughters of Charity (Paris, 1988), II-2; Lawlor to McNeil, 23 March 1993; Reverend Jean Baptiste Étienne, C.M., circular letter, January, 1858. ADCP, "Au Portugal," unpublished notes.

⁴²In 1862, because of the political climate at that time, Étienne recalled the sisters, leaving Miel to run the French hospital in Lisbon with a staff of just one priest and brother. Miel was able to persuade sisters from different houses to come and assist the Lisbon relief effort. Some sisters came from Funchal (1878) and Bemfica (1877). By 6 August 1881 the province of Portugal was erected. In October 1910 a republic replaced the monarchy in Portugal and non-Portuguese sisters had to leave the country. However, the sisters in Portugal continued living in community. The Company of the Daughters of Charity did not return to Portugal until after the Second World War. (See Sister Souza Prego, D.C., "Esquisse historique," *ACMFC* 112-13, (1947-1948): 225-26. "Sister Mary Ligarde," (1889-1894), *Remarks on our Deceased Sisters*, 44-48.)

ity of Zams (see 1.2-AUS.823.1.11.3) and Sisters of Charity of Strasbourg (see 1.2-FRA.734.3.11F).⁴³ (Generalate: Charita 2; 03831 Vricko, 195; Slovakia.)

SPAIN

1.2-SPA.798.0

Sisters of Charity of Saint Vincent de Paul of Majorca

Founded 1798 at Felanitx on Majorca, Spain, by Reverend Antonio Roig y Rexarch (1750-1808), who lived Vincentian spirituality himself. He admired the work of the Vincentians and was greatly influenced by them. Vincent de Paul is patron of this institute. They follow the *Common Rules* of Saint Vincent. In 1890, five additional local "Sisterhoods of Charity" founded on the island of Majorca united with this institute. The institute promotes devotion to the Miraculous Medal. This was the first active community founded in Spain.⁴⁴ (Generalate: Calle Ausias March, 25/2-2A; 07003 Palma de Mallorca, Spain.)

1.2-SPA.800.11

Sisters of Charity of Valls

Founded 1800 at Valls, Spain, by Reverend Jaime Cesat with the approval of Francisco Armana (1718-1803), archbishop of Tarragona (1785-1803), and the participation of three young women who felt called to begin a free school for little girls. A new hospital was also being established at Valls, and the Daughters of Charity were sought but unavailable. So, a new institute was formed to meet the need. This institute is based on the *Common Rules* of Saint Vincent with simple annual vows (see 1.2-SPA.808.1).⁴⁵

⁴³Demetria Ludescher, Sisters of Charity of Saint Vincent de Paul of Satu-Mare, 25 January 1993, Survey S-24; Margaret Mach, Vincentian Sisters of Charity, Survey S-36; Katalia M. Luciana, Sisters of Mercy of Saint Vincent de Paul, Szatmar, 20 August 1993, Survey S-71; Llona M. Agricia, Sisters of Mercy of Saint Vincent de Paul of Szatmar, Survey S-71A, 1 October 1993, VSI Family Tree Project; DIP, s.v. "Misericordia, Figlie della Carità Cristiani, suore della" 5: 1413-14; Maria Lucianna Polman, D.C., to Betty Ann McNeil, D.C., 7 July 1993, Oradea, Romania; NCE, s.v. "Vincentian Sisters of Charity of Pittsburgh" 14: 685; Bohumir Dungal, C.M., to Betty Ann McNeil, D.C., 19 July 1993, Bratislava, Slovakia.

⁴⁴AP, 1604; DIP, s.v. "Carità di San Vincenzo de' Paoli, di Maiorca" 2: 369-70; "Roig y Rexarch, Antonio" 7: 1889-90. Miguel Pérez Flores, C.M., "Descendencia Vicenciana en España," in ACMHC 87 (June 1979): 248; Mas, "Fundación," ACMHC 65, no.12 (1960): 779-80; 85, no. 6 (1977): 107-16.

⁴⁵Mas, "Fundación," ACMHC 85, nos.7-8 (1977): 127-30.

1.2-SPA.805.1

Sisters of Charity of Saint Ann

Founded 1805 at Saragossa, Spain, by the servant of God, María Rafols Bruna (1781-1853), eleven companions from the hospital of Our Lady of Grace, and Reverend Juan Bonal (1770-1829). Traces its roots to a 1792 institute known as the Sisters of Charity of Saragossa founded by the administrative board of the hospital of Our Lady of Grace to minister to the sick since the Daughters of Charity were not available. Bonal knew the Daughters of Charity and gave their *Common Rules* to this institute. The institute succeeded and expanded despite internal tensions about uniting with the Daughters of Charity of Paris. This was the first religious institute for charity founded in Spain.⁴⁶ (Generalate: Calle Madre M. Rafols, 13; 50004 Saragossa, Spain.)

1.2-SPA.808.1

Sisters of Charity of Cervera

Founded 1808 at Cervera, Spain, by three Sisters of Charity of Valls whom Reverend Jaime Cesat intended to establish as Daughters of Charity of Saint Vincent de Paul in order to manage the Castellort Hospital there. Two of these founding members were: Sister Ana María Janer y Anglarill (1800-1885) and Sister Teresa Solá.⁴⁷ The board's initial request was made in 1805. However, an official notation by the Marquess de Company indicated that the French Daughters of Charity had been established at Valls in 1800. In 1829 the Sisters of Charity of Cervera founded a school for young children at Guisona. This institute followed the *Common Rules* of Saint Vincent. (See 1.2-SPA.800.)⁴⁸

1.2-SPA.857.1

Congregation of the Sisters of Our Lady of Consolation of Tortosa

Founded 1857 at Jesús barrio in Tortosa, Spain, by Blessed María Rosa Molas y Vallvé (1815-1876, beatified 1977), who entered (1841) the break-away group (Sisterhood of Charity led by Luisa Estivill, a former Daughter of Charity) known as the Corporation of the Daughters of Charity prior to its reunification with Paris after the French

⁴⁶AP, 1582; DIP, s.v. "Carità di S. Anna di Saragozza" 2: 379-80; "Bonol, Juan" 1: 1501; "Rafols Bruna, María" 7: 1191; Chalumeau, "Descendencia espiritual," *ACMHC* 87, no. 6 (1979): 244-49; Mas, "Fundación," *ACMHC* 85, nos. 7-8 (1977): 136-42.

⁴⁷Janer is also spelled Jané.

⁴⁸DIP, s.v. "Janer y Anglarill, Ana María" 5: 292-95; Mas, "Fundación," *ACMHC* 85, nos. 7-8 (1977): 127-30; Chalumeau, "Descendencia espiritual," 244-49.

Revolution. She remained with this group for eight years (see 2.2-SPA.841.1.11.2). Molas was sent by Estivill to oversee the reopening at Tortosa in Tarragona of the House of Mercy which was in disarray since the withdrawal in 1831 of the French Daughters of Charity who founded it in 1796. The sisters arrived in Tortosa in 1849; the apostolate of education was begun in 1851 and a hospital in 1852. Each expansion brought additional personnel from the Sisterhood of Charity at Reus. The definitive split seems to have been caused by the growth at Tortosa and the desire of these sisters to regularize their canonical situation. Purpose is to educate youth and serve the poor. Sister María Rosa had been a Daughter of Charity in Reus. This diocesan institute follows the *Common Rules* of Saint Vincent.⁴⁹ (Generalate: via Aurelia 300; 00165 Rome, Italy.)

1.2-SPA.899.2.1

Missionary Daughters of the Heart of Mary

(Institute of Charity of the Immaculate Heart of Mary; Daughters of Charity, Daughters of the Heart of Mary)

Founded 1899 by María Teresa Güell y Puig (1848-1921) at Cervera, Spain. Güell initially had been professed (1873) in the Sisters of Charity of Cervera (see 1.2-SPA.800.11 and 1.2-SPA.808.1) which underwent internal struggles (bishop, administrators and religious) plus many changes, including a brief merger (1882) with the Institute of the Holy Family of Urgel (see 4.1-SPA.860.1). Güell withdrew to launch her new foundation, based on the *Common Rules* of Saint Vincent. It is an institute of diocesan right.⁵⁰ (Generalate: Calle Mayor, 109; Cervera, Lérida, Spain.)

UNITED STATES

1.2-USA.809.11.2F

Sisters of Charity of Saint Joseph's

(The American Sisters of Charity)

Founded 1809 at Emmitsburg in Maryland, United States, by Saint Elizabeth Ann Seton (1774-1821, canonized 1975). The foundation was influenced by French Sulpician priests who had known the Daughters

⁴⁹DIP, s.v. "Nostra Signora della Consolazione, di Tortosa" 6: 378-79; "Molas y Vallvé, Rosa Francisca" 6: 1655; Chalumeau, "Descendencia espiritual," 244-49; Mas, "Fundación," *ACMHC* 85, nos. 7-8 (1977): 119-26; Masó to McNeil, 24 June 1993, Santiago. See also J. M. Javierre, *María Rosa Molas—una mujer misericordiosa* (publication data unknown).

⁵⁰DIP, s.v. "Missionarie Figlie del Cuore di Maria" 5: 1545; "Güell y Puig, María Teresa" 4: 1467-68. Chalumeau, "Descendencia espiritual," 244-49; Mas, "Fundación," *ACMHC* 85 (1977): 131-35.

of Charity in France. Reverend Benedict Joseph Flaget, S.S., (1763-1850, bishop of Bardstown, Kentucky, 1808-1848) obtained a handwritten copy of the *Common Rules of the Daughters of Charity* which Mother Seton had adapted. When the Sulpicians received an order that they must return to their principal work, conducting seminaries, Reverend Louis Deluol, S.S., (superior, 1826-1830; 1841-1849) and the sisters' council at Saint Joseph's began negotiations to unite with the Daughters of Charity of Saint Vincent de Paul in France. In 1850 the sisters united with the Daughters of Charity of Paris (1.1-FRA.633.22). The Sisters of Charity of Saint Vincent de Paul (see 1.2-USA.846.1.11.3F) and the Sisters of Charity of Cincinnati (see 1.2-USA.852.3F) developed directly from the Emmitsburg foundation. The institute is a member of the Elizabeth Seton Federation.⁵¹ (Provincialate: Saint Joseph's Provincial House, 333 South Seton Avenue, Emmitsburg, Maryland 21727-9297, USA.)

1.2-USA.812.11F

Sisters of Charity of Nazareth

Established 1812 at Nazareth in Kentucky, United States, by Reverend John Baptist David, S.S., (1761-1841, second bishop of Bardstown, Kentucky, 1832-1833) and cofounder Mother Catherine Spalding (1793-1858, superior 1813-1819; 1824-1831; 1838-1844; 1850-1856). The original purpose was to help care for the numerous Catholic families on the frontier. Religious education of the children was also a top priority. Received a handwritten copy made by Reverend Simon Bruté, S.S., (1779-1839, later first bishop of Vincennes, Indiana, 1834-1839), of the *Common Rules* of Saint Vincent de Paul from Emmitsburg. Six sisters withdrew in 1851 to establish a new institute in Nashville, Tennessee; ultimately this became the Sisters of Charity of Leavenworth, Kansas (see 1.2-USA.858.1F). Vincent de Paul is patron of this institute, and David recommended his spirit of humility, simplicity, and charity. It is a member of the Elizabeth Seton Federation.⁵² (Generalate: PO Box 172; Nazareth, Kentucky 40048, USA.)

⁵¹Kelly, "The Vincentian Mission," *VH* 14, no.1 (November 1993): 179-95; "Filles de la charité de Saint Vincent de Paul," *Missi*, 437 (March 1981): 98; *DIP*, s.v. "Elisabetta Anna Seton, santa" 3: 1113-14; "Figlie della Carità, di Emmitsburg" 3: 1530; "Carità di San Giuseppe, di Baltimora" 2: 362-63. See also Chapter 2, "Findings," note 12.

⁵²*AP*, 1475; Mary Collette Crone, Sisters of Charity of Nazareth, 5 February 1993, Survey S-39, VSI Family Tree Project; Kelly, "The Vincentian Mission," *VH* 14, no. 1 (November 1993): 181; *DIP*, s.v. "Carità, Suore di, di Nazareth" 2: 321-22; "Spalding, Catherine" 8: 2008; "David, Jean-Baptiste-Marie" 3: 395-96.



Saint Elizabeth Ann Seton

1.2-USA.846.1.11.3F

Sisters of Charity of Saint Vincent de Paul

Originated in the 1809 foundation by Saint Elizabeth Ann Seton and began 1817 in New York City, New York in the United States, as a mission from Emmitsburg to educate and care for children and other works of charity. Became autonomous from Emmitsburg in 1846 (see 1.2-USA.809.11.2F) under the sponsorship of Bishop John Hughes of New York (1797-1864) with Mother Elizabeth Boyle (1888-1861, superior 1846-1849) as the first superior. She had been a companion of Mother Seton and was formed by her in the Emmitsburg community. It follows the *Common Rules* of Saint Vincent from Emmitsburg with



Mother Elizabeth Boyle

the addition that care of male orphans was permitted. Assisted in establishing the Sisters of Charity of Saint Elizabeth (see 1.2-USA.859.3F), the Sisters of Charity of Saint Vincent de Paul of Halifax (see 1.2-CAN.856.3F) and the Sisters of Charity of the Immaculate Conception (see 1.2-CAN.854.1.11.3F). This institute is a member of the Elizabeth Seton Federation.⁵³ (Generalate: Sisters of Charity Center; 6301 Riverdale Avenue; Bronx, New York 10471, USA.)

1.2-USA.829.11F

Sisters of Charity of Our Lady of Mercy

Established 1829 at Charleston in South Carolina, United States, by Bishop John England (1786-1842) to teach young girls, instruct

⁵³Rita King, Sisters of Charity of Saint Vincent de Paul of New York, 23 January 1993, Survey S-17, VSI Family Tree Project; personal communication Rita King, S.C., to Betty Ann McNeil, D.C., 9 February 1995, Bronx, New York; Kelly, "Vincentian Mission," *VH* 14, no. 1 (November 1993): 182; *DIP*, s.v. "Carità di San Vincenzo de' Paoli, di Nuova York" 2: 371-72. See also Sister Marie de Lourdes Walsh, S.C., *The Sisters of Charity of New York 1809-1959* (New York: 1960).

African-American slaves, and care for the sick and infirm. Bishop England obtained the *Common Rules* of Saint Vincent de Paul, and his successor, Bishop Ignatius Reynolds (1798-1855), modified them according to England's recommendations for this institute of diocesan right. Reynolds had served as chaplain and second superior of the Sisters of Charity of Nazareth (1833-1835). The institute is a member of the Elizabeth Seton Federation. Two local foundations became autonomous and later joined the Sisters of Mercy (Savannah, 1845; Wilmington, 1869).⁵⁴ (Generalate: PO Box 12410; 424 Fort Johnson Road; Charleston, South Carolina 29422, USA.)

1.2-USA.852.3F

Sisters of Charity of Cincinnati

Originated in the 1809 foundation by Saint Elizabeth Ann Seton and began 1829 at Cincinnati, Ohio, United States, as a mission from Emmitsburg (see 1.2-USA.809.11.2F). In 1852 became an independent institute under Archbishop John Baptist Purcell (1800-1883). Mother Margaret Cecilia George (1787-1868) was the first superior (1853-1859). She had been a companion of Mother Seton and was formed by her in the Emmitsburg community. They retained the *Common Rules* of Saint Vincent (from Emmitsburg) but included the care of male orphans. Assisted with the establishment of the Sisters of Charity of Saint Elizabeth (see 1.2-USA.859.3F) and the Sisters of Charity of Seton Hill (see 2.1-USA.870.3F). The institute is a member of the Elizabeth Seton Federation.⁵⁵ (Generalate: 5900 Delhi Road; Mount Saint Joseph, Ohio 45051, USA.)

1.2-USA.858.1F

Sisters of Charity of Leavenworth

Began 1858 at Nashville, Tennessee, United States, under Bishop Pius Miles, O.P., (1791-1860) as a mission of the Sisters of Charity of

⁵⁴Anne Francis Campbell, *Sisters of Charity of Our Lady of Mercy*, 19 January 1993, Survey S-23, VSI Family Tree Project; Kelly, "The Vincentian Mission," *VH* 14, no.1 (November 1993): 181; NCE, s.v. "England, John" 5: 352-53 and "Sisters of Charity of Our Lady of Mercy" 3: 478; *DIP*, s.v. "England, John" 3: 1135; "Carità di Nostra Signora della Misericordia, suore di" 2: 348.

⁵⁵*AP*, 1475; Anita Marie Howe, *Sisters of Charity of Cincinnati*, 15 January 1993, Survey S-10, VSI Family Tree Project; personal communication King to McNeil, 9 February 1995; Kelly, "Vincentian Mission," *VH* 14, no.1 (November 1993): 182; NCE, s.v. "Sisters of Charity of Cincinnati" 3: 473; *DIP*, "Carità, di Cincinnati" 2: 316-17. See also Judith Metz, S.C., and Virginia Wiltse, *Sister Margaret Cecilia George. A Biography* (Mount St. Joseph: Ohio, 1989); Sister Mary Agnes McCann, S.C. *The History of Mother Seton's Daughters* (New York: 1917); Sister Benedicta Mahoney, S.C., *We Are Many. A History of the Sisters of Charity of Cincinnati 1898-1971* (Ohio: 1982).

Nashville, Tennessee, who had branched off from the Sisters of Charity of Nazareth, Kentucky. The institute became independent in 1870. The founding sisters were originally Sisters of Charity of Nazareth (see 1.2-USA.812.11F). Mother Xavier Ross (1813-1895) was the first superior (1858-1862; 1865-1877). The institute received the *Common Rules* of Saint Vincent de Paul from Emmitsburg, with the American modifications, through Bishop John Baptist Purcell of Cincinnati. The institute relocated in Leavenworth, Kansas, at the invitation of Bishop John Baptist Miège, S.J., (1815-1884) vicar apostolic of Indian Territory, Kansas. Vincent de Paul is their patron. This institute is a member of the Elizabeth Seton Federation.⁵⁶ (Generalate: 4200 South Fourth Street; Leavenworth, Kansas 66048-5054, USA.)

1.2-USA.859.3F

Sisters of Charity of Saint Elizabeth

Founded 1859 at Newark, New Jersey, United States, by the half-nephew of Saint Elizabeth Ann Seton (Mother Seton), Bishop James Roosevelt Bayley (1814-1877). The first novices were trained by the Sisters of Charity in Cincinnati (see 1.2-USA.852.3F) under the direction of Sister Margaret George, who had lived with Mother Seton. The New York community, Sisters of Charity (see 1.2-USA.846.1.11.3F), at Mount-Saint-Vincent-on-the-Hudson, sent Sister M. Xaxier Mehegan (1825-1915, superior 1859-1915) and Sister M. Catherine Nevin to organize the new institute which they later opted to join when it became autonomous and of diocesan right (1859). The institute follows the *Common Rules* of Saint Vincent with the American modifications. The institute is a member of the Elizabeth Seton Federation.⁵⁷ (Generalate: PO Box 476; Convent Station, New Jersey 07961-0476, USA.)

1.2-USA.892.1

Sisters of Providence of Holyoke

Began 1873 at Holyoke, Massachusetts, United States, as a mission of the Sisters of Providence of Saint Vincent de Paul of Kingston, Ontario, Canada, under the leadership of Sister Catherine Horan

⁵⁶AP, 1475; Ann Louise Eble, Sisters of Charity of Leavenworth, 13 January 1993, Survey S-6, VSI Family Tree Project; Kelly, "The Vincentian Mission," *VH* 14, no.1 (November 1993): 183; NCE, s.v. "Sisters of Charity of Leavenworth" 3: 475-76; DIP, s.v. "Carità, di Leavenworth" 2: 320.

⁵⁷Maureen Shaughnessy, Sisters of Charity of Saint Elizabeth, 1 February 1993, Survey S-38, VSI Family Tree Project; Kelly, "The Vincentian Mission," *VH* 14, no.1 (November 1993): 184 DIP, "Carità di Santa Elisabetta" 2: 382-83; NCE, s.v. "Sisters of Charity of Convent Station" 3: 474.



Mother Margaret Cecelia George

(1850-1943). Became independent in 1892 as a diocesan institute to administer schools, hospitals, assist poor and destitute people, and prepare young women for the order.⁵⁸ (See 1.2-CAN.861.3.11.1) (Generalate: Convent of Our Lady of Victory; Holyoke, Massachusetts 01040, USA.)

⁵⁸Popko to McNeil, 8 February 1993; *DIP*, s.v. "Provvidenza di San Vincenzo de Paoli" 7: 1097; "Horan, Catherine" 4: 1544.

1.2-USA.902.1.11F

Vincentian Sisters of Charity of Pittsburgh

Established 1902 at Braddock, Pennsylvania, United States, as a foundation from the Sisters of Charity of Satu-Mare, Romania, by Mother Emerentiana Handlovits (1869-1935, superior 1902-1935) to serve immigrant peoples from what was then considered as Eastern Europe (now Central Europe). Became autonomous in 1915 and received pontifical status in 1951. Traces its roots through the Sisters of Charity of Satu-Mare (1842), Vienna (1832), Zams (1823), and ultimately Strasbourg.⁵⁹ (See 1.2-ROM.842.3.1.11 and 1.2-AUS.832.1.11.) John Francis Regis Canevin (1852-1927), bishop of Pittsburgh, renamed this institute with its current title since Mother Seton's Sisters of Charity were already in the same diocese. The institute is a member of the Elizabeth Seton Federation. (See 1.2-USA.928. 1F.)⁶⁰ (Generalate: 8200 McKnight Road, Pittsburgh, Pennsylvania 15237, USA.)

1.2-USA.928.1F

Vincentian Sisters of Charity of Bedford

Established 1928 at Bedford in Ohio, United States, by Joseph Schrembs (1866-1945), bishop of Cleveland, to minister to Slovak immigrants in that diocese with the intention of starting a new province of the institute. Sister Mary John Berchmans was the first superior. Became autonomous from Pittsburgh in 1939 as an institute of diocesan right. (See 1.2-USA.902.1.11F and 1.2-ROM.842.3.1.11.) It is a member of the Elizabeth Seton Federation.⁶¹ (Generalate: 1160 Broadway, Bedford, Ohio USA 44146-4593, USA.)

The following are additional institutes which adapted or adopted the *Common Rules* of Saint Vincent and were established by Vincentians priests or Daughters of Charity. See Part II for the discussion of these institutes included in Criteria 2.1 and 2.2.

⁵⁹In Europe many bishops used the *Common Rules* of Saint Vincent as a model when drafting a rule of life for the new institutes that they founded to serve in their dioceses.

⁶⁰AP, 1610; Charlene Reebel, Vincentian Sisters of Charity of Pittsburgh, 28 January 1993, Survey S-29, VSI Family Tree Project; John F. Zimmerman, C.M., audio tapes from The Vincentian Heritage Institute, 4-7 May 1978, Mater Dei Provincialate, Evansville, Indiana; NCE, s.v. "Vincentian Sisters of Charity of Pittsburgh, Pennsylvania" 14: 685; DIP, s.v. "Vincenzine di Carità (Pennsylvania)" (volume not yet published); "Misericordia, Figlie della Carità Christiana" 5: 1413.

⁶¹Margaret Mach, Vincentian Sisters of Charity of Bedford, 1 February 1993, Survey S-36, VSI Family Tree Project; Zimmerman, Heritage Institute, 1978; NCE, s.v. "Vincentian Sisters of Charity of Bedford, Ohio" 14: 684-85; DIP, s.v. "Carità di San Vincenzo, di Bedford" 2: 365-66; "Misericordia, Figlie della Carità Christiana" 5: 1413.

Institute of Daughters of Mary, Servants of Charity
 Chinese Daughters of Charity of Tonkin
 Daughters of Saint Anne
 Daughters of Saint Anne of Chian⁶²
 Daughters of Saint Anne of Kanchow
 Pious Society of the Holy Family of Bordeaux
 Little Sisters of the Miraculous Medal
 Sisters of the Eucharist
 Sons of Charity of Vicenza
 Institute of Nazarene Sisters
 Hermanas Josefinas
 Congregación de Misioneros de San José
 Missionary Catechists of the Miraculous Medal
 Missionary Sisters of the Immaculate Conception of Mataró
 Sisters of Charity of Seton Hill
 Marienschwestern
 Sisters of Charity of Saint Joan Antida (France and Italy)
 Sisters of Charity of Saint Vincent de Paul of Montanaro
 Sisters of Charity of Saint Mary of Good Counsel
 Daughters of the Divine Will of God
 Little Sisters of Mary Immaculate
 Daughters of Charity of Mary Immaculate
 Missionary Sisters of the Poor in Christ
 Nursing Sisters of Mary of the Miraculous Medal
 Hospitaller Sisterhood of the Holy Cross
 Corporation of the Daughters of Charity

1.3 Institutes for whom Saint Vincent was mentor, advisor, or involved in some other way.

FRANCE

1.3-FRA.610.2

Visitation of Holy Mary

Founded 1610 at Annecy in Savoy, now part of France, by Saint Francis de Sales (1567-1622, canonized 1665) and Saint Jane Frances de Chantal, (1572-1641, canonized 1767) for whom Vincent de Paul was spiritual director for almost twenty years. From 1622 (before the death

⁶²May also be written as Kian.

of de Sales) to shortly before 1660 when he died, Vincent de Paul was ecclesiastical superior of the first monastery of the Visitation in the archdiocese of Paris. Later he would also become superior of the second, then the third in that archdiocese. The Visitandines have maintained a great devotion to Vincent and read his works. In 1629, through Vincent de Paul's efforts, the Visitandines assumed responsibility for the Daughters of Saint Magdalen (see 1.3-FRA.629.2).⁶³ (*Address*: 11, avenue de la Visitation; 74000 Annecy, France.)

1.3-FRA.628.0

Augustinians of Charity of Notre Dame

(Augustinian Nursing Sisters of Hôtel-Dieu)

Instituted 1628 at Paris, France, by Geneviève Bouquet (Mother Frances of the Cross) as a reformation of an earlier foundation. Their constitutions were written and revised under the direction of Saint Vincent and approved by Pope Urban VIII in 1628. The Augustinian Nursing Sisters of Hôtel-Dieu made a fourth vow "of service to the sick poor all the days of my life."⁶⁴ (Generalate: 66, rue des Plantes; 75674 Paris, Cedex 14, France.)

1.3-FRA.629.2

Daughters of Saint Magdalen

Founded 1629 at Paris, France, and placed under the guardianship of the Visitation (1629-1671) (see 1.3-FRA.610.2) who supplied the first officers including the first superior, Mother Anne Marie Bollain, V.S.M. Penitent women desirous of leading a life of virtue as religious comprised the institute, which was housed in the convent of Saint Mary Magdalen on the advice of Saint Vincent de Paul. Two more convents were opened subsequently in Rouen and Bordeaux. Urban VIII approved the institute in 1631.⁶⁵

⁶³AP, 1460; Chalumeau, "La Descendance Spirituelle," 18; VDP, 1: 242; 2: 266; 3: 208; Rapley, *Dévotés*, 34-41; DIP, s.v. "Francesco di Sales" 4: 530-33; "Visitazione" (volume not yet published). See also André Dodin, C.M., *François de Sales and Vincent de Paul: les deux Amis* (OEIL: Paris, 1984), 99-118.

⁶⁴AP, 1464; Soeur St. Michel Renard, *Religieuses Augustines de Notre-Dame de Paris*, 19 June 1994, Survey S-115, VSI Family Tree Project; Chalumeau, "La Descendance Spirituelle," 17; Coste, LW 2: 253, note 39; DIP, s.v. "Bouquet, Geneviève" 1: 1545; NCE, s.v. "Augustinian nuns" 1: 1060-61; "Hôtel-Dieu of Paris" 7: 173.

⁶⁵DIP, s.v. "Maddalenette" 5: 814-815; "Molé, Atanasio" 5: 1655-56 "Monsieur Vincent--un Coeur à la mesure du monde," *Missi*, 437 (March 1981): 98. See Coste, LW, 1: 271; 3: 220-22, and VDP, 1: 132; 2: 278-79; 3: 272-73; Chalumeau, "La Descendance Spirituelle," 18.



Saint Francis de Sales, Saint Vincent de Paul and Saint Jane Frances de Chantal

1.3-FRA.636.11

Religious Hospitallers of Saint Joseph

Founded 1636 in France by Jérôme Royer de la Dauversière (1597-1659) in collaboration with Marie de La Ferre (1592-1652) in the diocese of Angers at La Flèche (Sarthe) in order to serve the sick poor without a cloister or solemn vows. The rule of Vincent de Paul for his Daughters inspired Royer regarding the first constitutions (1643) he drafted for his institute. Three sisters went to Canada (1659) during the lifetime of Saint Vincent de Paul. This institute derived its original inspiration from Vincent whom Royer had consulted about its establishment. The first articles of its constitutions of 1643 resembled the *Common Rules of the Daughters of Charity* concerning the care of the sick poor. Based at the Hôtel-Dieu of Montreal, their mission became to honor the Holy Family and to evangelize Canada during its colonization. Several distinct communities, especially in Canada, have developed from this root and in 1965 all branches of the institute united.⁶⁶

⁶⁶AP, 1559; Georgette Desjardins, *Religious Hospitallers of Saint Joseph*, 1 May 1994, Survey S-99, VSI Family Tree Project; Diane Belanger and Lucie Rozon, *Les Religieuses au Québec* (Montreal: Libre Expression, 1982), 331; ADCP, "Congrégations qui s'inspirent plus ou moins de l'esprit de Saint Vincent; DIP, s.v. "Ospedaliere de San Giuseppe, di La Flèche" 6: 959-63; "LaFerre, Marie de" 5: 396; "Le Royer de La Dauversière, Jérôme" 5: 613-14.

(Generalate: 5621, Avenue Canterbury; Montreal, Quebec H3T 1S8, Canada.)

1.3-FRA.636.2

Sisters of Saint Agnes

Founded 1636 at Arras, France, by Mademoiselle Jeanne Biscot for social ministry, the care of orphans, and nursing the sick. Vincent de Paul successfully advocated on behalf of this institute to obtain letters patent conveying royal approbation from Queen Anne of Austria. Subsequently the Sisters of Saint Agnes were absorbed into the institute known as Servants of Marie de Anglet.⁶⁷

1.3-FRA.641.0

Society of Saint Sulpice

(Priests of the Clergy or Sulpicians)

Founded 1641 at Paris, France, by Jean Jacques Olier (1608-1657) in order to staff a seminary which would be a "school of religious of those especially who will have the care of souls." He had given several ordination retreats at Saint Lazare. Saint Vincent was his spiritual director for four years, and they were associates both in the Company of the Blessed Sacrament and the Tuesday Conferences. Vincent collaborated with Olier and lent him Reverend Antoine Portail, C.M., (1590-1660), and Reverend Antoine Lucas, C.M., (1600-1656), to assist with early missions of the Sulpicians. Olier often told his confrères: "Monsieur Vincent is our father."⁶⁸ (Generalate: 6, rue de Regard; 75006 Paris, France.)

1.3-FRA.641.2.11

Daughters of Providence

(Order of the Daughters of Saint Anne)

Developed in 1641 from the house of refuge called Providence established 1630 in Paris, France, by Venerable Marie de Lumague, Mademoiselle Pollalion (1599-1657), with the help of Saint Vincent de Paul, and with the subsequent involvement of Reverend Jean Antoine

⁶⁷DIP, s.v. "Biscot, Jeanne" 1: 1464-65; "Santa Agnese di Arras, suore de" 8: 632-33; Chalumeau, "La Descendance Spirituelle," 17. LW, 2: 254, note 40. See also De Marte, *La vie meslée ou la vie de Damoiselle Jeanne Biscot* (Valenciennes, 1692), 132; 288-89.

⁶⁸AP, 1450; DIP, s.v. "Olier, Jean-Jacques" 6: 708-711; "Le Vachet, Jean-Antoine" 5: 630-31; "Sacerdoti di San Sulpizio" 8: 24-28; Pierre Pourrat, *Father Olier, Founder of Saint Sulpice*, trans. W. S. Reilly, S.S. (Baltimore: Voice Publishing Company, 1932); VDP, 1: 167. Coste, LW, 3: 266; CED, 13: 166-67.

Le Vachet, S.S., (1603-1681). Mademoiselle Pollalion was one of the original Ladies of Charity at Hôtel-Dieu in Paris. As the ecclesiastical superior until 1657, Vincent took an active interest in the development of this new religious community. He helped to arrange for the formulation of its rule, its expansion, and its approval (1647) by the archbishop of Paris (Jean François de Gondi), Louis XIII, and subsequently by Louis XIV through Queen Anne of Austria. Madame Miramion assumed the government of this institute after the death of their founder.⁶⁹ Subsequently, at least eighteen communities known as the Sisters of Providence developed in France. This institute constitutes the nucleus of the Sisters of Christian Union.⁷⁰ (Generalate: 9, rue de la Mauvinière; 86034 Poitiers, France.)

1.3-FRA.662.22

Daughters of the Holy Family

Founded 1662 at Paris, France, by Marie Bonneau, Madame de Miramion (1629-1696), a Lady of Charity, in order to teach little girls and help the poor. Vincent de Paul drew up the institute's rules but died before the work was actually begun. Miramion, at the request of her director, Reverend Hippolyte Féret (parish priest of Saint Nicolas du Chardonnet and superior of the Daughters of Saint Geneviève, established thirty years previously by Mademoiselle de Blosset) consented to its merger with the latter community. The resulting institute thrived until the French Revolution and reflected its Vincentian roots.

⁶⁹DIP, s.v. "Figlie della Provvidenza di Dio" 3: 1670; "Polaillon, (Pollalion), Marie" 7: 18; "Unione Cristiana di Parigi" (volume not yet published); "LeVachet, Jean-Antoine" 5: 630; "Lumague, Marie" 5: 768-70; "Luisa de Marillac" 5: 764-68; Bernadette Delarue, D.C., to Betty Ann McNeil, D.C., 16 July 1993, Le Mans, France; Coste, LW, 1: 305-7; Chalumeau, "La Descendance Spirituelle," 17; Conference of 8 August 1655, *Conferences to the Daughters of Charity*, 3: 91, note 2. VDP, 2: 302; 3: 272; *Correspondence, Letter #471*, The Marquise de Maignelay to Saint Vincent, 21 August 1640, Nanteuil, 2: 109, note 2.

⁷⁰The Community of Christian Union was established 1652 at Paris (France) by Reverend Jean Antoine Le Vachet (1603-1681) and his sister Mademoiselle Anna de Croze to serve Protestant converts and newly baptized Catholics. This institute evolved from the 1641 foundation of the Daughters of Providence instituted in Paris by Venerable Marie Lumague and Madame Pollalion, with the help of Saint Vincent. The Daughters of Providence became the nucleus of this diocesan institute of Christian Union, later called Community of Christian Union of Saint-Chaumont (1652, Poitiers) and then divided in two parts: (1) Fontenay-le-Comte (Vendée, 1680) and (2) Poitiers (Vienne). The 1680 branch at Fontenay-le-Comte was the foundation of Mademoiselle Marie-Barnabée Brisson. DIP, s.v. "Figlie della Provvidenza di Dio" 3: 1670; "Polaillon, [Pollalion], Marie" 7: 18; "Unione Cristiana di Parigi" (volume not yet published); "Le Vachet, Jean-Antoine" 5: 630; "Lumague, Marie" 5: 768-70; "Luisa de Marillac" 5: 764-68; L'Abbé Teillet, *Histoire de la Congrégation de l'Union Chrétienne de Fontenay le Comte* (Fontenay le Comte: 1898); ACMFC 69 [1904]: 264-65.)



Reverend Vincent Lebbe, C.M.

In 1678 Miramion also assumed responsibility for the government of the Daughters of Providence after the death of their superior, Made-moiselle Viole.⁷¹

1.3-FRA.671.0

Sisters of the Most Blessed Sacrament and of Charity of Bourges

Founded 1671 at Montoire-sur-le-Loir, France, by the Reverend Antoine Moreau (1625-1702). The founder had sought Daughters of Charity from Vincent de Paul who was unable to satisfy his request.

⁷¹Coste, *LW*, 1: 314-18; *DIP*, s.v. "Figlie di Santa Genoveffa" 3: 1717-20; "Miramion, Marie Bonneau de" 5: 1371-72; "San Vincenzo de Paoli" 8: 953-54; "Luisa de Marillac" 5: 764-68; Rapley, *Dévotes*, 96-100.



Reverend José Venâncio de Melo, C.M.

Saint Vincent then advised Moreau to establish his own community to combat Jansenism and Protestantism. Members strive to acquire humility, simplicity, and charity. This is an institute of diocesan right.⁷² (Generalate: 52, route de Saint-Michel; 18000 Bourges, France.)

⁷²Marie de la Charité Padieux, Soeurs du St. Sacrement et de la Charité, 15 June 1994, Survey S-114, VSI Family Tree Project; *DIP*, s.v. "Santissimo Sacramento e della Carità" 8: 848-49; "Moreau, Antoine" 6: 143-44; "San Vincenzo de' Paoli" 8: 953-54; "Laveyne, Jean-Baptiste de" 5: 503-05; Chalumeau, "La Descendance Spirituelle," 19.

2.1 Institutes established by members of the Congregation of the Mission.

BELGIUM

2.1-BEL.926.0

Society of Auxiliaries of the Missions

Founded 1926 at Louvain, Belgium, by Reverend Vincent Lebbe, C.M., (1877-1940), with the collaboration of Reverend Andrew Boland (1891-1955, superior 1930-1947) as an institute of diocesan right to support missionary efforts (especially in China) for native vocations. The Samist vocation envisions an alliance of perfect missionary charity with the humility to renounce any vestiges of European superiority. (See 2.1-CHI.928.0 and 2.1-CHI.929.0.)⁷³ (Generalate: 244 Chaussée de Waterloo; 1060 Brussels, Belgium.)

BRAZIL

2.1-BRA.924.0

Institute of Daughters of Mary, Servants of Charity

Founded 1924 at Recife, Brazil, by Reverend José Venâncio de Melo, C.M.,⁷⁴ (1866-1938), and Maria Mercedes de Rocha Carvalho to serve the poorest of the poor in a spirit of love and thirst for justice in the Vincentian tradition. Became an institute of women from the lay Company of Charity (see L-2.1-BRA.919.0) that subsequently included men and women. It later developed into an institute of diocesan right for women. Its rule is based on the *Common Rules of the Daughters of Charity*.⁷⁵ (Generalate: Rua José de Alencar, 611, Boa Vista, Recife, Brazil.)

⁷³DIP, s.v. "Società degli Ausiliari delle Missioni" 8: 1592; "Lebbe, Vincent" 5: 554-56; "Nève, Théodore" 6: 281; Pierre Mertens, *Societas Auxiliarium Missionum*, 13 April 1993, Survey S-52, VSI Family Tree Project; Martin Dehlinger, D.C., to Betty Ann McNeil, D.C., 3 March 1993, Taipei, Taiwan; Jacques Leclercq, *Thunder in the Distance—the Life of Père Lebbe*, trans. George Lamb, (New York: Sheed & Ward, 1958), 248-50; J. Van den Brandt, C.M., *Les Lazaristes en Chine 1697-1935. Notes Biographiques Recueillies et mises à jour* (Pei-ping: Imprimerie des Lazaristes, 1936), 142-43. See also Thoreau, *Le Tonnerre Qui Chante Au Loïn*; E. Hanquet, ed., *Vincent Lebbe 1877-1940*.

⁷⁴Also spelled de Mello.

⁷⁵*Informativo*, 15 (November-December 1981), 77-81; ACMR, "Companhia das Filhas de Maria, Servas da Caridade"; Alfonso M. Tamayo, C.M., and Alvaro Panqueva, C.M., *São Vicente de Paulo—Um Santo Para Hoje*, trans. Domingos Oliver de Faria, C.M., (Editora São Vicente: Belo Horizonte, 1979); DIP, s.v. "Melo, José Venancio de" 5: 1157; "Figlie di Maria, Ancelle della Carità" 3: 1608. Domingos Oliver de Faria, C.M., "Otras Familias Vicentinas—Hermanas Siervas de la Caridad," (publication source unknown), 146-47.

2.1-CHI.750.0

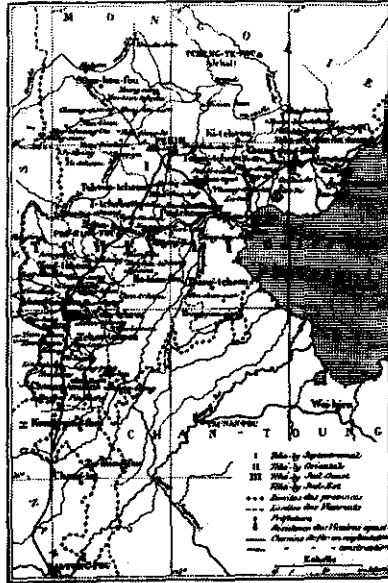
Chinese Daughters of Charity of Tonkin

Founded c.1750 by Reverend Paul Sou, C.M., (c.1692-c.1767), at Tonkin (Chungqing), China, modeled on the mission, spirit, and *Common Rules of the Daughters of Charity of Paris*. Sou was one of the first two Chinese Vincentians.⁷⁷

2.1-CHI.872.11.3

Religious of Saint Joseph of Peking

Founded 1872 for native vocations at the church named Nan-Tang, a mission of Peking (Beijing), China, by Bishop Louis Gabriel Delaplace,



Map of Tche-ly (Chihli), China, 1905

⁷⁶All place names have been translated into English using the Yale system for modern Mandarin Chinese romanization. For additional information about Chinese communities see: Joseph Tarif de Moiderrey, S.J., *Congrégations et associations Chinoises de Soeurs* (Zikawei: 1930); *Le Missione Cattolica* (Milan: 1928); Kenneth Scott Latourette, *A History of Christian Missions* (The Macmillan Company: New York: 1929); *Petit Atlas de la Congrégation des Prêtres de la Mission de Saint-Vincent-de-Paul ou Lazaristes* (Paris: 1906); Van den Brandt, *Les Lazaristes en Chine*.

⁷⁷Circular Letter of Reverend Louis de Bras, C.M., superior general, 1 January 1755, *Recueil des Principales Circulaires des Supérieurs Généraux*, Tome 1 (Paris: 1877), 581; ACMFC (1924): 955; *Les Lazaristes en Chine*, 3. *Notices* 1, 4: 557-63. Chalumeau notes that the Prêtres des Missions Étrangères had a role in the establishment of this institute.

C.M., (1820-1884), vicar apostolic of Tche-ly (Chihli) and bishop of Peking (1870-1884). This institute was established at Saint Vincent Hospital of the Daughters of Charity who educated the founding sisters. The primary apostolate was religious education and subsequently dispensaries. This institute of diocesan right for native sisters became a prototype in China for evangelization by the Vincentian missionaries. Branches were subsequently established in Yungping (Yongping) (1901); Paoting (Baoding) (1910); Tiensien (Tianjin) (1912); Suanhwa (1926); Li-Shien (Lizhen) (1928), the latter by Melchior Souen, C.M., (called in Chinese Souen-te-chen, 1869-1951), vicar apostolic of



Bishop François Tagliabue, C.M.

Ngan-kouo, with the support of the foundation at Peking.⁷⁸ (See 2.1-CHI.901.1.)

2.1-CHI.880.0

Congregation of Saint Joseph of Tcheng-Ting-Fu
(Society of Saint Joseph)

Founded 1880 for native vocations at Tcheng-Ting-Fu (Cheng-ting), China, by François Tagliabue, C.M., (1822-1890), bishop of Tcheng-Ting-Fu (1870-1884). Initially it was conceived as an auxiliary to the local apostolate of the Daughters of Charity but soon it became independent. This institute was founded in consultation with Louis Gabriel Delaplace, C.M., (bishop of Peking 1870-1884), and was modeled on the Daughters of Charity, although the sisters renewed their simple vows on March 19 each year. The primary works included orphanages, religious education, and care of the elderly. (See 2.1-CHI.872.11.3).⁷⁹

2.1-CHI.892.0

Virgins of Purgatory

(Association of Christian Virgins; Daughters of Purgatory or Helpers of the Souls in Purgatory)

Founded 1892 at Ning-po, China, by Reverend Bernard Ibarrruty, C.M.,⁸⁰ (1858-1926), and Bishop Paul Marie Reynaud, C.M., (1854-1926), titular bishop of Fusulan and vicar apostolic of Tche-kiang (Zhejiang Sheng), as a native diocesan Chinese institute for education, catechetics, and special prayers for the souls in purgatory. The sisters made three simple vows, renewable 25 January, the foundation date of the institute.⁸¹

⁷⁸Octave Ferreux, C.M., "Histoire de la Congrégation de la Mission en Chine (1699-1950)," *ACMFC* 127 (1963): 192-93; *DIP*, s.v. "Figlie di San Giuseppe, di Pechino (Cina)" 3: 1710; Latourette, *Christian Missions*, 316; J. M. Planchet, C.M., *Les Missions de Chine et du Japon* (Pekin: Imprimerie des Lazaristes, 1929), 20; *Les Lazaristes en Chine*, 51-52; 139-40; *BML* (May 1932): 137-40; (May 1933): 167-68; See also Combaluzier, "Congrégations chinoises indigènes," *Le clergé indigène*, 15-25.

⁷⁹*DIP*, s.v. "Giuseppine, di Tchengtingfu (Cina)" 4: 1352; "Mons. Tagliabue, C.M." (volume not yet published); Alfonso Maria Morelli, C.M., *Notes d'Histoire sur le Vicariat de Tcheng-Ting-Fou 1858-1933* (Pei-P'ing: Imprimerie des Lazaristes, 1934), 166-67; *Les Lazaristes en Chine*, 59; *ACMFC* 55: 346; 56: 458-67. See also Combaluzier, "Congrégations chinoises indigènes," *Le clergé indigène*, 15-25.

⁸⁰Also spelled Ibarrruty. Biographical dates given as 1859-1927 in *Les Lazaristes en Chine*, 100.

⁸¹*ACMR*, unpublished notes from John Rybolt, C.M.; Herrera, "Más Hijos Espirituales," 418-19; Latourette, *Christian Missions*, 711; *ACMFC* 58 (1893): 568-72; 81(1916): 758-60; (1928): 127, 413; (1963): 222; *Les Lazaristes en Chine*, 93.

2.1-CHI.895.0

Brothers of Saint Paul

(Society of Saint Paul or Paulists)

Founded 1895 at Tcheng-Ting-Fu (Cheng-ting), China, by Reverend Alfonso Maria Morelli, C.M., (1857-1941), with the approval of Jules Bruguière, C.M., (1851-1906), titular bishop of Cina and vicar apostolic of southwestern Tche-ly (Chihli), as an institute of diocesan right. Reverend Vincent Tcheng, C.M.,⁸² (1864-1913), also helped to organize this institute. Its mission was to collaborate with the Vincentian missionaries in evangelization of the unbaptized and in supporting the newly baptized.⁸³

2.1-CHI.897.11

Daughters of Saint Anne

Founded 1897 by Reverend Antonio Canduglia, C.M., (b. 1861, killed 1907 in the Boxer Rebellion) at Ta-wo-li, in Kiangsi (Jiangsi), China, with the approval of Bishop Auguste Coqset, C.M., (1847-1917), vicar apostolic of southern Kiangsi. Their mission included catechetical and pastoral activities. Modeled on the Daughters of Charity of Paris, the sisters made simple, annual vows and wore the common dress of those whom they served. When the vicariate of Kiangsi was divided (1920) into Chian (Ji'an) and Kanchow (Kanchou), Bishop Nicolas Ciceri, C.M., (1854-1932), vicar apostolic of Kiangsi, divided the congregation, resulting in two autonomous branches.⁸⁴

2.1-CHI.901.1

Sisters of the Immaculate Conception

(The Mariales)

Founded 1901 at Yungping (Yongping), China, by Bishop Ernest François Geurts, C.M., (1862-1940), for native vocations to do pastoral ministry, especially religious education and care of orphans. The founding sisters were four Sisters of Saint Joseph from Peking (see 2.1-CHI.872.11). Sister Marie Wang was the first superior general.⁸⁵

⁸²Also spelled Tch'en in *Les Lazaristes en Chine*, 113.

⁸³DIP, s.v. "Fratelli di San Paolo" 4: 724; "Morelli, Alfonso Maria" 6: 149; Morelli, *Le Vicariat de Tcheng-Ting-Fou*, 167-69; *Les Lazaristes en Chine*, 88; 96. See also Combaluzier, "Congrégations chinoises indigènes," *Le clergé indigène*, 15-25.

⁸⁴DIP, s.v. "Figlie di Sant'Anna, di Kiangsi (Cina)" 3: 1732-33; Latourette, *Christian Missions*, 711; Planchet, *Les Missions des Chine*, 225; *Les Lazaristes en Chine*, 90-91; 103.

⁸⁵DIP, s.v. "Immacolata Concezione, di Yungping (Cina)" 4: 1645-46; "Guerts, Francesco, C.M." 4: 1151; Latourette, *Christian Missions*, 553; Planchet, *Les Missions de Chine*, 40; *Les Lazaristes en Chine*, 105. See also Combaluzier, "Congrégations chinoises indigènes," *Le clergé indigène*, 15-25.



Bishop Ernest François Geurts, C.M.

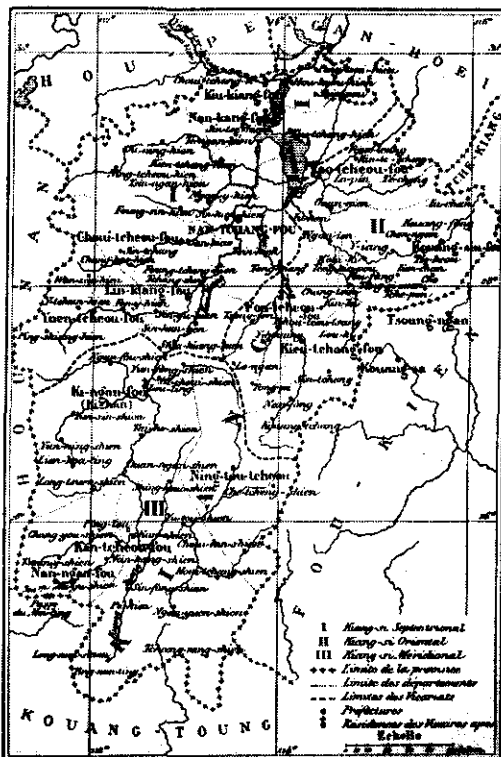
2.1-CHI.903.0

Sisters of Our Lady of Good Counsel

(Companions of Our Lady of Good Counsel)

Founded 1903 at Nanchang, Kiangshi (Jiangsi), China, by Bishop Paul Lèon Ferrant, C.M., (1859-1910), titular bishop of Barbalissus and coadjutor vicar apostolic, for education of young children and for catechetics. The sisters made simple vows and wore a distinctive habit.⁸⁶

⁸⁶Paul Henzmann, C.M., to Giancarlo Rocca, 7 June 1984, Rome, Italy; J. de Moidrey, *Congrégations et Associations chinoises de Soeurs* (Zikawei: 1930), 25; Latourette, *Christian Missions*, 553; Planchet, *Les Missions de Chine*, 221; *Les Lazaristes en Chine*, 103. See also Combaluzier, "Congrégations chinoises indigènes," *Le clergé indigène*, 15-25.



Map of Kiangsi (Jiangsi), China, 1905

2.1-CHI.914.0

Daughters of the Sacred Heart

Founded 1914 at Hangchow (Hangzhou), western Sichuan, China, by Bishop Paul Faveau, C.M., (1859-1949), vicar apostolic of Tché-kiang, for pastoral ministry and evangelization. The institute was initially mentored by the Daughters of Charity of Hangchow (Hangzhou), but soon became autonomous.⁸⁷

⁸⁷DIP, s.v. "Figlie del Sacro Cuore" 3: 1679-80; "Faveau, Paolo, C.M." 3: 1422-23. Latourette, *Christian Missions*, 553; 561; Planchet, *Les Missions de Chine*, 41; *Les Lazaristes en Chine*, 106. See also Combaluzier, "Congrégations chinoises indigènes," *Le clergé indigène*, 15-25.

2.1-CHI.920.1a

Daughters of Saint Anne of Chian

Established 1920 at Chian (Ji'an), China, by Bishop Nicolas Ciceri, C.M., (1854-1932), who divided the parent congregation (see 2.1-CHI.897.11) when the vicariate of Kiangsi (Jiangsi) was divided into Chian (Ji'an) and Kanchow (Kanchou). The original foundation 1897 by Reverend Antonio Canduglia, C.M., (1861-1907), was made at Tawoly (Dawanli), Kiangsi (Jiangsi) with the approval of Bishop Auguste Coqset, C.M., (1847-1917). Their mission included catechetical and pastoral activities. Modeled on the Daughters of Charity of Paris, the sisters made simple, annual vows and wore the common dress of those whom they served.⁸⁸

2.1-CHI.920.1b

Daughters of Saint Anne of Kanchow

Established 1920 at Kanchow (Kanchou), China, by Bishop Nicolas Ciceri, C.M., (1854-1932), who divided the parent congregation (see 2.1-CHI.897.11) when the vicariate of Kiangsi (Jiangsi) was divided into Chian (Ji'an) and Kanchow (Kanchou). Original foundation 1897 by Reverend Antonio Canduglia, C.M., (1861-1907), at Tawoly (Dawanli), Kiangsi (Jiangsi) with the approval of Bishop Auguste Coqset, C.M., (1847-1917), then titular bishop of Cardica and vicar apostolic of southern Kiangsi. Their mission included catechetical and pastoral activities. Modeled on the Daughters of Charity of Paris, the sisters made simple, annual vows and wore the common dress of those whom they served.⁸⁹

2.1-CHI.928.0

Congregation of Saint John the Baptist

(Little Brothers of Saint John the Baptist)

Founded 1928 at Ngan-Kouo (Hankou), China, in Ho-pei (Hebei) by Reverend Vincent Lebbe, C.M., (1877-1940), in collaboration with Reverend Melchior Souen, C.M., (1869-1951), bishop of Ngan-Kouo (Hankou) in order to establish native Chinese clergy. The institute was completely inculturated among the people combining a quasi-Trappist

⁸⁸DIP, s.v. "Figlie di Sant'Anna, di Kiangsi (Cina)" 3: 1732-33; J. de Moidrey, *Congrégations et Associations Chinoises*, 23-24; Latourette, *Christian Missions*, 711; MEV 8, no. 7 (July 1930): 151.

⁸⁹Ibid. See also *Les Lazaristes en Chine*, 85; *Bulletin Catholique de Pékin* (1917), 92; Combaluzier, "Congrégations chinoises indigènes," *Le clergé indigène*, 15-25.

monastic community life with apostolic activity. Lebbe obtained Chinese citizenship and had to choose between the Vincentians and his new institute. Ultimately Lebbe renounced his membership in the Congregation of the Mission (1933) and died as a Little Brother of Saint John the Baptist. In later years, the founder signed his name Vincent Lei but was also known by his Chinese name Lei-Ming-Yuan meaning "Thunder in the Distance." The cause for Lebbe's beatification has been introduced in Rome. His approach to evangelization contrasted sharply with that employed by European missionaries of his time and generated a great amount of criticism. Lebbe's techniques emphasized indigenization and marked him as a man much ahead of his time. Lebbe's life is chronicled in *Thunder at a Distance* by Jacques Leclercq. When China fell to the communists, members of this diocesan institute were forced to disperse, but some escaped and regrouped in Hong Kong and formed anew there. There are also two related lay groups founded in Belgium. (See 2.1-BEL.926.0 and 2.1-CHI.929.0.)⁹⁰ (Generalate: 161 Szeping Road; Taichung 406; Taiwan, ROC.)

2.1-CHI.929.0

Little Sisters of Saint Theresa of the Child Jesus (Thérésiennes)

Founded 1929 at Ngan-Kouo (Hankou), China, in Ho-pei (Hebei) for native vocations by Reverend Vincent Lebbe, C.M., (1877-1940), of Belgium with the authorization of Reverend Melchior Souen, C.M., (1869-1951), vicar apostolic, for pastoral ministry combined with contemplative spirituality in community. Their spirit is based on renunciation, charity, joy, and suffering following the "little way" of Saint Theresa of Lisieux emphasizing Marian devotion as an avenue to union with Christ. Members fled to Taiwan during the Communist Revolution in China and the institute was reestablished at Hsinchuang as a diocesan institute of Taipei. (See 2.1-CHI.928.0)⁹¹ (Generalate: 2 Lane 13, Taili; Taishan, Taipei Hsien 243; Taiwan, ROC.)

⁹⁰Stanislaus Su, Congregation of Saint John the Baptist, 14 April 1993, Survey S-53, VSI Family Tree Project; Pierre Mertens, Societas Auxiliarium Missionum, 13 April 1993, Survey S-52, VSI Family Tree Project; DIP, s.v. "Piccole Suore di Santa Teresa del Bambino Gesù, di Taipei (Formosa)" 6: 1668-61; "Piccoli Fratelli di San Giovanni Battista" 6: 1667-68; "Lebbe, Vincent" 5: 554-56. "Newsnotes," VH 13, no.1 (Fall 1992): 178. Martin Dehlinger, D.C., to Betty Ann McNeil, D.C., 3 March 1993, Taipei, Taiwan; Latourette, *Christian Missions*, 712; 733. See also "China. 50 Aniversario de la ordenación de los seis primeros Obispos Chinos," *Vincentiana*, nos. 1-2 (1977): 86-87; Leclercq, *Thunder in the Distance*, 263; *Les Lazaristes en Chine*, 142-43. See also Introduction, Note 34.

⁹¹Ibid.



Reverend Antoine Cotta, C.M., and Reverend Vincent Lebbe, C.M.

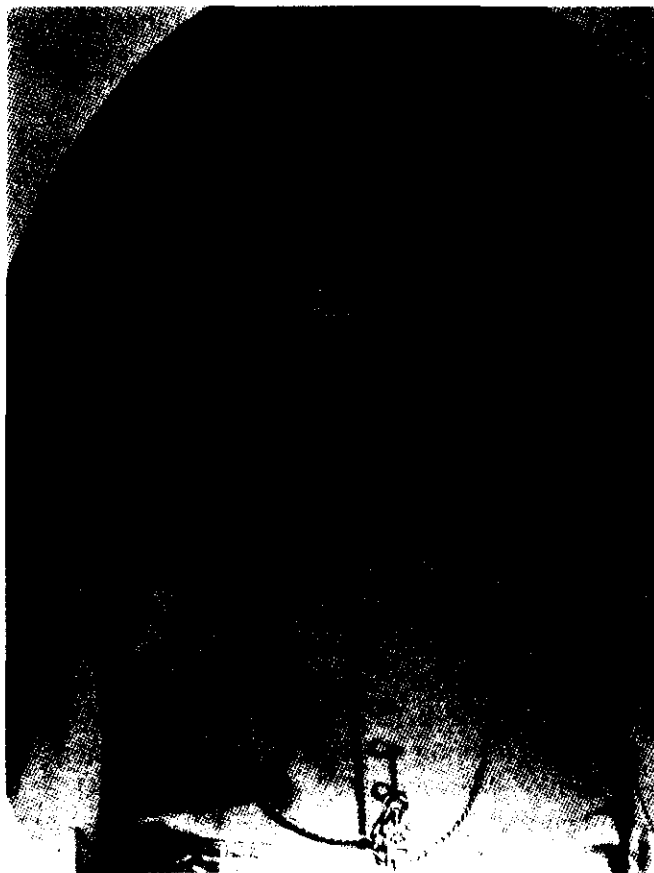
ETHIOPIA

2.1-ETH.885.0

Sisters of the Holy Heart of Mary

Founded 1885 at Keren (Cheren), Eritrea, Ethiopia, by Bishop Jean Marcel Touvier, C.M., (1825-1888), bishop of Olena, and Sister Louise Lequette, D.C., (1818-1897, superioress general 1872-1878) for native vocations to assist the Daughters of Charity in their service of the poor. This institute taught young girls and served in parish ministry. Members were not required to live in common, but made a vow of virginity.⁹²

⁹²ACMP, unpublished notes of Raymond Chalumeau, C.M., *Mission des Lazaristes et des Filles de la Charité* 10, no. 5 (May 1932), 140, note 2; Paul Gimalac, C.M., "Le Vicariat Apostolique d'Abyssinie (1839-1931)," *Revue d'histoire des Missions* (June 1932): 21; Joseph Baeteman, C.M., *Les Lazaristes en Abyssinie 1839-1930*, ACMFC 88 (April 1931): 58-61. "Rapport de M. Julien Paillard," ACMFC 50, no. 1 (1885): 249; "Remarks on Sister Lequette," *Lives of the Deceased Sisters, 1895-1900*, 80-88; letter of M. Coulbeaux to Mère Lamartinie, 2 December 1898, Goualà, ACMFC 64 (1898): 376-77.



Bishop Jean Marcel Touvier, C.M.

FRANCE

2.1-FRA.695.0

Sisters of the Holy Family of Sedan
(Daughters of the Charity Workshop)

Founded 1695 at Sedan, France, in the diocese of Reims by Reverend Claude Huchon, C.M., (1655-1726), as a congregation of diocesan right following the rule of the Third Order of Saint Dominic. The primary apostolate was the education of young ladies in sewing and

lacemaking. The institute was not reconstituted after the French Revolution. Huchon became assistant superior general (1703-1711) after leaving Sedan.⁹³

2.1-FRA.715.0

Religious of the Most Blessed Sacrament

(Sisters of Calvary)

Founded in 1715 at Boucieu-le-Roy, France, by Reverend Pierre Vigne (1670-1740), former member of the Congregation of the Mission, in collaboration with Marguerite de Nozières for the instruction and education of youth and care of the sick poor. This diocesan institute has been known by its present title since 1727 but has had other names: Sisters of Calvary (1715-1721); Sisters of Our Lady of Calvary of Perpetual Adoration of the Blessed Sacrament (1722-1727).⁹⁴ (Generalate: 113, Avenue Victor-Hugo; 26000 Valence, France.)

2.1-FRA.799.0

Sisters of Reparation of the Sacred Heart of Jesus

(Sisters of the Union of the Sacred Heart of Jesus of Bordeaux)

Founded 1799 at Bordeaux, France, by Reverend Peter Vincent Wlechmans, C.M., (1755-1831), and Reverend Michael Wuillermé who had been a member of the Congregation of the Mission prior to the French Revolution. Mademoiselle Marie Eulalie Fatin (1773-1855) was the first to join this new institute whose purpose was to adore the Sacred Heart and promote Christian education. The sisters of this diocesan institute existed on alms and lived very poorly.⁹⁵ (Generalate: Islas Cies 22; 5° Madrid 28034, Spain.)

2.1-FRA.820.11

Pious Society of the Holy Family of Bordeaux

Founded 1820 at Bordeaux, France, by Reverend Pierre Benvenue Noailles (1793-1861) and Reverend Gabriel Batllelevel, C.M., (1812-1854),

⁹³DIP, s.v. "Sacra Famiglia, di Sedan" 8: 129-30; "Congregazione della Missione" 2: 1543-51; ACMFC 79 (1914): 233.

⁹⁴DIP, s.v. "Santissimo Sacramento, di Valence" 8: 847; "Vigne, Pierre" (volume not yet published); "Newsnotes," VH 13, no.1 (Fall 1992): 76; Chalumeau, "La Descendance Spirituelle," 19. See also Sor Beatriz Raekelbom, "El riesgo de ser humilde," *Pedro Vigne, 1640-1740* (Burgos: Religiosas del Ssmo. Sacramento, 1991).

⁹⁵IP, s.v. "Fatin, Marie-Eulalie" 3: 1421; "Riparatrici del Sacro Cuore di Gesù" 8: 1798; Chalumeau, "La Descendance Spirituelle," 19; ACMR, *Statuts et Règles des Religieuses de la Congrégation de la Réunion au Sacré Coeur de Jésus* (Bordeaux: 1869).



Reverend Pierre Vigne, C.M.

and Mother Alphonsa Cavin Millot (1816-1868). Batlle drafted the first rule. Vincentian tradition permeates this institute through its adaptation of Vincent de Paul's *Common Rules* and its inclusion of Vincentian spirituality. The institute opened a house at Mataró in Spain in 1846 and developed ministries there. (See 2.1-SPA.850.1.)⁹⁶

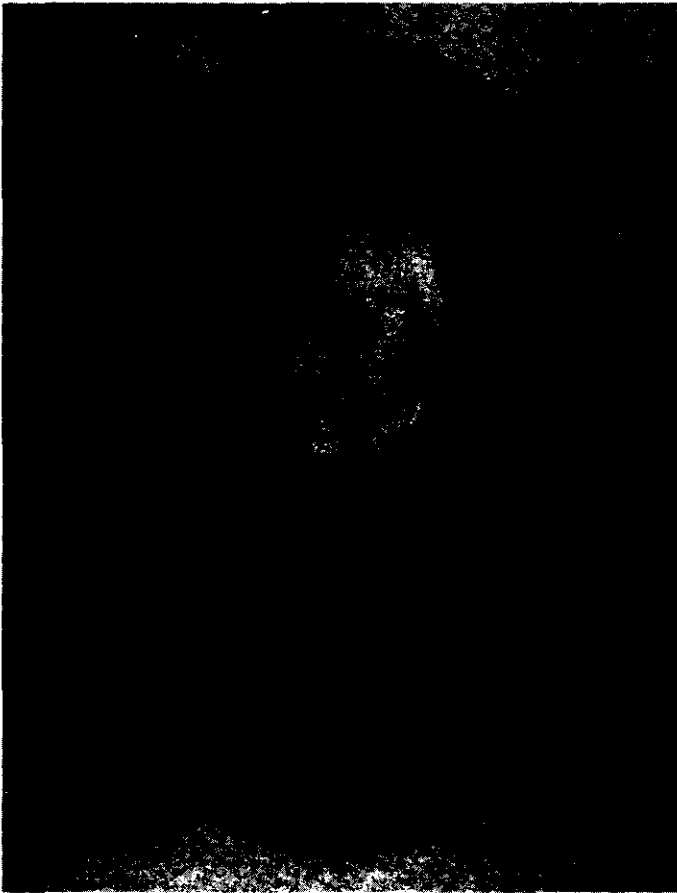
⁹⁶DIP, s.v. "Cavin, Félicie" 2: 725; "Sacra Famiglia, di Bordeaux" 8: 117-18; "Missionarie dell' Immacolata della Beata Vergine Maria" 5: 1564; Chalumeau, "La Descendance Spirituelle," 19; Nicolás Mas, C.M., "Instituto de Misioneras de la Inmaculada Concepción, fundado según el espíritu de San Vicente de Paúl," (no publication information given), 741.

2.1-FRA.864.0

Congregation of the Sisters of Christ in Gethsemani

(Sisters of the Holy Agony of Our Lord Jesus Christ)

Cofounded 1864 by Reverend Antoine Hippolyte Nicolle, C.M., (1817-1890), at Valfleury (Loire), France, and Jean Lepreux (who withdrew in 1866) in collaboration with Lucie Antonia Berlier (1844-1889). After a refounding in 1867, the institute refocused its purpose to minister to the sick, primarily to the terminally ill and dying, especially in their homes, in order to live out the Marian message (1846) in the Red Scapular: "The World is lost because it does not think of the Passion of Jesus Christ; do all you can to help them think of it; do all



Reverend Antoine Hippolyte Nicolle, C.M.

you can so it may be saved."⁹⁷ Shortly after their foundation, the institute was placed under the jurisdiction of the archbishop of Albi, the diocese where their motherhouse was located in Mazamet. In 1870 it was approved by Pius IX. Nicolle was named provincial of the Paris province of the Congregation of the Mission in 1870.⁹⁸ (Generalate: 59, rue Jean-Jaurès; 42800 Rive-de-Gier [Loire], France.)

2.1-FRA.892.2

Little Sisters of the Miraculous Medal

(Little Sisters of Saint Georges de l'Isle)

Founded 1892 at l'Isle, France, by Reverend Aumonier Pivert, first chaplain of the Hospice of Saint Georges de l'Isle, with the collaboration of Reverend Jean Galineau, C.M., (1840-1901), and Reverend Henri Grenier, C.M., (1835-1912), who provided the *Common Rules* of Saint Vincent. Reverend Henri Morlhon, C.M., (1840-1927), visitor of the province of Champagne (1895-1903), provided them with direction and great support for eighteen years. Their purpose was to assist the Daughters of Charity at the hospital of Saint Georges and also for personal sanctification. The new community included women whose health or other factors prohibited them from entering existing congregations. In 1926 the institute became affiliated with the Association of the Miraculous Medal as a special group, approved by the director general, Reverend Edme Crapez, C.M. The community then became known as the Little Sisters of the Miraculous Medal (approved 1930 by Reverend François Verdier, C.M.) with the superior general of the Congregation of the Mission as their superior. Their annual, private vows were renewed on 27 November.⁹⁹

⁹⁷"From the Miraculous Medal to the *Green Scapular* and the *Red Scapular*," *Echo*, nos. 7-8 (July-August 1990): 306-07.

⁹⁸*AP*, 1486; *DIP*, s.v. "Santa Agonia di Nostro Signore Gesù Cristo" 8: 634-35; "Nicolle, Antoine-Hippolyte" 6: 292; Chalumeau, "La Descendance Spirituelle," 19; "Monsieur Nicolle, prêtre de la Mission et l'Archiconfrérie de la Sainte-Agonie de Notre Seigneur Jésus Christ," *ACMFC* 56 (1891): 307-35; "Centième Anniversaire de la mort de Serviteur de Dieu Antoine Nicolle, C.M., Archiconfrérie de la Sainte Agonie de Notre Seigneur Jésus-Christ (July-September 1990): 356. See also *ACMFC* 87 (1922): 111-12.

⁹⁹Reverend François Verdier, C.M., "Les Petites Soeurs de la Médaille Miraculeuse" (Paris: 1930). See also *ACMP*, Casier 35.

GREECE

2.1-GRE.889.0

Sisters of the Eucharist

Founded 1889 in Greece at Thessalonica (now Salonika) by Reverend Joseph Alloatti, C.M., (1857-1933), and Sister Marianna Pucci, D.C., (1848-1918) with the purpose of promoting Eucharistic devotion in Macedonia and Bulgaria, especially by religious education of youth. The house was soon transferred to Paliortsi in Macedonia. Since the Balkan Wars (1912-1913) destroyed all Catholic missions in Macedonia, the institute was subsequently forced to emigrate to Bulgaria. Alloatti had considered establishing the Priests of the Eucharist for the same purpose. Originally, the sisters recognized the superior general of the Congregation of the Mission as their superior general, and the visitor of the province of Constantinople as their Visitor. Alloatti's own sister, Christine of Jesus (d. 1920), was the first superior of the institute. This Byzantine rite institute of diocesan right became independent from the Congregation of the Mission in 1926. Now of diocesan right, this institute is under the bishop of Sofia. It follows the *Common Rules for the Daughters of Charity* and has a spiritual affiliation with the Daughters of Charity.¹⁰⁰ (Generalate: ul. Prof. Asen Zlatarov, 7; Sofia, Bulgaria.)

IRELAND

2.1-IRE.867.0

Congregation of the Sisters of the Holy Faith

Founded 1867 at Glasnevin in Dublin, Ireland, by Reverend John Gowan, C.M., (1817-1897), and Margaret Aylward (1810-1889), educated in Paris, who first established (1851) the Ladies of Charity in Ireland to deal with poverty from the potato famine. A primary focus

¹⁰⁰DIP, s.v. "Alloatti, Giuseppe" 1: 492-93; "Eucaristine, Suore" 3: 1342-43; ACDP, "Fondation de Communautés religieuses par des Prêtres de la Congrégation de la Mission"; ACMR, Soeur M. Madeleine to François Verdier, C.M., Superior General, 30 April 1923, Sofia, Bulgaria; Thomas Davitt, C.M., to Betty Ann McNeil, D.C., 15 November 1993, Rome; E. Cazot, "M. Joseph Alloatti," *ACMFC* 98 (1933): 503-20; *MEV* 16, no.10 (1938): 194-98.



Reverend Joseph Alloatti, C.M.

was to preserve the faith among children subject to Protestant proselytizing. It is an institute of diocesan right.¹⁰¹ (Generalate: Holy Faith Convent; Glasnevin, Dublin 11, Ireland.)

2.1-ITA.836.0

Sons of Charity of Vicenza

Founded 1836 at Vicenza (then in the Austrian empire, now Italy) by Reverend Louis Fabris, C.M., (1805-1882), as a pious institute for education and catechesis of poor boys in a military style boarding

¹⁰¹DIP, s.v. "Santa Fede, suore de" 8: 689; "Gowan, John" 4: 1385; *Centenary Celebrations 1967-Sisters of the Holy Faith* (Dublin: Three Candles Ltd., 1967), 8-10; Aileen Bradley, S.C., to Stafford Poole, C.M., 13 November 1989, Norwalk, California.



Margaret Aylward

school. The imperial Austrian government approved the institute (1836) and its rule (1838). However, the founder encountered problems in obtaining final approval of the rule in 1841 from the sacred congregation in Rome. This institute did not survive.¹⁰²

2.1-ITA.865.0

Institute of Nazarene Sisters

(Daughters of the Passion of Jesus of Nazareth)

Founded 1865 at Turin, Italy, by Reverend Marcantonio Durando, C.M., (1801-1880), with the collaboration of the servant of God, Louise Borgiotti (1802-1873). Durando knew several young women desirous

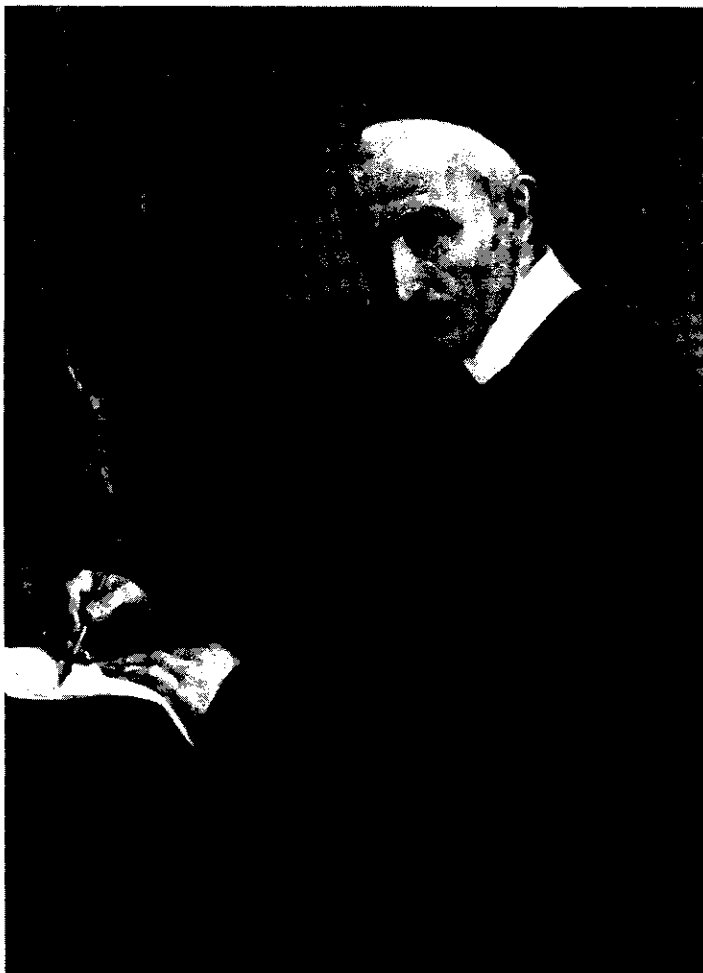
¹⁰²DIP, s.v. "Figli della Carità, di Vicenza" 3: 1493; "Fabris, Luigi" 3: 1377-78.



Reverend John Gowan, C.M.

of becoming religious but whose illegitimate birth was an impediment at that time. He organized them with the purpose of serving the poor in charitable works according to the Vincentian tradition. The founder willed that the Congregation of the Mission maintain a particular relation with the government of this institute, somewhat analogous to that with the Daughters of Charity. Durando, visitor of the province of Turin, Italy, had introduced the Daughters of Charity into the Piedmont region of Italy. The superior general of this institute of diocesan right is a Vincentian who belongs to the province of Turin. In 1901 this institute affiliated with the Daughters of Charity during the generalship of Reverend Antoine Fiat, C.M., (1878-1914).¹⁰³ (Generalate: corso Luigi Einaudi, 4; 10128 Turin, Italy.)

¹⁰³Tassis to McNeil, 30 August, 1993, Turin; *DIP*, s.v. "Durando, Marcantonio" 3: 999-1000; "Figlie di Gesù Nazareno" 3: 1590; "Borgiotti, Luisa" 1: 1531; "Nazarene (della Passione)" 6: 256-57; Zimmerman, Heritage Institute, 1978; *Echo* (March 1983): 145; ACMR, "Casa di Chieri," 2; *MEV* 13, no. 6 (1938): 138-42. See also *L'Osservatore Romano* (6 February 1938): 33.



Reverend Marcantonio Durando, C.M.

2.1-ITA.866.0

Daughters of Saint Anne

(Daughters of Mary Immaculate, the Little Followers of Minims of Saint Francis)

Co-founded 1866 at Pisa, Italy, by Rosa Gattorno (1831-1900) with the assistance of Joseph Frassinetti along with Bishop John Baptist Scalabrini (1839-1905) and Giovanni Battista Tornatore, C.M., (1820-1895). Gattorno requested Tornatore to assist with drafting a rule, which was not approved by Rome. The Holy See favored a more



Reverend Giovanni Battista Tornatore, C.M.

traditional one, written by a Dominican, which was presented by the local bishop. Tornatore was responsible for infusing the institute's spirituality and for the formation of the early sisters. The mission includes care of the sick poor in their homes as well as the care of children at risk due to poverty. This institute is in a class by itself since it has simple perpetual vows.¹⁰⁴ (Generalate: via Merulana, 177; 00185 Rome, Italy.)

¹⁰⁴AP, 1581; *DIP*, s.v. "Figlie di sant' Anna" 3: 1733-34; "Frassinetti, Giuseppe" 4: 586-88; ACMR, Gino Maggi, "Giovanni Battista Tornatore confondatore delle Figlie di S. Anna," *Osservatore Romano* (3 June 1982), n.p.



Reverend Giovanni Battista Manzella, C.M.

2.1-ITA.927.0

Sisters of Gethsemani

(Sisters of the Holy Agony)

Founded 1927 at Sassari in Sardinia, Italy, by Reverend Giovanni Battista Manzella, C.M., (1855-1937), and Mother Angela Marongiu (d. 1936) for diverse apostolates including charitable services, catechism,

and instruction of young children. Eucharistic adoration and reparation are strong in this institute's spirituality.¹⁰⁵ (Generalate: via G. Mattiotti, 56; 07100 Sassari, Italy.)

MEXICO

2.1-MEX.872.0a

Hermanas Josefinas

(Sisters of Saint Joseph of Mexico)

Founded 1872 at Mexico City, Mexico, by the Servant of God Reverend José Vilaseca, C.M., (1833-1910), and Mother Cesárea Ruiz de Esparza y Dávalos (1829-1884), in order for native religious to assume the apostolates of the Daughters of Charity (whose foreign members were being expelled from the country because of anticlericalism). Mission is to work in imitation of Mary and Joseph in maintaining a close relationship with Jesus while working for the neighbor through Christian education of children, missionary work, and charitable service as needed by local bishops. Follows Vincent de Paul's *Common Rules of the Daughters of Charity* with slight adaptation. Originally placed under the Hermanos Josefinos for spiritual direction (see 2.1-MEX.872.0b), but this aspect was later suppressed by the Holy See for this institute.¹⁰⁶ (Generalate: Calle Condor, 336; Colonia Las Águilas; Delegación Alvaro Obregón; 01710 México, D.F., Mexico.)

2.1-MEX.872.0b

Congregación de Misioneros de San José

(Hermanos Josefinos; Missionary Society of Saint Joseph)

Founded 1872 at Mexico City, Mexico, by the Servant of God Reverend José Vilaseca, C.M., (1833-1910), to engage in priestly formation of native clergy for evangelization and education of youth, espe-

¹⁰⁵AP, 1524; Tassis to McNeil, 30 August 1993; Antonia Marruncheddu, D.C., to Betty Ann McNeil, D.C., 21 September 1993, Cagliari; Herrera, "Más Hijos Espirituales," 418-19; DIP, s.v. "Manzella, Giovanni Battista" 5: 892; "Getsemani, Suore del" 4: 1150; "Mary Mother of Grace and Mercy in the Contemplation of Louise de Marillac," *Echo*, no. 6 (June 1992): 241. See also Tonino Cabizzosu, *Padre Manzella nella storia sociale e religiosa della Sardegna* (Rome: CLV Edizioni Vincenziane, 1991). The diocesan process for the beatification of Manzella began 25 April 1949.

¹⁰⁶AP, 1592; Guadalupe Lara Osorno, Congregation of the Sisters of Saint Joseph, 1 October 1993, Survey S-78, VSI Family Tree Project; Maria Antonia Peralta Martínez, H.J., to Betty Ann McNeil, D.C., 1 October 1993, Granada, Nicaragua; DIP, s.v. "San Giuseppe, di Città dei Poveri" 8: 503-04; "Misionari di San Giuseppe, del Messico" 6: 1488-91; "Vilaseca, José María" (volume not yet published); MEV 9, no. 11 (1931): 261-64. See also Vicente de Dios, C.M., *Historia de la Familia Vicentina en México, 1844-1994*, 2 vols. (Salamanca: Editorial CEME, 1994).



Reverend José Vilaseca, C.M.

cially in light of the expulsion of foreign clergy and religious from the country. The congregation was formally approved 1903. Because of anticlerical persecution and civil war, members fled to the United States as refugees to San Antonio, Texas (c.1915). The institute follows Vincent de Paul's *Common Rules of the Congregation of the Mission* with slight adaptations. This institute of diocesan right includes priests and brothers (see 2.1-MEX.872.0a).¹⁰⁷ (Generalate: Apartado Postal. 19-243; 03730 México, D.F., Mexico.)

¹⁰⁷AP, 1425; DIP, s.v. "Missionari di San Giuseppe, del Messico" 6: 1488-91; "Vilaseca, José María" (volume not yet published); MEV 9, no. 11 (1931): 261-64.

2.1-MEX.885.0

Servants of the Sacred Heart of Jesus and the Poor

Founded 1885 by Blessed José María de Yermo y Parres (d. 1904) at Leon in Guanajuato, Mexico, for the evangelization and service of the poor through education. The founder was for a time a member of the Congregation of the Mission and named Saint Vincent as one of the institute's patrons. The motto of the institute is "God will provide."¹⁰⁸ (Generalate: Apartado 92; 3 Poniente 1512; 72000 Puebla, Puebla, Mexico.)

PANAMA

2.1-PAN.950.0

Missionary Catechists of the Miraculous Medal

(Hermanas Misioneras Catequistas de la Medalla Milagrosa)

Founded 1950 at Panama City, Panama, by Archbishop Francis Beckmann, C.M., (1883-1963), as a diocesan institute for catechetics and pastoral work in the Vincentian tradition. Their rule is based on that of the Daughters of Charity. Vincent de Paul is a patron of this diocesan institute and the Miraculous Medal is a part of their habit.¹⁰⁹ (Generalate: Apartado Postal 1122; Ciudad de Panamá 9A, Panamá.)

PHILIPPINES

2.1-PHI.877.2

Little Sisters of the Mother of God

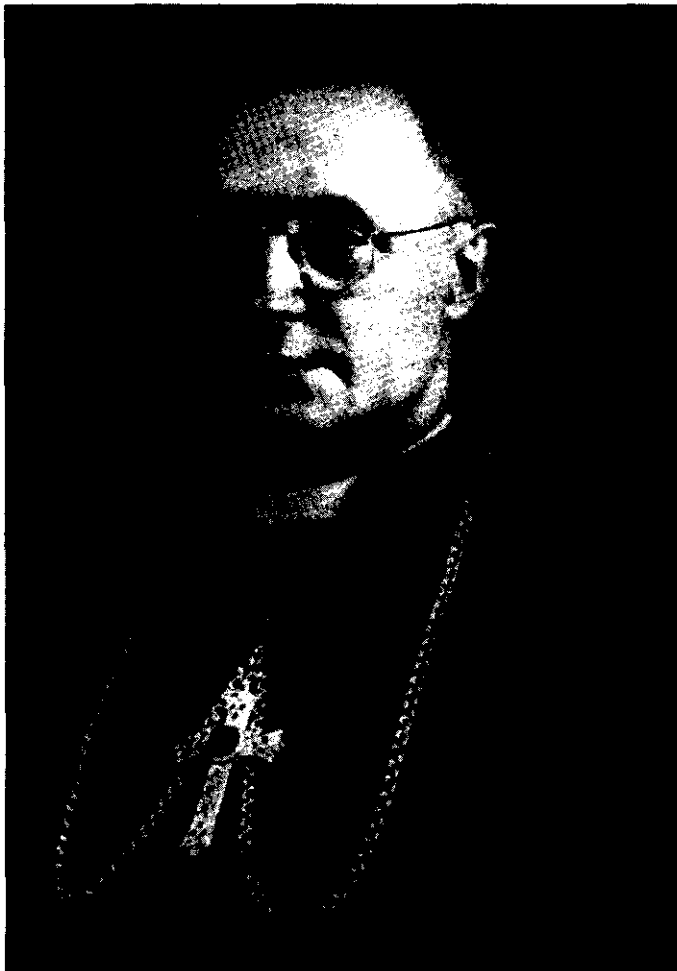
(Little Sisters of the House of Charity of Cebu)

Founded 1877 at Cebu, Philippines, by Reverend Fernando de la Canal, C.M., (1841-1894), for charitable works, including education and care of the sick. Bishop Martín Alcocer, O.F.M. Disc., (1842-1926) of Cebu, approved the rules and constitutions of the institute in 1888. Benito Romero, O.F.M. Disc., (1812-1885), bishop of Cebu, asked for union with the Company of the Daughters of Charity, but it was refused by the general council in Paris on 21 July 1890. The request

¹⁰⁸AP, 1578; Guadalupe Lucia Bertoglio Faustini, *Servants of the Sacred Heart of Jesus and the Poor*, 19 August 1993, Survey S-80, VSI Family Tree Project; DIP, s.v. "Serve del Sacro Cuore de Gesù e dei Poveri" 8: 1384-85.

¹⁰⁹John P. Prager, C.M., 13 September 1993, Survey S-86, VSI Family Tree Project; Robert J. Swain, C.M., "A History of the American Vincentians in Panama," *VH* 3, no. 1 (1982): 95.

was later approved and the union effected in 1895. (See 1.1-FRA.633.22.)¹¹⁰



Archbishop Francis Beckmann, C.M.

¹¹⁰John Rybolt, C.M., unpublished notes; Rolando S. Dela Goza, C.M., and Jesus Marie Cavanna, C.M., *Vincentians in the Philippines 1862-1982* (Salesian Publisher: 1985), 165-71.



Little Sisters of the Mother of God

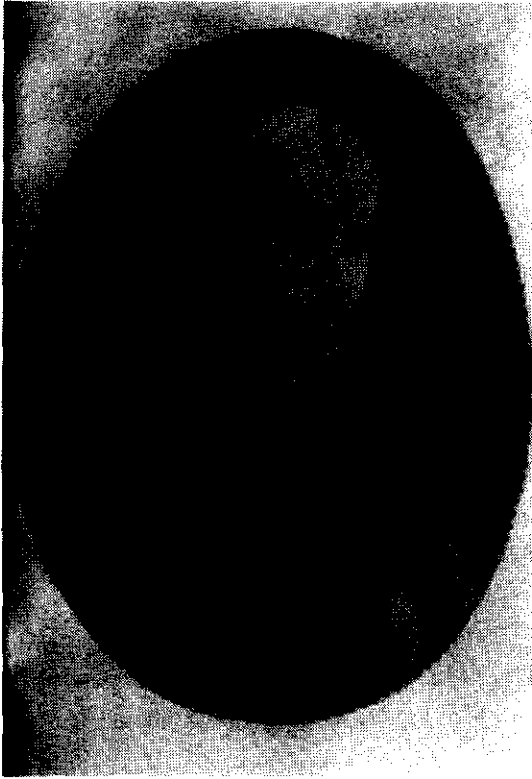
SPAIN

2.1-SPA.784.0

Brothers of Charity of the Holy Cross

Established 1784 at Barcelona, Spain, by Reverend Fernando Nualart, C.M., (1728-1790), and Jerónimo Sayrols, according to the Vincentian spirit as a lay institute for care of the sick that became an institute of diocesan right. Nualart was visitor of the province of Spain (1781-1796) and introduced the Daughters of Charity there in 1790.¹¹¹ (Generalate: Instituto mental de Santa Cruz; Passo Pi y Molis; Barcelona 16, Spain.)

¹¹¹DIP, s.v. "Fratelli della Carità della Santa Croce" 4: 600-01; Chalumeau, "Descendencia espiritual," 244-49; Mas, "Fundación," ACMHC 85, no. 6 (1977): 107.



Reverend Fernando de la Canal, C.M.

2.1-SPA.850.1

Missionary Sisters of the Immaculate Conception of the Blessed Virgin of Mataró

(Misioneras Concepcionistas)

Traces its roots to the Pious Society of the Holy Family of Bordeaux, France, (see 2.1-FRA.820.11) that opened a house in Spain at Mataró in 1846 under the leadership of Mother Alphonsa Cavin (Louise Félice Cavin, 1816-1868) and Joseph Dominic Costa y Borrás (1805-1864), bishop of Barcelona (1850-1857), and it soon desired to become autonomous (1850). Considered as cofounder, Reverend Gabriel Batllel, C.M., (1812-1854), drafted the first rule. Vincentian tradition permeates the congregation through its adaptation of the *Common Rules* of Saint Vincent and its integration of Vincentian spirituality. The Missionary Sisters of the Immaculate Conception, the Association of Mary,

and Association of Jesus are also related. The bishop appointed Battlevel as first superior.¹¹² (Generalate: via Monte del Gallo, 38; 00165 Rome, Italy.)

2.1-SPA.948.0

Brotherhood of Missionaries of Saint Vincent de Paul

Founded 1948 at Madrid, Spain, by the Congregation of the Mission, province of Madrid, to collaborate with Vincentian priests in giving missions.¹¹³

UNITED STATES

2.1-USA.870.3F

Sisters of Charity of Seton Hill

Began 1870 at Altoona in Pennsylvania, United States, as a mission of the Sisters of Charity of Cincinnati and established by Mother Aloysia Lowe (1836-1889, superior 1870-1889) as an independent institute in 1882 under Bishop Michael Domenec, C.M., (1816-1878). The first novices were trained by the Sisters of Charity of Cincinnati (see 1.2-USA.852.3F) who also supplied four sisters to lead and organize the new institute. Two of the sisters remained at Seton Hill for life. Follows the *Common Rules* of Saint Vincent de Paul who is patron of the institute. This institute is a member of the Elizabeth Seton Federation.¹¹⁴ (Generalate: De Paul Center; Mount Thor Road; Greensburg, Pennsylvania 15601, USA.)

USA. 2.1-USA.912.1

Missionary Servants of the Most Blessed Trinity

Founded 1912 at Philadelphia in Pennsylvania, United States, by Reverend Thomas Augustine Judge, C.M., (1868-1933), and Margaret Louise Keasey (1885-1931; Mother Boniface, 1919-1931) to serve the poor abandoned and those lacking in the "ordinary ministrations of

¹¹²AP, 1527; DIP, s.v. "Missionarie dell' Immacolata Concezione della Beata Vergine Maria" 5: 1564; "Cavin, Félicie" 2: 725; "Costa y Borrás, José Domingo" 3: 172-73; Chalumeau, "Descendencia espiritual," 244-49; Mas, "Fundación," ACMHC 85, no. 6 (1977): 107-16.

¹¹³Herrera, "Más Hijos Espirituales," 418-19.

¹¹⁴AP, 1475; Sara Louise Reilly, Sisters of Charity of Seton Hill, 14 January 1993, Survey S-9, VSI Family Tree Project; DIP, s.v. "Carità, di Seton Hill" 2: 325; Kelly, "The Vincentian Mission," VH 14, no. 1 (November 1993): 184; NCE, s.v. "Sisters of Charity of Greensburg." See also Sister Mary Electa Boyle, S.C., *Mother Seton's Sisters of Charity in Western Pennsylvania* (Greensburg, Pennsylvania, 1946).

religion," especially those falling away from the faith. There are a related congregation of men and lay groups.¹¹⁵ (See 2.1-USA.929.1; L-2.1-USA.909.11; L-6.1-USA.964.0.) (Generalate: 3501 Solly Street; Philadelphia, Pennsylvania 19136 USA.)

2.1-USA.929.1

Missionary Servants of the Most Holy Trinity

Founded 1929 at Holy Trinity in Alabama, United States, by Reverend Thomas Augustine Judge, C.M., (1868-1933) in order to pre-



Reverend Thomas Augustine Judge, C.M.

¹¹⁵AP, 1602; Theresa Ahern, *Missionary Servants of the Most Blessed Trinity*, 11 January 1993, Survey S-13, VSI Family Tree Project; *DIP*, s.v. "Judge, Thomas Augustine" 5: 324; "Missionarie Ancelle della Santissima Trinità" 5: 1506. See also Sister Mary Tonra, M.S.B.T., *Led by the Spirit--A Biography of Mother Boniface Keasey* (New York: Gardner Press, 1984).

serve the faith among Catholic peoples through an incorporation of a missionary spirit in the general body of Catholic faithful. The founder recommended the reading of Saint Vincent's *Conferences*. There are lay groups and a related congregation of women. (See 2.1-USA.912.1; L-6.1-USA.964.1; and L-2.1-USA.909.11.)¹¹⁶ (Generalate: 1215 North Scott; Arlington, Virginia 22209, USA.)

2.2 Institutes established by Daughters of Charity.

AUSTRIA

2.2-AUS.880.11.2

Marienschwestern

(Petites Soeurs Gardes-malades, or Soeurs Infermières; Nursing Sisters of Mary of the Miraculous Medal)

Established 1880 at Graz, Austria, by Sister Leopoldine de Brandis, D.C., (1815-1900), as a foundation of the Lay Association of Visiting Nurses (see L-2.2-AUS.878.11) previously established by Brandis to supplement the health apostolates of the Daughters of Charity who were unable to provide nursing care to patients *at night* because of their rule.¹¹⁷ The institute subdivided: Hungary (1905), Yugoslavia (now Slovenia) (1919), and Slovakia (1922, see 2.2-SLO.878.1). The founder died (1900) as a Daughter of Charity of Saint Vincent de Paul and was the first visitatrix (provincial superior) of the province of Austria (see 4.1-AUS.841.2). In 1964 (November 27), Mother Suzanne Guillemin, D.C., (1906-1968, superioress general 1962-1968), received seventy-nine sisters of the Austrian institute into the Daughters of Charity of Saint Vincent de Paul. (See 1.1-FRA.633.22 and 2.2-SLO.878.11.)¹¹⁸

¹¹⁶AP, 1434; Dennis Berry, S.T., *Missionary Servants of the Most Holy Trinity*, 9 February 1993, Survey S-45, VSI Family Tree Project; DIP, s.v. "Missionari Servi della Santissima Trinità" 5: 1496; "Judge, Thomas Augustine" 5: 324.

¹¹⁷In Conference #115 *On Serving the Sick*, Saint Vincent quotes the fourteenth rule: "In order to avoid the significant drawbacks that might arise, they shall not undertake to nurse the sick at night, nor women in labor, nor persons who lead an evil life. And if they are asked to do so by the poor, or by neighbors or others, they shall tell them very humbly that their Superiors forbid them to do so." However, the founder continues to explain to his daughters how to balance availability with prudence in cases of necessity by seeking authorization from their superiors. The historical record, however, reflects how this advice was interpreted. See Conference #115, 25 November 1659, *Conferences to the Daughters of Charity*, 4: 284-85.

¹¹⁸Christa Bauer, D.C., to Betty Ann McNeil, D.C., 5 August 1993, Graz, Austria. Lawlor to McNeil, 23 March 1993, Paris; DIP, s.v. "Brandis, Josefina" 1: 1561; "Infermiere di Maria della Medaglia Miracolosa" 4: 1696-97; *Life of Mother Suzanne Guillemin* (Daughters of Charity: Paris, n.d.), 149; ACMR, "Informazione," SCRIS 2 (1979 Anno Quinto), 225-26; Schnelle, MEGVIS (January 1986): 11.

EL SALVADOR

2.2-SAL.987.0

Missionary Sisters of the Presentation

Founded 1987 at Izalco in Sonsonate, El Salvador, by Sister Jenny Nolvía Manaiza Casildo to collaborate with bishops in developing effective strategies for pastoral ministry in local churches especially in areas with a high concentration of indigenous peoples struggling with poverty and hunger. The founder of this institute of diocesan right had been a Daughter of Charity.¹¹⁹ (Generalate: R/do Catedral de Sonsonate; Caluco, Dpto. Sonsonate, El Salvador.)



Sister Leopoldine de Brandis, D.C.

¹¹⁹Jenny Nolvía Manaiza, H.M.P., *Missionary Sisters of the Presentation*, 28 July 1993, Survey S-63, VSI Family Tree Project; personal communication Manaiza to McNeil, D.C., 1 May 1995.

FRANCE

2.2-FRA.799.11.22

Sisters of Charity of Saint Joan Antida

(Sisters of Charity Under the Protection of Saint Vincent de Paul)

Founded 1799 at Besançon, France, by Saint Joan Antida Thouret (1765-1826, canonized 1934). Thouret had been a Daughter of Charity in Paris (1787-1792) but returned to Besançon because of the French Revolution. The writing of the rule, based on the *Common Rules* of Saint Vincent she had memorized, was done by Thouret during a retreat at Dôle and approved by Claudius Le Coz (1740-1815), first archbishop of Besançon (1801-1815). Vincent de Paul is patron of the congregation. Its purpose was to teach poor children and to nurse and feed the poor. From its inception she had the desire to unite her community with the Daughters of Charity but was opposed by Gabriel Cortois de Pressigny (d.1823), archbishop of Besançon (1817-1821) and his successor Paul Ambroise Frère de Villefrancon (1754-1828), archbishop of Besançon (1821-1828), despite Bishop Le Coz's previous approval. Likewise when her community opened a house in Naples, Italy, there was opposition and division resulted until a reunification in 1957.¹²⁰ (Generalate: Maria in Cosmedin 5; 00153 Rome, Italy.)

2.2-FRA.829.0

Daughters of Saint Anne of Feugarolles

(Soeurs Hospitalières de Feugarolles)

Founded 1829 at Feugarolles, France, by Mademoiselle Marguerite Imbert (1790-1885), in religion Sister Adelaide, who entered the Daughters of Charity in 1865 but soon left, for ministry to the abandoned sick and poor in their homes in rural areas, and instruction of young girls. The institute had a strong devotion to Mary Immaculate, the first daughter of Saint Anne. In 1941 the institute merged with the Dominican Sisters of Charity of the Presentation of the Holy Virgin (see 2.3-FRA.696.0).¹²¹

¹²⁰AP, 1604. Anne Marie Baemert, Sisters of Saint Joan Antida Thouret, 11 January 1993, Survey S-3, VSI Family Tree Project; personal communication Margaret Leckenby, S.C.J.A., to Betty Ann McNeil, D.C., 24 April 1995, London; DIP, s.v. "Carità sotto Protezione di San Vincenzo de' Paoli (Santa Giovanna Antida Thouret)" 2: 352-54; "Giovanna Antida" 4: 195-98; Chalumeau, "La Descendance Spirituelle," 19; Mezzadri, "Quando la Legge libera," 28; MEV 11, no.1 (1933): 22-24; *La Caridad en el Mundo* (1933): 1935-38. See Francis Trochu, *Saint Jeanne Antide Thouret. 1765-1826*. John Joyce, trans. (Cambridge: Sands & Company, 1966).

¹²¹ACMP, unpublished notes by Raymond Chalumeau, C.M.; DIP, s.v. "Imbert, Marguerite" 4: 1634; "Figlie di Sant'Anna, di Feugarolles" 3: 1730-32.



Sister Jenny Nolvía Manaiza Casildo

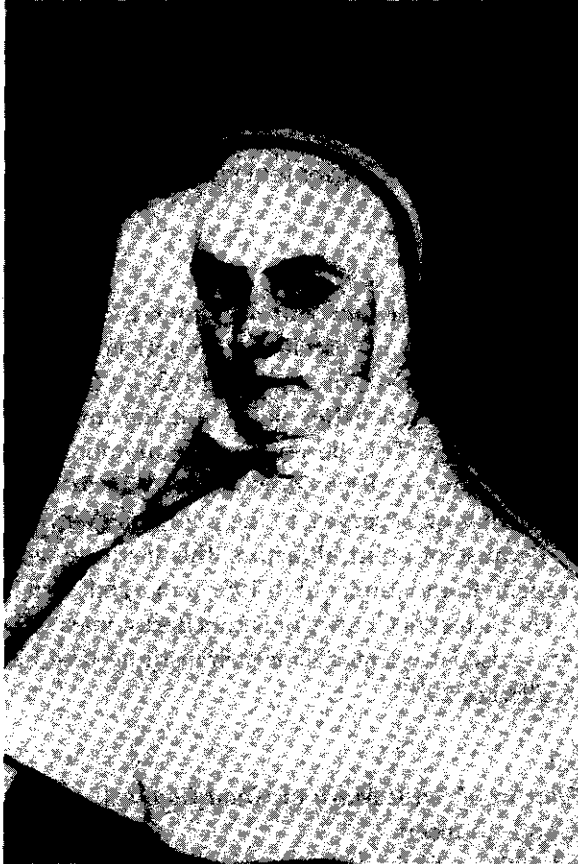
HUNGARY

2.2-HUN.883.1

Sisters of the Visitation of Mary
(Anunciata)

Established 1883 at Budapest, Hungary, by several Daughters of Charity and Krankenjungfrauen (Nursing Sisters) sent to make a foun-

dition and provide health care to the poor by Sister Leopoldine de Brandis, D.C., (1815-1900), visitatrix (provincial superior) of the province of Graz, Austria. After 1904 this branch of the Krankenjungfrauen became distinct and obtained ecclesiastical approval as a diocesan religious institute (see L-2.2-SLO.878.1.11 and 2.2-AUS.880.11.2).¹²²



Saint Joan Antida Thouret

¹²²Bozidara Golicnik, Sisters of Mary of the Miraculous Medal, 1 December 1993, Survey S-94, VSI Family Tree Project.

2.2-ITA.800.2

Sisters of Charity of Saint Vincent de Paul of Montanaro

Founded c.1800 in Imola at Rivarolo Canavese and Montanaro Canavese, Italy, by several Daughters of Charity who had left Paris because of the French Revolution and emigrated to Italy with Reverend Carlo Domenico Sicardi, C.M., (1730-1819), the Italian assistant general and later vicar general. The Vincentian priests at Turin (1790-1834) provided spiritual direction to these two small groups of sisters. The province of Turin suggested uniting with the Daughters of Charity in Paris when that was feasible. This was accomplished in 1834 and the Daughters of Charity sent sisters to assist in their formation.¹²³

2.2-ITA.825.1.2

Sisters of Charity of Saint Joan Antida Thouret

Founded 1825 in Italy at Vercelli (Piedmont) as a mission by Saint Joan Antida Thouret (1765-1826, canonized 1934), a Daughter of Charity at the time of the French Revolution, at the invitation of Carlo Felice, king of Sardinia. This became an autonomous branch of the Sisters of Charity under the Protection of Saint Vincent de Paul. Members make a fourth vow of service to the poor, and Vincent de Paul is their patron. Because of political factors, this institute was separated from the Besançon foundation, but in 1957 it merged with the original community. The Sisters of Charity of Saints Bartolomea Capitanio and Vincenza Gerosa used it as a model for their institute. (See 1.2-ITA.832.0. and 2.2-FRA.799.11.22.)¹²⁴

2.2-ITA.866.0

Sisters of Charity of Saint Mary of Good Counsel

(Sisters of Good Counsel)

Founded 1866 in Turin, Italy, as a pious union (Our Lady of the Sacred Heart) by the servant of God, Louise Angelica Clarac (1817-1887, Sister Mary Clarac, D.C., 1841-1871) from France, who had estab-

¹²³Herrera, "Más Hijos Espirituales," 418-19; "Province of Turin," *Echo*, no. 6 (June 1990): 235.

¹²⁴Chalumeau, "La Descendance Spirituelle," 21; *DIP*, s.v. "Carità sotto la Protezione di San Vincenzo de' Paoli (S. Giovanna Antida Thouret)" 2: 352-54; "Giovanna Antida Thouret" 4: 1195-98; Mezzadri, "Quando La Legge Libera," 28-31. See also *MEV* (1933): 22-24. "Filles de la charité de Brescia," *Analecta Juris Pontifici*, 27: 341.

lished, using primarily her own inheritance, a "House of Mercy." Reverend Jean Baptiste Étienne, C.M., superior general, attempted to require that she change her last will and testament (already written with the Ladies of Charity as beneficiaries) in favor of the Company of the Daughters of Charity. Fearing that Étienne's plan would impoverish her institute, Clarac consulted with Saint John Bosco (1815-1888, canonized 1934) and upon his recommendation, Clarac bought a villa with sufficient land to support the work. Upon the advice of Bosco and supported by Louis Monoreno (1800-1878), bishop of Ivrea, Clarac left the Daughters of Charity in 1871 but retained her name, habit, and



Sister Mary Clarac, D.C.

the *Common Rules* of Saint Vincent which this institute follows. The institute follows the spirit of charity of Saint Vincent de Paul with a special focus on youth.¹²⁵ (Generalate: via Curtatone, 17; 10131 Turin, Italy.)



Blessed Giuseppina Vannini

¹²⁵AP, 1597; Tassis to McNeil, 30 August 1993, Turin; Marruncheddu to McNeil, 21 September 1993, Cagliari; Mezzadri, "Quando La Legge Libera," 28-31; DIP, s.v. "Clarac, Marie-Louise-Angélique" 2: 1113-14; "Carità di Santa Maria, di Torino" 2: 384-85.

2.2-ITA.892.0

Daughters of Saint Camillus

Founded 1892 at Rome, Italy, by Reverend Luis Tezza (1841-1923) and Blessed Giuseppina Vannini (1859-1911, beatified 1994) for the corporal and spiritual assistance of those whose suffering puts their life at risk. They make a fourth vow of service to the poor, and have been greatly influenced by the Vincentian tradition since their founders recommended reading and studying Vincent de Paul's conferences to his Daughters of Charity. Vannini was a member of the Daughters of Charity (1883-1888) and had been directed by Reverend Angelo Mondini, C.M., (1883-1914).¹²⁶ (Generalate: via Anagnina 18; 00046 Grottaferrata; Rome, Italy.)

2.2-ITA.926.0

Daughters of the Divine Will of God

(Daughters of Saint Joseph)

Cofounded 1926 at Genoa, Italy, by Elisa Mezzana (1860-1942) and Reverend Stefano Olivari to care for abandoned children and pray for priests. The founder, Sister Josephine, had entered the Daughters of Charity twice (Turin, 1878; Siena, 1891) but left for reasons of health. This diocesan institute follows the *Common Rules of the Daughters of Charity of Saint Vincent de Paul*.¹²⁷ (Generalate: salita della Madonnetta, 4; 16136 Genoa, Italy.)

2.2-ITA.957.0

Monastery of the Assumption (Byzantine Rite)

(Monastero Uspenskij)

Founded 1957 at Rome, Italy, by Sister Catherine Morosoff, D.C., (b. 1910) under the direction of Pope Pius XII at the recommendation of Cardinal Eugene Tisserant, Secretary of the Sacred Congregation for the Eastern Churches, in order to start a monastery according to the Russian Rite which would train sisters to go into Russia when that country reopened. The principal aim of the monastery is the contemplative and liturgical life. Pius XII asked the various institutes to give a sister of Russian nationality for this work. Her superiors asked

¹²⁶AP, 1583; Catalina Osella, *Sisters of Saint Camillo*, 1 December 1993, Survey S-92A, VSI Family Tree Project; DIP, s.v. "Figlie di San Camillo" 3: 1692-94; "Tezza, Luigi" (volume not yet published); "Vannini, Giuseppina" (volume not yet published).

¹²⁷ACMR, "La Chieri," 1; DIP, s.v. "Figlie della Divina Volontà" 3: 1579-80; "Mezzana, Elisa" 5: 1272-73. MEV 9, no. 7 (1931): 165-67.

Morosoff, a Daughter of Charity (1931-1956), born in Russia and raised in a home for Russian children in Belgium, to join the three other founding members of this new institute. Morosoff (Mother Ekaterina) is the superior for life. The monastery is the responsibility of the Congregation for the Oriental Churches. The sisters do translation work and make vestments for priests of the Byzantine Rite.¹²⁸ (Contact: Monastero russo Uspenskij; via Della Pisana, 342; 00163 Rome, Italy.)



Sister Catherine Morosoff, D.C. (center) and Sister de la Garde, D.C.
in an audience with Pope Pius XII.

¹²⁸Mary Ellen Sheldon, D.C., to John E. Rybolt, C.M., 4 May 1993, Rome, Italy; Sheldon to Rybolt, 7 May 1993, Rome; personal communication Sister Marie to Betty Ann McNeil, D.C., 4 May 1995, Rome.

MADAGASCAR

2.2-MAD.934.2

Little Sisters of Mary Immaculate

(Little Sisters of the Miraculous Medal)

Founded 1934 at Fort-Dauphin (Faradofay), Madagascar, by Bishop Antoine Sévat, C.M., (1878-1957), vicar apostolic of Fort Dauphin, with Sister Jeanne Agnès Lagleize, D.C., (1883-1944), to serve the rural poor and those in the bush. Its establishment was in response to the encyclical of Pius XI on Missions (*Rerum Ecclesiae*, 1926) that advocated establishing communities of indigenous vocations. Mother Suzanne Guillemain, D.C., (1906-1968, superioress general 1962-1968) gave forty-eight sisters the habit on 17 September 1963. Guillemain also presented them with the *Common Rules of the Daughters of Charity* and presented patents to the new sister servants (local superiors). The sisters renewed their vows in her presence. Three French Daughters of Charity arrived on the island 1897.¹²⁹

MEXICO

2.2-MEX.915.0

Daughters of Charity of Mary Immaculate

Founded 1915 at Tacubaya in Mexico City, Mexico, as a diocesan institute by Inés María Gasca Solórzano, (1863-1938), in order to serve the poor and neglected in hospitals, schools, asylums, and missions. Vincent de Paul is patron of this institute. The founder had entered the Daughters of Charity but had not been able to remain in the novitiate in Guatemala for reasons of health. She dedicated herself to the assistance of the sick in hospitals. Twenty-one years later, the founder gathered a group of young women to establish an institute based on the *Common Rules* and spirit of Saint Vincent de Paul. (The foreign Daughters of Charity had recently been expelled from Mexico.) The initial intent was that the institute would unite with the Daughters of Charity in Paris when it became feasible. First erected as a pious union

¹²⁹Marie Jean Ravaonirina, D.C., to Betty Ann McNeil, D.C., 25 June 1993, Tolagnaro, Madagascar; "Province of Madagascar," *Echo* (October 1964): 468-72. Guillemain, 149; "Province of Madagascar: Father McCullen's Visit," *Echo*, no. 3 (March 1983): 145; Pauline Lawlor, D.C., to Betty Ann McNeil, D.C., 23 March 1993, Paris; ACMR, John E. Rybolt, C.M., "Réunion de la Communauté des Petites Soeurs de Marie Immaculée à la Compagnie des Filles de la Charité," unpublished notes; *DIP*, s.v. "Piccole Suore di Maria Immacolata" 6: 1639-40; *BML* (November 1937): 238-39.

in 1930 and in 1962 approved as a diocesan institute.¹³⁰ (Generalate: Chilpancingo, 154; Colonia Roma Sur; 06760 México, D.F., Mexico.)

PHILIPPINES

2.2-PHI.978.0

Missionary Sisters of the Poor in Christ

Founded 1978 in the diocese of Catarman, Philippines, by Sister Lourdes López (b. 1916), former Daughter of Charity (1943-1976). This institute is totally dedicated to the service of the poor and uneducated. The rule of this diocesan institute is based on the 1983 *Constitutions of*



Inés Maria Gasca Solórzano

¹³⁰Alberta Hernández Solano, *Daughters of Charity of Mary Immaculate*, 25 July 1993, Survey S-58, VSI Family Tree Project; *DIP*, "Figlie della Carità di Maria Immacolata" 3: 1537; "Gasca, Inés María" 4: 1037.

*the Daughters of Charity of Saint Vincent de Paul.*¹³¹ (Generalate: Brgy. Rawis; Laoang, N. Samar 6411; Philippines.)

SLOVENIA

2.2-SLO.878.1.11

Sisters of Mary of the Miraculous Medal

(Krankenjungfrauen or Nursing Sisters of Saint Vincent de Paul)

Founded 1878 at Ljubljana, Slovenia but traces its roots to the 1852 foundation in the same place by the first six Daughters of Charity sent by Sister Leopoldine de Brandis, D.C., (1815-1900), first visitatrix of the Daughters of Charity province of Graz, Austria, (see 4.1-AUS.841.2). Their mission was to visit and tend the sick who were suffering and dying at home, lonely and abandoned, because of lack of resources. However, in 1855, the Daughters of Charity were no longer able to care for the sick in their homes since they had begun working in the local hospital. Furthermore, the sisters understood that Vincent de Paul had forbidden his Daughters to minister at night in the patients' homes (Conference of 25 November 1659). Therefore, Brandis established a lay association of nurses in 1878 to collaborate in this manner with the Daughters of Charity in their ministry. (L-2.2-AUS.878.11.) It later developed into a religious institute and spread to several countries. The Ljubljana foundation branch became a diocesan institute in 1926 and has as its mission to imitate Jesus and Mary, servants of the Lord by a total gift of self, serving the poor and sick in their homes. Its first members were Children of Mary who became known as the Krankenjungfrauen (Nursing Sisters) since they had been trained in home nursing by the Daughters of Charity. The institute maintained an affiliation with the Yugoslavian province of the Daughters of Charity, and its members were accountable to the Daughter of Charity administrator where they worked. Because of World War I (and new political and provincial boundaries), this foundation became distinct in 1919 from its Graz branch (established in 1880) and which united with the Daughters of Charity, Paris, in 1964 (see 2.2-AUS.880.11.2). Its rules are in the spirit of Saint Vincent de Paul and the spiritual directors were members of the Congregation of the Mission from 1926 to

¹³¹Julina C. Neo, D.C., to Betty Ann McNeil, D.C., 12 July 1993, Manila, Philippines.

1979. Reverend Anton Zdešar, C.M., (1871-1945), stabilized the institute and obtained its ecclesial approbation (1940) from the archbishop of Ljubljana. Reverend Leopold Smid, C.M., (1878-1953), visitor of the Yugoslavian province of the Congregation of the Mission, helped Zdešar in obtaining autonomous status for this institute in 1940. The founder inculcated in members to serve as Vincent taught: "in the sweat of their brow and the strength of their arms." The members originally made annual vows, but now make solemn ones. (See 2.2-HUN.883.1)¹³² (Generalate: Hrenova 10; 61000 Ljubljana, Slovenia.)

SPAIN

2.2-SPA.790.0

Hospitaller Sisterhood of the Holy Cross

Traces its origins to 1790 at Barcelona, Spain, by Sister Teresa Cortés Baró, D.C., (later Mother Teresa) who was one of the first five Spanish Daughters of Charity. Their rule developed from the *Common Rules* of Saint Vincent. There seems to be some question regarding the founder's original mandate from superiors of the Daughters of Charity in Paris and her own understanding that she was sent to Spain "to establish something new as needed but limited to services rendered at the hospital [of the Holy Cross]." This institute became an endowed sisterhood for the hospital of the Holy Cross and Cortés was heavily influenced by some members of the hospital's board of directors.¹³³ (Generalate: Calle Elisa, 22; Barcelona 23, Spain.)

2.2-SPA.841.1.11.2

Corporation of the Daughters of Charity

(Sisterhood of Charity of Reus)

Established c.1841 at Reus by Sister Luisa Estivill, D.C., (b.1809; Daughter of Charity 1826-1839), who directed the Hospital at Reus, Spain, when internal problems erupted within the Congregation of

¹³²AP, 1535; DIP, s.v. "Infermiere di Maria della Medaglia Miracolosa" 4: 1696-97; "Brandis, Josefina" 1: 1561-62; Bozidara Golicnik, *Sisters of Mary of the Miraculous Medal*, 1 December 1993, Survey S-94, VSI Family Tree Project; Lawlor to McNeil, 23 March 1993, Paris. Dungal to McNeil, 19 July 1993, Bratislava. "Brandis," *Deceased Sisters 1900-1903*, 72; Jost to McNeil, 2 August 1993, Ljubljana. Bauer to McNeil, 5 August 1993, Graz.

¹³³DIP, s.v. "Ospedaliere della Santa Croce" 6: 966-67; Chalumeau, "Descendencia espiritual," 244-49; Mas, "Fundación," *ACMHC* 85 (1977): 112-16.

the Mission after the 1835 election of the superior general and subsequent separation from Paris.¹³⁴ They placed themselves under the archbishop of Tarragona. Estivill edited the *Common Rules* of Saint Vincent (1849) for the group to follow. Although retaining the habit,



Sister Luisa Estivill, D.C.

¹³⁴For a discussion of the election and generalship of Reverend Jean Baptiste Nozo, C.M., (1796-1868) see Stafford Poole, *History of the Congregation of the Mission 1625-1843*, 405-14.

the sisters no longer had canonical recognition beyond being a group of pious women dedicated to works of mercy. In 1852 almost imperceptible changes were made to differentiate the habit from that of the French Daughters of Charity. Sister Estivill did not seek to regularize the group's canonical situation in 1857 when the Tortosa branch did so (see 1.2-SPA.857.1). They, however, maintained the institute's title and accepted new members until 1882 when two houses at Reus reunited with the Daughters of Charity at Paris.¹³⁵

2.2-SPA.875.0

Company of the Cross

Founded in 1875 at Seville, Spain, by Angela Guerrero González (1846-1932, beatified 1982) with the collaboration of her spiritual director José Torres Padilla (1811-1878). The founder had been a Daughter of Charity (Sister Angela of the Cross) and was sent for health reasons to Cuenca, Valencia, and Seville. Since she did not regain her health, she left the Little Company of Saint Vincent de Paul and established the Sisters of the Cross with the goal of uniting the spirit of penitence of the Desert Fathers with the charity of Saint Vincent.¹³⁶

2.2-SPA.952.0

Missionaries of Mary Immaculate, Servants of Workers

Founded 1952 at Madrid, Spain, by Sister Francisca Ramón Muñoz de Bustillo (1902-1976) who had been a Daughter of Charity (1924-1952). The institute's mission is to evangelize working youth. It received diocesan approval in 1961 and since 1968 there is also a lay branch known as the Secular Missionary Auxiliaries.¹³⁷ (Generalate: Manuel Uribe, 9; Madrid, Spain 28033.)

¹³⁵Mas, "Fundación," *ACMHC* 85, nos.7-8 (1977): 119-26.

¹³⁶DIP, s.v. "Guerrero González, Angela" 4: 1478; Chalumeau, "Descendencia espiritual," 244-49; Mas, "Fundación," *ACMHC* 85, no 6 (1977): 107-16; J. M. Javierre, *Madre de los Pobres* (Madrid: 1969).

¹³⁷DIP, s.v. "Missionarie di Maria Immacolata, Serve della Operaie" 5: 1576; "Ramón y Muñoz de Bustillo, Francisca" 7: 1205; Miguel Pérez-Flores, C.M., to Betty Ann McNeil, D.C., 16 February 1993, Salamanca.



Sister Francisca Ramón Muñoz de Bustillo

2.3. Founded by lay members of the Vincentian Family.

FRANCE

2.3-FRA.640.11

Daughters of the Cross of Paris

Founded 1640 at Paris, France, by Madame L'Huillier de Villeneuve (1597-1650), a Lady of Charity, following the advice of Saint Vincent de Paul to establish a system of free schools and education of young women. The Duchess d'Aiguillon (1604-1673), also a Lady of Charity,

may be considered a cofounder, and was a major benefactor, as well as advocate in obtaining approbation.¹³⁸ At one time the institute of Saint-Quentin received refuge (due to war) from this institute. Francis de Sales provided the initial inspiration to the founder, as well as a copy of his original rules for the Visitation. Villeneuve had been actively consulting Vincent de Paul regarding community affairs since February 1648, and after her death, Saint Vincent became responsible for overseeing and stabilizing its organization and government (1650-1660). Louis Abelly (1604-1691), bishop of Rodez, became its ecclesiastical superior for twenty-four years. Foundations by this institute became diocesan after each mission was firmly established and many have combined.¹³⁹ Some formed a federation (1969) known as the *Mysterium Christi*.¹⁴⁰

2.3-FRA.696.0

Dominican Sisters of Charity of the Presentation of the Holy Virgin (Sisters of the Presentation of Tours)

Founded 1696 at Sainville in Eure-et-Loir, France, in the diocese of Chartres by the Reverend François Mespolié, O.P., and Blessed Marie Poussepin (1653-1744, beatified 1994). Poussepin, as a youth had dealings with the Daughters of Charity through the Confraternity of Charity at Dourdan where her mother, Julienne Fourrier Poussepin, was a

¹³⁸Marie de Vignerod (1604-1673), the Duchess d'Aiguillon, was an active collaborator and benefactor of Vincent de Paul. She was president of the Confraternity of Charity at Saint-Sulpice, and replaced Madame de Lamoignon as president of the Ladies of Charity of the Hôtel-Dieu. Cardinal Richelieu was her uncle. According to Abelly, the Daughters of the Cross owed a debt of gratitude to Vincent de Paul: "After God, it was M. Vincent who stretched out a hand to support them and to preserve their congregation . . . it was he who, by his wise advice, greatly contributed to put them in the excellent state in which they now are, they are bound to regard him, if not as their founder and institutor, at least as their preserver and restorer." Quoted in Coste, *LW*, 1: 313.

¹³⁹Daughters of the Cross of Shreveport, Louisiana (United States), were founded 1855 by Mother Mary Hyacinth Le Connat (1817-1897, superior 1855-1866; 1871-1877) as a mission of the Daughters of the Cross of Paris for whom Vincent de Paul had been a guardian after the death of their founder. It became a diocesan institute. Generalate: 1000 Fairview, Shreveport, Louisiana 71104 USA. See *DIP*, "Figlie della Croce, di Shreveport" 3: 1562.

¹⁴⁰*DIP*, s.v. "Figlie della Croce, di Le Puy" 3: 1557-58; "Figlie della Croce, di Parigi" 3: 1561-62; "Figlie della Croce, di Limoges" 3: 1559; "Figlie della Croce, di Lavaur" 3: 1556-57; "Agostinina Ospedaliere di Liege" 1: 227-28; "Giansenismo, scoglio del" 4: 1163-76; Guérin, Pierre" 4: 1473; Chalumeau, "La Descendance Spirituelle," 17; Mother Mary Hyacinth Le Connat, D.C., *Abridged Biography of Madame Marie de Villeneuve* (Shreveport, Louisiana: Daughters of the Cross Publications, 1974), 40-41; 43-45; A. de Salinis, S.J., *Madame de Villeneuve, née Marie L'Huillier d'Interville, Foundress and Teacher of the Society of the Cross (1597-1650)*, 2nd ed. (Daughters of the Cross Publications, Torquay, England, 1981), 247-48; G. F. de Beauvais, S.J., *History of the Establishment and Growth of the Congregation of the Daughters of the Cross*, trans. Mary Clarissa Lacour, D.C., and Dorothea Olga McCents, D.C., from the 1754 edition (Shreveport, Louisiana: Daughters of the Cross Publications, 1975), 32. *VDP*, 1: 195-97.

Lady of Charity. From it, this institute evolved. Poussepin was a member and officer in the confraternity, as had been her mother before her. The dress of this institute for a long time resembled that of the Daughters of Charity, but with the Dominican colors of black and white. In the beginning, this institute had a special relationship with the group of women which became the Sisters of Saint Paul of Chartres (Daughters of the School of Levesville.)¹⁴¹ (Generalate: via Valdieri, 4; 00135 Rome Italy.)

2.3-FRA.845 .0

Religious of Saint Vincent de Paul

Founded 1845 at Paris, France, in the chapel at the motherhouse of the Congregation of the Mission by Jean Léon Le Prevost (1803-1874) in conjunction with Clemente Myionnet (1812-1886) and Maurizion Maignen (1822-1890). All three founders were laity who were active members of the Saint Vincent de Paul Society and had been inspired to establish a new society of priests and brothers entirely consecrated to the poor because of Vincent de Paul's example.¹⁴² Le Prevost had been associated with Frederick Ozanam and was the person who promoted naming his Conferences of Charity as the Saint Vincent de Paul Society.¹⁴³ (See 6.1-FRA.921.0.) (Generalate: Via Palestro, 26; 00185 Rome, Italy.)

3.1 Institutes for whom Daughters of Charity or Vincentian priests (Lazarists) were mentors during their establishment.

FRANCE

3.1-FRA.682.3

Sisters of Charity of Our Lady of Évron

Founded 1682 at La Chapelle in Bas-Maine, France, by the young widow Madame René Thulard (1654-1735, née Perrine Brunet). The

¹⁴¹AP, 1501; DIP, s.v. "Poussepin, Marie" 7: 194-95; "Carità Dominicane della Presentazione della SS. Vergine (di Tours)" 2: 330-33; Chalumeau, "La Descendance Spirituelle," 19. Bernard Préteselle, *Marie Poussepin or the Exercise of Charity*, trans. Sister Madeleine Clemence Vaillot, O.P. (Dighton, Massachusetts: Dominican Sisters of Charity, n.d.), 52-63; 249-55.

¹⁴²Le Prevost also headed the Conference of Saint Vincent de Paul in the Parish of Saint Sulpice, Paris, for twenty years. It was he who brought the first two Little Sisters of the Poor to Paris.

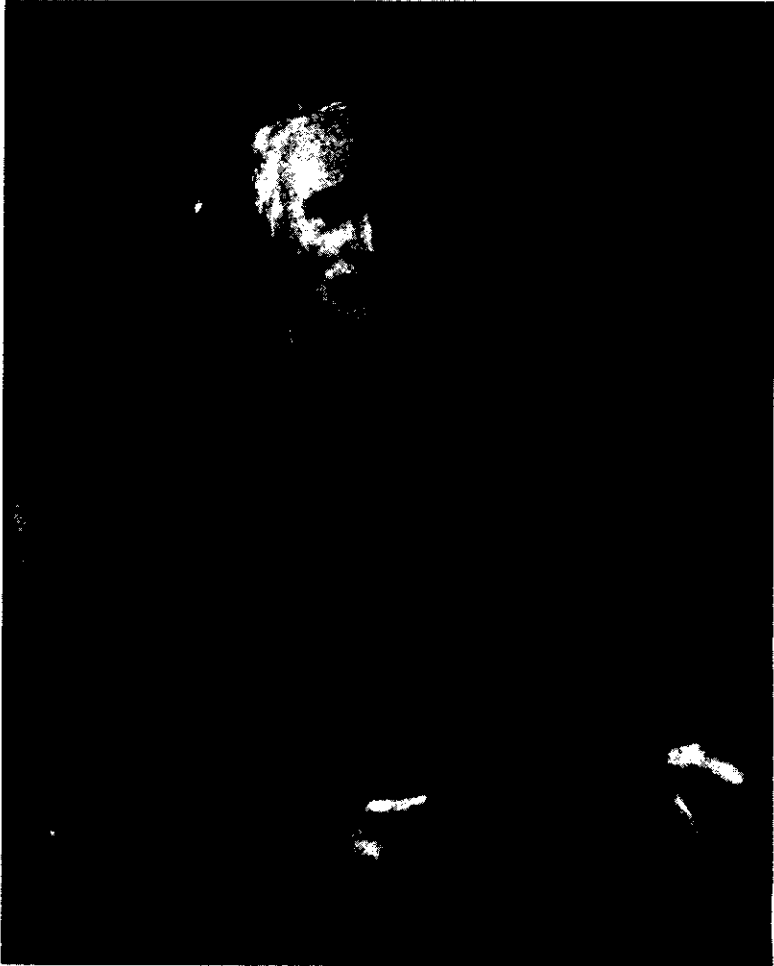
¹⁴³AP, 1422; DIP, s.v. "Religiosi di San Vincenzo de' Paoli, Padri e Fratelli" 7: 1681-85; "Angebault, Guillam-Laurent" 1: 631; "Le Prevost, Jean-Léon" 5: 602-04. "Monsieur Vincent—un cœur à la mesure du monde," 101; "Congregação dos Religiosos de São Vicente de Paulo," *Informativo* 15 (November-December 1981): 31. *MEV* 9, no.10 (1931): 235-40.



Blessed Marie Poussepin

first sisters had a period of training in the house of the Daughters of Charity at Le Mans. The Priests of the Mission (see 1.1-FRA.625.22) also influenced their beginnings through missions. Their rule was inspired by that of the Daughters of Charity (see 1.1-FRA.633.22) whose former habit they wore for a long time. They were exhorted to humility, simplicity, and charity. On the deathbed of their founder, the sisters were counseled to follow the good example of Saint Vincent's Daughters of Charity. They conducted the same type of apostolates. Vincent de Paul was designated as a patron of this diocesan institute.¹⁴⁴ (Generalate: 8, Place de la Basilique; 53600 Évron, France.)

¹⁴⁴DIP, s.v. "Carità di Nostra Signora, di Evron, 334-45; "Brunet, Perrine" 1:1602; "Congrégation des Soeurs de la charité et Notre Dame d'Évron," *La Tradition Vivante*, 33; *Amitiés Catholiques Françaises*, 110 (October 1978); Delarue to McNeil, 16 July 1993, Le Mans.



Jean Léon Le Prevost

3.1-FRA.856.0

Helpers of the Souls in Purgatory

(Auxiliatrices)

Founded 1856 at Paris, France, by Blessed Eugénie Smet, (1825-1871, beatified 1957), (in religion, Mary of Providence), whose community, in its origin, collaborated with the Vincentian priests at rue de Sèvres and with the Daughters of Charity at rue de Poulletier, as well as at rue

Oudinot and rue du Bac. The mission of this institute is to pray, suffer, and work on behalf of souls in purgatory.¹⁴⁵ (Generalate: 16, rue Saint Jean-Baptiste de la Salle; 75006 Paris, France.)

GUATEMALA

3.1-GUA.974.0

Sisters of the Resurrection

Traces its origins to the 1974 establishment at San Pedro Carcha in Alta Verapaz, Guatemala, at the initiative of Sister Ana Mercedes Francia, D.C., and other Daughters of Charity. This group of indigenous lay volunteers was formed in the Vincentian tradition to minister to indigent children, youth, and the poor in rural areas. In 1977 this group began to live in community as a religious institute under the guidance of Francia for its formation and apostolates. In 1981 Reverend George Puthenpura, S.D.B., assumed its direction and the group became an autonomous diocesan institute (1987) working in collaboration with the Salesians. Its members are indigenous Kekchi.¹⁴⁶ (Generalate: Centro Talita Kumi, Apartado 7, San Pedro Carcha Avenida; San Pedro Carcha, Guatemala.)

NIGERIA

3.1-NIG.969.0

Daughters of Divine Love

Founded 1969 by Bishop Godfrey Okoye (b.1913) in the archdiocese of Ukpok-Onitsha, Nigeria, as a diocesan institute to make a return of love to God through charitable services to others, especially the poor and needy. Their motto is: *Caritas Christi Urget Nos!* Reverend Thomas Devine, C.M., (b.1923), influenced the formation of the early sisters, especially through the writings of Saint Vincent.¹⁴⁷ (Generalate: PO Box 546; Trans-Ekulu, Enugu, Nigeria.)

¹⁴⁵AP, 1467; DIP, s.v. "Smet, Eugénie, beata" 8: 1585; "Ausiliatrici delle Anime del Purgatorio" 1: 992; Chalumeau, "La Descendance Spirituelle," 20; BML 16, no. 11 (November 1938): 287-88.

¹⁴⁶Ana Mercedes Francia, D.C., to Betty Ann McNeil, D.C., 10 November 1993, Trinidad, Bolivia.

¹⁴⁷Matthew Barry, C.M., to Betty Ann McNeil, D.C., 30 July 1993, Enugu, Anambra State, Nigeria.

4.1 Institutes that honor Vincent de Paul as one of their patrons.

AUSTRIA

4.1-AUS.839.3.1F

Sisters of Charity of Saint Vincent de Paul of Innsbruck

Founded 1839 at Innsbruck, Austria, as a development from the Sisters of Charity of Strasbourg (see 1.2-FRA.734.3F) to educate the young and care for the sick and elderly in their homes. The first candidates for this institute were formed at Munich. In 1839 it sought pontifical approval of its rule, but Rome reverted to the rule of the institute at Vienna (see 1.2-AUS.832.1.11) by the same name and appointed Reverend John Duille as their ecclesiastical superior. This institute is a member of the Vincentian Federation.¹⁴⁸ (Generalate: Rennweg 40; 6020 Innsbruck, Austria.)

4.1-AUS.841.1.2

Sisters of Charity of Saint Vincent de Paul of Graz

Developed 1841 at Graz, Austria, from the Sisters of Charity of Strasbourg via the diocesan foundation at Munich (1832) (see 1.2-FRA.734.3.11F). The diocesan institute (twenty-four sisters in four foundations) led by their superior general, Sister Leopoldine de Brandis, (1815-1900), united with the Daughters of Charity, Paris, in 1850 (see 1.1-FRA.633.22). When de Brandis died in 1900 the province had 2700 sisters and 210 houses. In 1882 this institute assisted the Sisters of Charity of Salzburg in uniting with Paris (see 4.1-AUS.844.3.1.2). Brandis had previously founded a lay Association of Visiting Nurses (see L-2.2-AUS.878.11) and the Nursing Sisters of Mary of the Miraculous Medal (see 2.2-AUS.880.11.2 and 2.2-SLO.878.1.11).¹⁴⁹

¹⁴⁸AP, 1603; "Les Soeurs de la charité de Strasburg," *La Tradition Vivante*, 33; Fischer to McNeil, 15 July 1993; DIP, s.v. "Carità di San Vincenzo de' Paoli, de Innsbruck" 2: 368; Mezzadri, "Quando La Legge libera," 31.

¹⁴⁹M. Adelina Cizmesija, Croatian Sisters of Charity of Saint Vincent de Paul, 29 January 1993, Survey S-33, VSI Family Tree Project; Jost to McNeil, 2 August 1993, Ljubljana, Slovenia. "Les Soeurs de la charité de Strasbourg," *La Tradition Vivante*, 33; ADCP, "Communautés religieuses qui sont rattachées à celle des Filles de la Charité"; Lawlor to McNeil, 23 March 1993, Paris; "Brandis, Deceased Sisters 1900-1903, 56; DIP, "Brandis, Josefina" 1: 1561. See also Chapter 2, "Findings," note 12.

4.1-AUS.844.3.1.2

Sisters of Charity of Saint Vincent de Paul of Salzburg

(Sisters of Mercy of Saint Vincent de Paul)

Founded 1844 at Schwarzach, Austria, by Cardinal Frederick Joseph von Schwarzenberg (1809-1885), archbishop of Salzburg, with the collaboration of the Sisters of Charity of Strasbourg via the diocesan foundation (1832) at Munich (see 1.2-FRA.734.3.11F) in the formation of the first sisters: Madeleine Preisinger and Catherine Königsberger. It was established in order to remedy widespread poverty in the mountainous regions that lacked hospitals. In 1882 this institute, led by Mother Marie Vinzentia Praxmarer (1822-1903), united with the Daughters of Charity, Paris (see 1.1-FRA.633.22). Praxmarer became the first visitatrix (1882-1902) after the union with Paris. Encouraging the union was Sister Leopoldine de Brandis, visitatrix of the Daughters of Charity, province of Graz, and Reverend Ferdinand Médits, C.M., (1841-1915). Schwarzenberg wrote Praxmarer regarding the union with Paris: "I have been informed of your union with the true Family of Saint Vincent de Paul. I am most happy on account of it. In 1844 I earnestly desired this but insurmountable difficulties prevented it; to my successor [Archbishop Albrecht Eder, O.S.B.] it has been granted to accomplish the work and I rejoice in it."¹⁵⁰

4.1-AUS.889.0

Congregation of Christian Works of Saint Joseph Calasanctius

Founded 1889 at Vienna, Austria, by Reverend Anton Maria Schwartz (1852-1929) for pastoral ministry and education among youth, especially through group work. Vincent de Paul is secondary patron of this diocesan institute. Schwartz had been the spiritual director of the Sisters of Charity of Vienna-Gumpendorf.¹⁵¹ (Generalate: Gebrüder Langgasse 7; 1150 Vienna, 15 Austria.)

¹⁵⁰M. Adelina Cizmesija, Croatian Sisters of Charity of Saint Vincent de Paul, 29 January 1993, Survey S-33, VSI Family Tree Project; "Les Soeurs de la Charité de Strasbourg," *La Tradition Vivante*, 33; ADCP, "Communautés religieuses qui sont rattachées à celle des Filles de la Charité" Lawlor to McNeil, 23 March 1993, Paris; ADCP, "Province de Salzburg: La Famille Vincentienne"; personal communication Anne Marie Magermans, D.C., to Betty Ann McNeil, D.C., 1 March 1995, Paris; "Province of Salzburg," *Echo*, no. 11 (November 1991): 455-59; "Fiftieth of the Union of the Sisters of Charity of Salzburg with the Community," *Echo*, no. 9 (September 1932): 198-206; "Remarks on Sister Marie Praxmarer," *Lives of the Deceased Sisters 1901-1905*, 81-84.

¹⁵¹Christa Bauer, D.C., to Betty Ann McNeil, D.C., 5 August 1993, Graz, Austria; *DIP*, s.v. "Operai Cristiani di San Giuseppe Calasanzio" 6: 733-34; "Schwartz, Anton Maria" 8: 1066-67.

BELGIUM ¹⁵²

4.1-BEL.672.1.2

Sisters of Charity of Verviers

Established 1672 at Verviers (now Belgium, then a town within the electorate of Cologne), by Reverend René Alméras, C.M., (1613-1672), second superior general of the Congregation of the Mission and the Daughters of Charity (1661-1672), who, in collaboration with Sister Mathurine Guérin, D.C., (1631-1704), third superioress general of the Daughters of Charity (1667-1673; 1676-1682; 1685-1691) sent two Daughters of Charity there for the care of the elderly. In the home for the aged which they founded hangs a portrait of Sister Augustine Ancroy, D.C., (1647-1693). This group separated from Paris (although there is no record when this happened) probably at the time of the French Revolution. At the beginning of the nineteenth century, the sister nurses, who had become dependent on the local bishop, continued their services to the elderly. One day the original contract signed by Alméras and Guérin was discovered and the sisters realized that the institute had once been attached to the French Daughters of Charity. Despite some difficulties, Jean Baptiste Étienne approved a reunion. This institute united with the Daughters of Charity of Paris in 1854 and placed it under the leadership of Sister Marie Ligarde, D.C., (1822-1889).¹⁵³

4.1-BEL.756.0F

Sisters of Saint Vincent de Paul of Rumbeke

Founded 1756 at Rumbeke, Belgium, by Reverend Peter Francis Valcke, for charity to the poor, especially the sick. Originally known as Daughters of Charity, this was the first institute in Belgium to assume the name of Sisters of Saint Vincent de Paul, after its patron. The institute strives to live in humility, simplicity, and charity. The founder was inspired by the example of Saint Vincent to respond to the urgent social needs of eighteenth-century Belgium. This institute

¹⁵²For all Belgium foundations see also S. Marguerite, D.C., to Betty Ann McNeil, D.C., 11 August 1993, Brussels, Belgium.

¹⁵³Sister Marie Ligarde, D.C., also transmitted the Vincentian tradition to two other communities which had united with Paris: Châlons-sur-Marne in France and later Vienna (Lisbon) in Portugal. *Remarks on our Deceased Sisters [1889-1894]:* 44-48. Lawlor to McNeil, 23 March 1993, Paris; "The Direction of the Lazarists," *Genesis of the Company 1633-1968* (Emmitsburg: Daughters of Charity, 1968), 82; "With Our Most Honored Mother in Portugal," *Echo* [December 1957]: 499.

survived the invasions of the revolution, and fell under Dutch jurisdiction for a time. It was legally reconstituted in 1824 as an institute of diocesan right. In 1957 it joined a Vincentian federation with others in Belgium.¹⁵⁴ (Generalate: Kloosterstraat, 1; Rumbeke, 8810 Roeselare, Belgium.)

4.1-BEL.790.2

Sisters of Saint Vincent de Paul of Ichtegem

Founded 1790 at Ichtegem, Belgium, as a school for lacemaking by pastors at Ichtegem (in succession don Valcke, Martelé, Langendonck, and Bruwier) who were concerned about the education of youth. Ultimately this evolved into a religious community (1854) under the title of Sisters of Saint Vincent de Paul. In 1954 the congregation united with the Sisters of Faith of Tielt.¹⁵⁵

4.1-BEL.791.2

Sisters of Saint Vincent de Paul of Torhout

Founded 1791 at Torhout, Belgium, by Maria Moke Coutteau for education of youth and care of the sick. This institute of diocesan right united in 1955 with the Sisters of Saint Vincent de Paul of Handzame.¹⁵⁶ (Generalate: Viaductstraat, 2; 8820 Torhout, Belgium.)

4.1-BEL.794.0

Sisters of Charity of Saint Vincent de Paul of Louvain

Founded 1794 at Louvain, Belgium, by Reverend Jean Baptiste van Cauwenberghe, (1749-1798), for education of youth, and care of the sick and elderly in the parish of Saint Jacques as an institute of diocesan right.¹⁵⁷ (Generalate: St. Jacobsplein 13; 3000 Louvain, Belgium.)

¹⁵⁴S. Benigna, Sisters of Vincent de Paul of Rumbeke, 30 July 1993, Survey S-62, VSI Family Tree Project; S. Marguerite, D.C., to Betty Ann McNeil, D.C., 11 August 1993, Brussels, Belgium; *DIP*, s.v. "San Vincenzo de' Paoli, di Rumbeke" 8: 968."

¹⁵⁵*DIP*, s.v. "San Vincenzo de' Paoli, di Ichtegem" 2: 959-60; "Fede, di Tielt, suore di" 3: 1429.

¹⁵⁶*DIP*, s.v. "San Vincenzo de' Paoli, di Torhout" 8: 970; "San Vincenzo de' Paoli, di Handzame" 8: 958-59.

¹⁵⁷*DIP*, s.v. "Carità di San Vincenzo de' Paoli, di Louvain" 2: 368-69; "Van Cauwenberghe, Jean-Baptist" (volume not yet published).

4.1-BEL.801.2

Sisters of Saint Vincent de Paul of Zonnebeke

Founded c.1801 at Zonnebeke, Belgium, in 1833 united with the Sisters of Our Lady of Ten Bunderen.¹⁵⁸

4.1-BEL.803.0

Sisters of Charity of Jesus and Mary

Founded 1803 at Lovendegem, a village near Ghent, Belgium, by Reverend Pierre Joseph Triest (1760-1836) in collaboration with Maria Teresa van der Gauwen (Mother Placide) for education, charitable services including care of orphans and nursing according to the spirit of Saint Vincent de Paul, patron of this institute. The rule reflects the double inspiration of charity of Vincent de Paul and the contemplation of Saint Bernard. Triest wanted to obtain the *Common Rules* of Saint Vincent but was unable to do so. Triest also founded three other Belgian institutes: the Brothers of Charity (1807), the Brothers of Saint John of God (1823) to nurse the sick at home, and the Sisters of the Holy Childhood of Jesus (1835) for the care and education of foundlings. In 1954 the Hospitallers of Saint Vincent de Paul of Eeklo (see 4.1-BEL.837.2a) united with the latter. Because of his great compassion for the needy in the post-revolutionary era, the founder was known as the Vincent de Paul of Belgium.¹⁵⁹ (Generalate: 25 rue Saint Bernard; 1060 Brussels, Belgium.)

4.1-BEL.803.2

Sisters of Saint Vincent de Paul of Zomergem

Founded 1803 at Zomergem, Belgium, when some pious young women came together to dedicate themselves for instruction of youth, and care of the sick and elderly. In 1963 this institute of diocesan right united with the Sisters of the Infancy of Jesus.¹⁶⁰

¹⁵⁸DIP, s.v. "San Vincenzo de' Paoli, di Zonnebeke" 8: 974; "Nostra Signora Ten Bunderen, suore di" 6: 433-34.

¹⁵⁹AP, 1477; Ludo Vercammen, Sisters of Charity of Jesus and Mary, 17 September 1993, Survey S-81, VSI Family Tree Project; Van Winsen to McNeil, 28 August 1993; NCE, s.v. "Triest, Peter Joseph"; DIP, s.v. "Carità di Gesù et di Maria, di Lovendegem" 2: 334; "Triest, Pietro Giuseppe" (volume not yet published). The rule and constitution of this institute influenced the Sisters of Charity of Saint Joseph of Ypres founded in 1824. See DIP, "Carità di San Giuseppe, di Ypres" 2: 363.

¹⁶⁰DIP, s.v. "San Vincenzo de' Paoli, di Zomergem" 8: 973-74; "Infanzia di Gesù, Suore" 4: 1693-94.

Sisters of Charity of Saint Vincent de Paul of Courtrai

Founded 1807 at Courtrai, Belgium, by Frans Jozef de Smedt (1745-1815), bishop of Brugge, for works of charity in collaboration with Marian Teresa Holvoet (b.1764). This institute was influential in the development of the Sisters of Charity of Kortrijk. Later this institute united with the Sisters of Faith of Tielt.¹⁶¹

Sisters of Saint Vincent de Paul of Lichtervelde

Founded 1810 at Lichtervelde, Belgium, by Reverend James D'Hooghe (also the founder of the Sisters of Charity of Lichtervelde in 1824). In 1937 this institute united with the Sisters of Saint Vincent de Paul of Roeselare.¹⁶²

Sisters of Saint Vincent de Paul of Lendeledede

Founded 1811 at Lendeledede, Belgium, by Reverend Benedict de Beir (1763-1854) and Sister Catherine van Ooteghem who inculcated a Vincentian spirit of service to the sick poor and youth, as well as other charitable works. In 1955 this institute of diocesan right united with the Sisters of Saint Vincent de Paul of Menen.¹⁶³ (Generalate: Dorpsplein, 2; 8860 Lendeledede, Belgium.

Sisters of Saint Vincent de Paul of Avelgem

Founded 1814 at Avelgem, Belgium, by Maria Anna van Saceghem to educate poor youth. In 1954 the institute united with the Sisters of the Addolorata of Ruiselede.¹⁶⁴

¹⁶¹DIP, s.v. "Carità di San Vincenzo de' Paoli, di Courtrai" 2: 366-67; "Desmedt, Frans-Jozef" 3: 455; "Carità, di Kortrijk, suore de'" 2: 319-20; "Fede, di Tielt, suore de'" 3: 1429.

¹⁶²DIP, s.v. "Carità di San Vincenzo de' Paoli, di Lichtervelde" 5: 962; "Carità di San Vincenzo de' Paoli, di Roeselare" 2: 967.

¹⁶³DIP, s.v. "San Vincenzo de' Paoli, di Lendeledede" 8: 962-63; "Carità di San Vincenzo de' Paoli, di Menen" 2: 963; personal Communication John Rybolt, C.M., to Betty Ann McNeil, D.C., 26 September 1994, Paris.

¹⁶⁴DIP, s.v. "San Vincenzo de' Paoli, di Avelgem" 8: 955; "van Saceghem, Maria Ann" (volume not yet published); "Addolorata, Suore dell'" 1: 100.

4.1-BEL.814.2b

Sisters of Saint Vincent de Paul of Kortrijk

Founded 1814 at Kortrijk, Belgium, by the Misses Dassonville, Crombet, and Planckaert with the approbation of Frans Jozef de Smedt (1745-1815), bishop of Brugge, in order to establish a school and later care for poor abandoned infants. Saint Vincent de Paul was named as their patron. In 1956 the institute united with the Sisters of Saint Vincent de Paul of Kortemark.¹⁶⁵

4.1-BEL.815.0

Sisters of Saint Vincent de Paul of Saint-Nicolas-Waas

Descendant of a seventeenth-century foundation (1648) and re-founded in 1815 at Saint-Nicolas-Waas, Belgium, for instruction and education of youth by Marie Catherine Tyvaert and Marie Anne Moyaert (1792-1859) as an institute of diocesan right.¹⁶⁶ (Generalate: Kalkstraat, 28; 9100 Saint-Nicolas-Waas, Belgium.)

4.1-BEL.818.0

Sisters of Saint Vincent de Paul, Servants of the Poor of Ghent of Gijzegem

Founded 1818 at Gijzegem in Ghent, Belgium, by Baroness Elizabeth Marie le Candèle de Ghysseghem (née Robiano, 1773-1864) for the instruction of youth, and care of the sick at home. The original rules were based on those of Saint Vincent de Paul who is patron of the institute. Humility, simplicity, and charity are the characteristic virtues. The constitutions of 1840 were revised with the assistance of Reverend Vincent Lemaître, S.J., who had been inspired by Vincent de Paul's teachings. The sisters of this institute of diocesan right wore a habit and cornette like the French Daughters of Charity, but modernized it in 1964.¹⁶⁷ (Generalate: 30, rue Brichaut; 1030 Brussels, Belgium.)

¹⁶⁵DIP, s.v. "Carità, di Kortrijk" 5: 319-20; "San Vincenzo de' Paoli, di Kortrijk" 8: 961-62; "Carità di San Vincenzo de' Paoli, di Kortemark" 8: 962; "Desmedt, Frans-Jozef" 3: 455.

¹⁶⁶DIP, s.v. "San Vincenzo de' Paoli, di Saint-Nicolas-Waas" 8: 970.

¹⁶⁷AP, 1603; Marie Claude Cersier, *Sisters of Saint Vincent de Paul, Servants of the Poor of Gijzegem*, 19 December 1993, Survey S-95, VSI Family Tree Project; "A Família Vicentina no Brasil," *Informativo São Vicente* 15 (November-December, 1981), 69-76; Van Winsen to McNeil, 28 August 1993, Panningen; DIP, s.v. "San Vincenzo de' Paoli, Serve dei Poveri" 8: 975-76; "Le Candele, Elisabeth-Marie" 5: 557-58; "Vincenzo de' Paoli" (volume not yet published).

4.1-BEL.818.2

Sisters of Saint Vincent de Paul of Roeselare

Originally founded 1818 at Roeselare, Belgium, by Louise Feys (1796-1861) and Idonia Sofia Verhaeghe (b.1791) to educate young poor girls. It was known as the Sisters of Charity and Mercy. In 1930 the institute united with the Sisters of Saint Vincent de Paul of Zwevezele and in 1937 with the Sisters of Saint Vincent de Paul of Lichtervelde. In 1965 this diocesan institute associated itself with the Sisters of Our Lady of Perpetual Help of Kortrijk, the Sisters of Charity of Wervik, the Sisters of Saint Vincent de Paul of Anzegem, and the Sisters of the Holy Family of Kortrijk and later to the Sisters of Saint Vincent de Paul of Rumbeke and the Sisters of the Immaculate Conception of Mary and the Sisters of Saint Vincent de Paul of Emelgem.¹⁶⁸ (Generalate: Rodenbachstraat, 14; 8800 Roeselare, Belgium.)

4.1-BEL.821.2a

Sisters of Saint Vincent de Paul of Geluwe

Founded 1821 at Geluwe, Belgium, by Reverend Louis de Brouwer. In 1927 united with the Sisters of Our Lady of Ten Bunderen of Moorslede.¹⁶⁹

4.1-BEL.821.2b

Sisters of Saint Vincent de Paul of Emelgem

Founded 1821 at Emelgem, Belgium, by four women volunteering to do works of mercy. In 1959 united with the Sisters of Saint Vincent de Paul of Anzegem.¹⁷⁰

4.1-BEL.822.2a

Sisters of Saint Vincent de Paul of Gits

Founded 1822 at Gits, Belgium, by Reverend Florent Barbier (1785-1822) with the help of Anna Demeulenaere. Following the spirit of Saint Vincent de Paul, they aim to educate youth, serve the sick and

¹⁶⁸DIP, s.v. "San Vincenzo de' Paoli, di Roeselare" 8: 967; "Feys, Ludovica" 3: 1489.

¹⁶⁹DIP, s.v. "Carità di San Vincenzo de' Paoli, di Geluwe" 2: 958; "Nostra Signora di Ten Bunderen" 6: 433-34.

¹⁷⁰DIP, s.v. "San Vincenzo de' Paoli, di Emelgem" 8: 958; "San Vincenzo de' Paoli, di Anzegem" 8: 954.

elderly, and do missionary work. In 1956 this diocesan institute united with the Sisters of Saint Vincent de Paul of Klerken.¹⁷¹ (Generalate: Gitsbergstraat 17; Gits; 8830, Hooglede, Belgium.)

4.1-BEL.822.2b

Sisters of Saint Vincent de Paul of Handzame

Founded 1822 at Handzame, Belgium, by Teresa Stael and Reverend Charles Dewilde (who also founded the Sisters of Mary of Pittem in 1837). Once a flourishing diocesan institute, when vocations diminished, the congregation united in 1955 with the Sisters of Saint Vincent de Paul of Torhout.¹⁷²

4.1-BEL.824.2.2

Sisters of Saint Vincent de Paul of Kortemark

Founded 1824 in Kortemark, Belgium, by Reverend Peter Mulle (1787-1846) for the education of youth and later for the care of the sick in their homes. This diocesan institute united in 1955 with the Annunciation of Furnes and again in 1956 with the Sisters of Saint Vincent de Paul of Kortrijk.¹⁷³ (Generalate: Handzamestraat, 16; 8610 Kortemark, Belgium.)

4.1-BEL.827.2

Sisters of Saint Vincent de Paul of Meulebeke

Founded c. 1827 at Meulebeke, Belgium, for the care of the sick and elderly and education of orphans. Based on the 1814 legacy of Coletta Loncke (1782-1815) for the construction of an hospice under the direction of Reverend John Platteau (1766-1843). In 1955 united with the Sisters of Faith of Tielt.¹⁷⁴

¹⁷¹DIP, s.v. "San Vincenzo de' Paoli, di Gits" 8: 958; "San Vincenzo de' Paoli, di Klerken" 8: 960.

¹⁷²DIP, s.v. "San Vincenzo de' Paoli, di Handzame" 8: 958-59; "San Vincenzo de' Paoli, di Torhout" 8: 970.

¹⁷³DIP, s.v. "San Vincenzo de' Paoli, di Kortemark" 8: 961; "Mulle, Petrus" 6: 191; "Annunciate, di Furnes/Veurne" 1: 657-58; "Carità di San Vincenzo de' Paoli, di Kortrijk" 2: 319-20; "Carità, di Kortemark" 2: 319.

¹⁷⁴DIP, s.v. "San Vincenzo de' Paoli, di Meulebeke" 8: 963; "Fede, di Tielt, Suore de'" 3: 1429.

4.1-BEL.829.2

Sisters of Saint Vincent de Paul of Brugge

(Suore Verrue)

Founded 1829 at Kortrijk, Belgium, by Theresa Verrue for care and education of infants and orphans. In 1954 the institute united with the Sisters of Faith of Tielt.¹⁷⁵

4.1-BEL.830.2a

Sisters of Saint Vincent de Paul of Anzegem

Founded 1830 at Anzegem, Belgium, by Thérèse Busschop (1790-1875) and Reverend Charles Deracke who wanted an institute to teach poor girls in his parish. United with the Sisters of Saint Vincent de Paul of Emelgem in 1959.¹⁷⁶ (Generalate: Kerkstraat, 84; 8570 Anzegem, Belgium.)

4.1-BEL.830.2b

Sisters of Saint Vincent de Paul of Zwevezele

Founded 1830 at Zwevezele, Belgium, by Reverend Joseph Mark Volckaert. In 1930 united with the Sisters of Saint Vincent de Paul of Roeselare.¹⁷⁷

4.1-BEL.831.1

Sisters of Saint Vincent de Paul of Zele

Founded 1831 at Zele, Belgium, by Reverend Livinus Francis van Belle (1771-1838) for the care of the sick and elderly. Founded a hospital (1829) staffed by three Religious of Notre Dame. When the institute and hospital became separated, the sisters elected to remain and became known as the Sisters of Charity of Saint Vincent de Paul, forming the nucleus of a new institute of diocesan right.¹⁷⁸ (Generalate: Koevliet, 2; 9240 Zele, Belgium.)

¹⁷⁵DIP, s.v. "San Vincenzo de' Paoli (Suore Verrue)" 8: 976; "Verrue, Theresia" (volume not yet published); "Fede, di Tielt, suore di" 3: 1429.

¹⁷⁶DIP, s.v. "San Vincenzo de' Paoli, di Anzegem" 8: 954; "Carità di San Vincenzo de' Paoli, di Emelgem" 2: 958; "Busschop, Thérèse" 1: 1683.

¹⁷⁷DIP, s.v. "San Vincenzo de' Paoli, di Zwevezele" 8: 974; "Carità di San Vincenzo de' Paoli, di Roeselare" 2: 967.

¹⁷⁸DIP, s.v. "San Vincenzo de' Paoli, di Zele" 8: 973.

4.1-BEL.831.2

Sisters of Saint Vincent de Paul of Viane

Founded 1831 at Zele, Belgium, by Reverend Stalens, Miss Ponchaut, Petronilla van Belle, and Reverend J. B. van Belle (1796-1879), vicar of Geraardsbergen. The institute originated in an education apostolate but later expanded to include the care of the sick. In 1955 it united with the Sisters of Saint Vincent de Paul of Deftinge.¹⁷⁹

4.1-BEL.832.0

Sisters of Saint Vincent de Paul of Sint-Denijs-Westrem

Founded 1832 at Sint-Denijs-Westrem, Belgium, by Reverend Leonard de Lavie (1793-1864) especially to teach young girls the craft of spinning. At a time of great misery in the area, he obtained a benefactor and built a school. Juliana De Potter Kervyn financed the work providing thirty spinning wheels plus rent for the building. The first sisters were formed by the Sisters of Saint Vincent de Paul of Zomergem. This diocesan institute was placed under the patronage of Saint Vincent de Paul.¹⁸⁰ (Generalate: Loofblommestraat, 6; Sint-Denijs-Westrem, 9051 Ghent, Belgium.)

4.1-BEL.832.2

Sisters of Saint Vincent de Paul of Deftinge

Founded 1832 at Deftinge, Belgium, by Louise De Sterke and Reverend John van Damme for instruction and education of youth, and care of the elderly and sick. In 1955 this diocesan institute united with the Sisters of Saint Vincent de Paul of Viane.¹⁸¹ (Generalate: Kerkstraat, 10; 9570 Deftinge; Lier, Belgium.)

4.1-BEL.833.1.2

Sisters of Saint Vincent de Paul, Handmaids of Our Lady of the Seven Sorrows of Hamme

Founded 1833 at Hamme, Belgium, by Caroline van Hove and Clara van Laer based on a pre-existing convent founded by the Sisters of Saint Vincent de Paul of Saint-Nicolas which became autonomous.

¹⁷⁹DIP, s.v. "San Vincenzo de' Paoli, di Viane" 8: 971; "San Vincenzo de' Paoli, di Deftinge" 8: 956.

¹⁸⁰DIP, s.v. "Carità di San Vincenzo de' Paoli, di Sint-Denijs-Westrem" 2: 968; "Lavie, Leonardo di" 5: 505; "Carità di San Vincenzo de' Paoli, di Zomergem" 2: 973-74.

¹⁸¹DIP, s.v. "San Vincenzo de' Paoli, di Deftinge" 8: 956; "Sterke, Louise de" (volume not yet published); "Van Damme, Joannes" (volume not yet published); "San Vincenzo de' Paoli, di Viane" 8: 971.

The institute aimed to do education, nursing for the sick and elderly. In 1964 the institute united with the Sisters of Saint Vincent de Paul of Dendermonde. (See 4.1-BEL.856.1.2.)¹⁸²

4.1-BEL.833.2a

Sisters of Saint Vincent de Paul of Menen

Founded in 1833 at Menen, Belgium, by Reverend Peter Louis Sabbe, pastor, and Nathalie Bareel (in religion, Sister Vincent). Members dedicated themselves to education of youth, care of orphans and the elderly. Initially known as the Pauline Sisters (1837-1955), in 1955 they united with the Sisters of Saint Vincent de Paul of Lendeledede (see 4.1-BEL.811.2).¹⁸³

4.1-BEL.833.2b

Sisters of Saint Vincent de Paul of Wachtebeke

Founded 1833 at Wachtebeke, Belgium, by Reverend George Dominic van Rossen and Caroline Gillis (1800-1854) for the instruction of youth and care of the sick, especially the poor. In 1955 this diocesan institute united with the Visitation of Mary of Kruibeke.¹⁸⁴ (Generalate: Dorpstraat, 25; 9185 Wachtebeke, Belgium.)

4.1-BEL.834.0

Sisters of Saint Vincent de Paul of Poperinge

Founded 1834 at Poperinge, Belgium, by Reverend Bruno van Merris (d.1859) for basic education, catechetics and training in making lace. The early sisters adopted the name of Saint Vincent de Paul for this diocesan institute since they had been formed by the Sisters of Saint Vincent de Paul of Kortrijk.¹⁸⁵ (Generalate: Loviestraat, 18; 8970 Poperinge, Belgium.)

¹⁸²DIP, s.v. "San Vincenzo de' Paoli, Ancelle di Nostra Signora dei Sette Dolori, di Hamme" 8: 974-75; "San Vincenzo de' Paoli, di Sint-Niklaas" 8: 970; "San Vincenzo de' Paoli, di Dendermonde" 8: 957.

¹⁸³DIP, s.v. "San Vincenzo de' Paoli, di Menen" 8: 963; "San Vincenzo de' Paoli, di Lendeledede" 8: 962-63.

¹⁸⁴DIP, s.v. "San Vincenzo de' Paoli, di Wachtebeke" 8: 971-72; "Van Rossen, Dominicus" (volume not yet published); "Visitazione di Maria, di Kruibeke" (volume not yet published).

¹⁸⁵DIP, s.v. "San Vincenzo de' Paoli, di Poperinge" 8: 967; "Carità di San Vincenzo de' Paoli, di Kortrijk" 2: 319-20; personal communication John Rybolt, C.M., to Betty Ann McNeil, D.C., 26 September 1994, Paris.

4.1-BEL.834.22

Sisters of Charity of Heule

Founded 1834 at Heule, Belgium, by Sister Agatha Rosalie Lagae (1799-1864) for service to the poor. The first sisters were inspired by the example of Saint Vincent de Paul, and like him aimed at responding to the needs of the time by devoting their lives to the service of the poor and the sick through works of mercy. In 1955 the Sisters of Saint Vincent de Paul of Wevelgem (see 4.1-BEL.837.2d) merged with this institute.¹⁸⁶ (Generalate: Mellestraat, 1; 8501 Heule, Belgium.)

4.1-BEL.835.2F

Sisters of Saint Vincent de Paul of Oostnieuwkerke

Founded in 1835 at Oostnieuwkerke, Belgium, by Reverend Peter van Houwaert for instruction and education of youth and care of sick. In 1972 this diocesan institute established a federation with the Sisters of Maricole of Brugge, the Sisters of Saint Vincent de Paul of Werken, and the Sisters of Our Lady of Westrozebeke.¹⁸⁷ (Generalate: Slijperstraat, 1; Oostnieuwkerke, 8840 Staden, Belgium.)

4.1-BEL.835.2

Sisters of Saint Vincent de Paul of Saint-Eloois-Winkel

Founded 1835 at Saint-Eloois-Winkel, Belgium, for education of youth and care of the sick, following the 1814 establishment of a school by Reverend Francis Joseph Vandenbussche (1759-1817) to teach spinning. The founder is considered to be Reverend Peter Joseph Bastiaen (1798-1867) who was pastor (1833-1851) where the sisters were working. The order was based on the Sisters of Saint Vincent de Paul of Kortrijk and of Lendeledede. In 1954 the institute united with the Sisters of Mary of Ingelmunster.¹⁸⁸

4.1-BEL.837.11

Sisters of Saint Vincent de Paul of Deinze

Founded 1837 at Deinze, Belgium, by Reverend Constantine Janson (1796-1848) in collaboration with Mary Phillipina Martens (1785-1848)

¹⁸⁶DIP, s.v. "Carità, Suore di, di Heule" 2: 318; "San Vincenzo de' Paoli, di Wevelgem" 8: 972.

¹⁸⁷DIP, s.v. "San Vincenzo de' Paoli, di Oostnieuwkerke" 8: 965; "Maricole di Brugge" 5: 995; "San Vincenzo de' Paoli, di Werken" 8: 972.

¹⁸⁸DIP, s.v. "San Vincenzo de' Paoli, di Sint-Eloois-Winkel" 8: 969; "Carità di San Vincenzo de' Paoli, di Kortrijk" 2: 319-20. "Maria, Suore di, d'Ingelmunster" 5: 937.

for the education of girls and to serve the poor, elderly, and infirm. (See 4.1-BEL.856.1.2.)¹⁸⁹ (Generalate: Meulenstraat, 24; 9800 Deinze, Belgium.)

4.1-BEL.837.1

Sisters of Saint Vincent de Paul of Buggenhout

Originally founded 1837 at Deinze, Belgium, by Reverend Constantine Janson (1796-1848) and revised 1854, but became autonomous as a diocesan institute in 1861. (See 4.1-BEL.837.11.)¹⁹⁰ (Generalate: Kloosterstraat, 15; 9255 Buggenhout, Belgium.)

4.1-BEL.837.2a

Hospitallers of Saint Vincent de Paul of Eeklo

Founded 1837 at Eeklo, Belgium, by Mother Stanislas Meyers (1806-1889), a sister of Saint Vincent de Paul of Zele, and approved 1840 as a congregation of diocesan right by Louis Joseph Delebecque (1798-1864), bishop of Ghent. The purpose of the institute was to educate orphans and care for the sick and elderly. In 1954 the congregation united with the Sisters of the Holy Childhood of Jesus founded by Reverend Pierre Joseph Triest.¹⁹¹

4.1-BEL.837.2b

Sisters of Saint Vincent de Paul of Koekelare

Founded 1837 at Koekelare, Belgium, by Reverend van Couter with the collaboration of Angela Blontrock and four other young women for the education of youth and the care of the sick. In 1953 the institute united with the Sisters of Charity of Roeselare.¹⁹²

4.1-BEL.837.2c

Sisters of Saint Vincent de Paul of Merkem

Founded 1837 by Reverend De Jean at Merkem, Belgium, for education of youth and care of the aged. This institute developed from the 1780 establishment of a pious society of teachers (Barbara Matton,

¹⁸⁹DIP, s.v. "San Vincenzo de' Paoli, di Deinze" 8: 957; "Janson, Constantinus" 5: 297.

¹⁹⁰DIP, s.v. "San Vincenzo de' Paoli, di Buggenhout" 8: 956; "San Vincenzo de' Paoli, di Deinze" 8: 957; "Janson, Constantinus" 5: 297.

¹⁹¹DIP, s.v. "San Vincenzo de' Paoli, di Eeklo" 8: 957-58; "Ospedaliere di San Vincenzo de' Paoli, di Eeklo," 6: 974; "Meyers, Stanislas" 6: 1272.

¹⁹²DIP, s.v. "San Vincenzo de' Paoli, di Koekelare" 8: 960; "Carità, di Roeselare" 2: 967.

Maria Devusch, and Theresia Casier (d.1879, of Moorslede) who became their first superior. Their works included education, health, and care of orphans. In 1955 the institute united with the Sisters of Mary of Ingelmunster.¹⁹³

4.1-BEL.837.2d

Sisters of Saint Vincent de Paul of Wevelgem

Founded 1837 at Wevelgem, Belgium, by Reverend Peter Joseph Lerycke for education of youth and works of mercy. In 1955 it merged with the the Sisters of Charity of Heule.¹⁹⁴

4.1-BEL.839.0

Brothers of Our Lady of Mercy

Founded 1839 at Mechelen, Belgium, by Reverend Victor Jean Baptiste Cornelius Scheppers (1802-1877, venerable 1987) for the education of youth. Scheppers received the inspiration for this institute on the feast of Saint Vincent de Paul whom he designated as its patron. The rule of this institute contains several specific references to Saint Vincent and his spirit of charity. Scheppers founded the Sisters of Our Lady of Mercy in 1844 to educate young women in lace making. He also established the Saint Vincent de Paul Society in Mechelen.¹⁹⁵

4.1-BEL.840.0

Sisters of Saint Vincent de Paul of Waarschoot

Founded 1840 at Waarschoot, Belgium, by Reverend Peter de Vos de Walhoucke (1789-1851) with the help of Bernardine de Neve (1790-1851) who is considered the founder. This diocesan institute is dedicated to the care of the sick, elderly, and youth.¹⁹⁶ (Generalate: Schoolstraat, 33; 9950 Waarschoot, Belgium.)

4.1-BEL.840.2

Sisters of Saint Vincent de Paul of Poeke

Founded 1840 at Poeke, Belgium, by Joanna Rampelbergh (1808-1896) and Reverend John Baptist van Den Hole (1798-1869). The

¹⁹³DIP, s.v. "San Vincenzo de' Paoli, di Merkem" 8: 963; "Maria, Suore, d'Ingelmunster" 5: 937.

¹⁹⁴DIP, s.v. "San Vincenzo de' Paoli, di Wevelgem" 8: 972.

¹⁹⁵DIP, s.v. "Scheppers, Victor Cornelius" 8: 1033-34; "Fratelli di Nostra Signora della Misericordia" 4: 683-84; "Nostra Signora della Misericordia, Suore di" 6: 400-401; MEGVIS 8, no. 11 (November 1930): 201-63; MEV (1930): 261-63.

¹⁹⁶DIP, s.v. "San Vincenzo de' Paoli, di Waarschoot" 8: 971; "Neve, Bernardina de'" 6: 281.

purpose of the institute was to assist the poor and for Christian education of young girls and orphans. In 1955 following the recommendation of Bishop Justin Calewaert, this institute, as well as Sisters of Saint Vincent de Paul of Poeke and those of Leupegem, united (1955) with the Little Apostles of Saint Joseph of Wetteren.¹⁹⁷

4.1-BEL.841.0

Sisters of Saint Vincent de Paul of Nieuwkerke

Founded 1841 at Nieuwkerke, Belgium, by Barbara Debruyne for care of the sick and education of youth as a diocesan institute.¹⁹⁸ (Generalate: Seulestraat, 8; Nieuwkereke, 8951 Heuvelland, Belgium.)

4.1-BEL.841.2

Sisters of Saint Vincent de Paul of Klerken

Originated in a school founded 1826 at Klerken, Belgium, by Reverend van den Broucke. This evolved in 1841 into a religious community which later united (1956) with the Sisters of Saint Vincent de Paul of Gits.¹⁹⁹

4.1-BEL.842.0

Sisters of Saint Vincent de Paul of Boezinge

Founded 1842 at Boezinge, Belgium, for a school at the request of Reverend David Butseraen. In 1955 merged with the Sisters of the Holy Family of Ieper.²⁰⁰

4.1-BEL.843.0

Sisters of Saint Vincent de Paul of Sint-Kruis

Founded 1843 at Sint-Kruis, Belgium, by Reverend Arcadius van Haverbeke. In 1878 united with the Sisters of Marie of Pittem. The inspiration of the institute came from the Sisters of Saint Vincent de Paul of Lendeledede who trained the first sisters for this institute (see 4.1-BEL.811.2).²⁰¹

¹⁹⁷DIP, s.v. "San Vincenzo de' Paoli, di Poeke" 8: 966; "Bernardine, di Oudenaarde" 1: 1386.

¹⁹⁸DIP, s.v. "San Vincenzo de' Paoli, di Nieuwkerke" 8: 964-65.

¹⁹⁹DIP, s.v. "San Vincenzo de' Paoli, di Klerken" 8: 960; "San Vincenzo de' Paoli, di Gits" 8: 958.

²⁰⁰DIP, s.v. "Carità di San Vincenzo de' Paoli, di Boezinge" 8: 955-56; "San Vincenzo de' Paoli, di Klerken" 8: 960; "Fede, di Tielt, suore de'" 3: 1429.

²⁰¹DIP, s.v. "San Vincenzo de' Paoli, di Sint-Kruis" 8: 969; "San Vincenzo de' Paoli, di Lendeledede, Suore di" 8: 962-63; "Suore di Maria, di Pittem" (volume not yet published).

4.1-BEL.844.0a

Sisters of Saint Vincent de Paul of Beveren-Waes

Founded in 1844 at Beveren-Waes, Belgium, by Reverend John Francis Cools (1787-1866) for instruction and education of youth and care of the sick as a diocesan institute.²⁰² (Generalate: Cretenborchlaan, 9; 9120 Beveren [Waas], Belgium.)

4.1-BEL.844.0b

Sisters of Saint Vincent de Paul of Oostakker

Founded 1844 at Oostakker, Belgium, by Leonard de Lavie (1793-1864) and Caroline de Vos as a diocesan institute. De Lavie had also founded the Sisters of Saint Vincent de Paul of Sint-Denijs-Westrem.²⁰³ (Generalate: Sint-Rafaëlstraat, 7; Oostakker, 9041 Ghent, Belgium.)

4.1-BEL.846.2

Sisters of Saint Vincent de Paul of Zevecote

Founded 1846 at Zevecote, Belgium, by Charles Joseph Rabaut for the education of youth. In 1911 this institute united with the Sisters of Mary of Pittem.²⁰⁴

4.1-BEL.847.2

Sisters of Saint Vincent de Paul of Opwijk

Founded 1847 at Opwijk, Belgium, by Reverend Peter van Hemel and Melanie Hofmans (1829-1905) for teaching literacy, Christian education, and to assist the poor, sick, and elderly. In 1874, the institute accepted the rule of the Third Order of Franciscans and was affiliated with the Orders of Friars Minor. In 1965 this diocesan institute united with the Augustinian Hospital Sisters of Merchtem.²⁰⁵ (Generalate: Kloosterstraat, 38-40; 1745 Opwijk, Belgium.)

²⁰²DIP, s.v. "Carità di San Vincenzo de' Paoli, di Beveren-Waes" 8: 955.

²⁰³DIP, s.v. "San Vincenzo de' Paoli, di Oostakker" 8: 965; "Lavie, Léonard de" 5: 505; "Vos, Carolina de" (volume not yet published).

²⁰⁴DIP, s.v. "San Vincenzo de' Paoli, di Zevecote" 8: 973; "Suore di Maria, di Pittem" (volume not yet published).

²⁰⁵DIP, s.v. "San Vincenzo de' Paoli, di Opwijk" 8: 966; "Van Hemel, Petrus" (volume not yet published); "Agostiniane Ospedaliere, di Merchtem" 1: 231; "Hofmans, Melania" 4: 1541; "Francescane de San Vicente de Paoli" 4: 440.

4.1-BEL.850.0F

Sisters of Saint Vincent de Paul of Werken

Founded 1850 at Werken, Belgium, by Reverends Bendel and Debrue and Sister Catherine Stragier of the Sisters of Saint Vincent de Paul of Klerken for education and instruction of youth as well as works of charity. In 1971 this diocesan institute formed a federation with the Sisters of Maricole of Brugge, the Sisters of Saint Vincent de Paul of Oostnieuwkerke, and the Sisters of Our Lady of Westrozebeke.²⁰⁶ (Generalate: Hogestraat, 15; Zarrenwerken, 8610 Kortemark, Belgium.)

4.1-BEL.852.3

Sisters of Saint Vincent de Paul of Hekelgem

Founded at Hekelgem, Belgium, in 1852 by Jeanne Julie Bruyninckx (1827-1904) with the assistance of Reverend John Peter Reyntjes (1779-1867) in order to assist the sick, and the poor and instruct youth. The founder was formed by the Sisters of Saint Vincent de Paul at Opwijk, which also lent two sisters to facilitate the community's development. It is an institute of diocesan right.²⁰⁷ (Generalate: Bellestraat, 4; Hekelgem; 1790 Affligem, Belgium.)

4.1-BEL.854.0

Sisters of Saint Vincent de Paul of Moerzeke

Founded after 1854 at Wichelen, Belgium, by Hendrika Vermeulen and Isabel Johanna Clinckspoor with the guidance of Reverend Theodore van Herzele (1811-1893) for the education of youth and care of the sick and elderly. Actually a preexisting association of pious youth became this institute of diocesan right.²⁰⁸ (Generalate: Molenstraat 7; Moerzeke; 9220 Hamme, Belgium.)

4.1-BEL.856.1.2

Sisters of Saint Vincent de Paul of Dendermonde

Founded 1856 at Dendermonde, Belgium, by three Sisters of Charity of Saint Vincent de Paul of Deinze (See 4.1-BEL.837.11.) The primary purpose of this institute was to educate youth, especially the

²⁰⁶DIP, s.v. "San Vincenzo de' Paoli, di Werken" 8: 972; "San Vincenzo de' Paoli, di Klerken" 8: 960; "Maricole, Suore, di Brugge" 5: 995; "San Vincenzo de' Paoli, di Oostnieuwkerke" 8: 965.

²⁰⁷DIP, s.v. "San Vincenzo de' Paoli, di Hekelgem" 8: 959; "Bruyninckx, Jeanne-Julie" 1: 1616.

²⁰⁸DIP, s.v. "San Vincenzo de' Paoli, di Moerzeke" 8: 964; "Vermeulen, Hendrika" (volume not yet published).

handicapped, and to care for the sick and infirm. Rosalie Huvenne (1807-1883) (Sister Marie) may be considered the founder of this diocesan institute. In 1964 it united with the Sisters of Saint Vincent de Paul, Handmaids of Our Lady of the Seven Sorrows of Hamme.²⁰⁹ (Generalate: Kerkstraat, 97; 9200 Dendermonde, Belgium.)

4.1-BEL.856.3.2

Sisters of Saint Vincent de Paul of Houthulst

Founded 1856 at Houthulst, Belgium, with the help of the Sisters of Saint Vincent de Paul of Lendeledede (see 4.1-BEL.811.2). Later the local community at Houthulst became independent. In 1954 the institute united with the Sisters of the Sacred and Immaculate Heart of Mary at Vladslo.²¹⁰

4.1-BEL.890.0

Sisters of Saint Vincent de Paul of Moorsele

Founded 1890 at Moorsele, Belgium, by Reverend Gesquière and Julia Gesquière for care of the sick. It is a diocesan institute.²¹¹ (Generalate: Pater Lievensstraat, 20; 8690 Moorsele, Belgium.)

4.1-BEL.926.2

Sisters of Saint Vincent de Paul of Oostvleteren

Founded (no date given) originally in Oostvleteren, Belgium but in 1926 joined with the Sisters of the Holy Family of Ieper.²¹²

FRANCE

4.1-FRA.816.0

Sisters of the Sacred Heart of Jesus of Saint-Jacut

Founded 1816 by Angélique Le Sourd (1767-1835) at Saint-Jacut in Morbihan, France, as an institute of diocesan right with Saint Vincent de Paul as its patron.²¹³ (Generalate: 56220 Saint Jacut Les Pins, France.)

²⁰⁹DIP, s.v. "San Vincenzo de' Paoli, di Dendermonde" 8: 957; "San Vincenzo de' Paoli, di Deinze" 8: 957; "San Vincenzo de' Paoli, Ancelle di Nostra Signora dei Sette Dolorei, di Hamme" 8: 974-75.

²¹⁰DIP, s.v. "San Vincenzo de' Paoli, di Houthulst" 8: 959; "San Vincenzo de' Paoli, di Lendeledede" 8: 961-62; "Suore del Sacro e Immacolato Cuore di Maria, di Vladslo" (volume not yet published).

²¹¹DIP, s.v. "San Vincenzo de' Paoli, di Moorsele" 8: 964.

²¹²DIP, s.v. "San Vincenzo de' Paoli, di Oostvleteren" 8: 965; "Sacra Famiglia, di Ieper" 8: 121.

²¹³DIP, s.v. "LeSourd, Angélique" 5: 615; "Sacro Cuore de Gesù, Suore de'" 8: 342-44; Chalumeau, "La Descendance Spirituelle," 18; Delarue to McNeil, 16 July 1993, Le Mans.

4.1-FRA.822.0a

Daughters of the Immaculate Heart of Mary of Crehen

(Daughters of Divine Providence of Crehen, Mothers of the Poor)

Founded 1822 at Crehen in Côtes d'Armor, France, by the Reverend Guy Homery (1781-1861) for service of the poor, the care of orphans, nursing the sick, educating youth, and spiritual retreats. Vincent de Paul is a patron of this institute. The founder wished to imitate him as a model for the clergy of France, and he wished his members to be involved in the active apostolate without the cloister. Members make a fourth vow of service to the poor. Homery told his daughters that this institute of diocesan right had the same mission as that of Vincent de Paul.²¹⁴ (Generalate: 11, rue Guy-Homery; 22130 Crehen, France.)

4.1-FRA.822.0b

Sisters of Mercy of Sées

(Servants of Jesus and Mary; Sisters of Charity)

Founded 1822 in Sées, France, by Reverend Jean Jacques Bazin (1767-1855) for the care of abandoned children as well as for the corporal and spiritual assistance of the sick in their homes, especially the poor. Reverend Napoléon Alexandre Théodore Durand (1804-1877) assisted Bazin in the development of the rule for this diocesan institute which has Vincent de Paul as its patron.²¹⁵ (Generalate: 60, rue d'Argentré; 61500 Sées, France.)

4.1-FRA.823.3

Daughters of the Charity of the Sacred Heart of Jesus

Founded 1823 at LaSalle-de-Vihiers in Maine-et-Loire, France, by Reverend Jean Maurice Catroux (1794-1863) and Rose Giet (1784-1848) for education in the faith, education of children, care of the sick, and parish ministry. The founder spent some time with the Daughters of Charity of Saint Vincent de Paul at the Hospital Saint Jean in Angers

²¹⁴Marie Paul Duvignac, *Daughters of the Immaculate Heart of Mary*, 1 May 1994, Survey S-106, VSI Family Tree Project; *DIP*, s.v. "Homery, Guy" 4: 1542-43; "Figlie della Divina Provvidenza" 4: 1576-77; Chalumeau, "La Descendance Spirituelle," 18; Delarue to McNeil, 16 July 1993, Le Mans.

²¹⁵*DIP*, s.v. "Bazin, Jean-Jacques" 1: 1140-41; "Misericordia, di Sées, suore della" 5: 1412; Chalumeau, "La Descendance Spirituelle," 18; Delarue to McNeil, 16 July 1993; J. et J. Letourneur, *Le Chanoine Jean Bazin 1767-1855* (Sées: Maison Mère des Soeurs de la Miséricorde, n.d.); Sister A. M. Courcier to Anne Marie Magermans, D.C., 24 October 1994, Sées, France.

and placed this institute under the patronage of Saint Vincent de Paul. Giet had been influenced by a Daughter of Charity, Sister Cellier. The original habit was partly modeled on the seminary habit of the Daughters of Charity. This diocesan institute follows the spirituality of the French School.²¹⁶ (Generalate: 23, Promenade des Cours; 86000 Poitiers, France.)

4.1-FRA.827.0

Daughters of Holy Mary of the Presentation of the Virgin

Founded 1827 at Broons, France, by the Reverend Joachim Fleury (1762-1849) with the collaboration of Louise Lemarchand (1800-1885) and her sister Laurence Lemarchand for the education of youth and care of the sick. Vincent de Paul is a patron of this diocesan institute and members serve the poor after his example in a spirit of humility, simplicity, and charity.²¹⁷ (Generalate: 27, rue de la Barrière; 22250 Broons, France.)

4.1-FRA.836.2

Franciscan Sisters of Saint Vincent de Paul

Founded 1836 at Voiron in Savoy, France, by Julie Point (1788-1849) with the collaboration of Véronique Galle (1784-1849) and Anne Garzavel (1795-1848). Point had noticed three orphans wandering through the streets and encouraged them in caring for themselves, then prepared them for their first communion in her own home. This attracted others who wanted to collaborate with her as the number of orphans increased. This institute was later absorbed by the Sisters of Saint Marie Postel in 1952. Many institutes known as Franciscans were founded in the nineteenth century for nursing or health care.²¹⁸

²¹⁶Rosina Bechard, *Daughters of the Charity of the Sacred Heart of Jesus*, 15 January 1993, Survey S-14, VSI Family Tree Project; *DIP*, s.v. "Catroux, Jean-Marie" 2: 716; "Giet, Rose" 4: 1177-78; "Figlie della Carità del Sacro Cuore di Gesù" 4: 1538; Delarue to McNeil, 16 July 1993, Le Mans; Chalumeau, "La Descendance Spirituelle," 20.

²¹⁷*DIP*, s.v. "Fleury, Joachim" 4: 76; "Figlie di Santa Maria della Presentazione" 3: 1725-26; "Lemarchand, Louise" 5: 582; Chalumeau, "La Descendance Spirituelle," 19; Delarue to McNeil, 16 July 1993, Le Mans.

²¹⁸*DIP*, s.v. "Franciscane di San Vincenzo de' Paoli" 4: 440-41; "Maria Maddalena Postel, santa" 5: 963-64; "Santa Maria Maddalena Postel, suore di" 8: 724-25; Chalumeau, "La Descendance Spirituelle," 19.

4.1-FRA.896.0

Sisters of the Holy Family of Grillaud

(Little Sister Nurses of the Sick)

Founded 1896 at Nantes, France, by Reverend Jean Marie Laurent (1822-1890, vicar of Nantes, 1852) for care of the sick, orphans, and abandoned children. Members of this institute of diocesan right which have Vincent de Paul as their patron.²¹⁹ (Generalate: 50, rue Condorcet; 44150 Nantes, France.)

4.1-FRA.918.0

Sons of Charity

Founded in 1918 at Notre Dame Auxiliatrice of Clichy at Paris, France, by Reverend Jean Émile Anizan (1853-1928) for evangelization of the masses and works of charity. Anizan belonged to the Religious of Saint Vincent de Paul and became their superior general (1907-1914) but was deposed by Rome because he was suspected of modernism. After Anizan returned from serving as a chaplain in World War I, he and several other priests wished to dedicate themselves to service of the poor. Anizan founded this new community inspired by the Vincentian charism and chose Vincent de Paul as a patron for the institute.²²⁰ (Generalate: 10 rue Louis Blanc; 75010 Paris, France.)

4.1-FRA.926.0

Auxiliaries of Charity

Founded 1926 at Paris, France, by Reverend Jean Émile Anizan (1853-1928) and Thérèse Joly (1879-1956) for the evangelization of workers. After Anizan returned from serving as a chaplain in World War I, he and several other priests established this new institute and designated Vincent de Paul as a patron. The founders exhorted the members to humility, simplicity, and charity.²²¹ (Generalate: 9, rue Erlanger; 75016 Paris, France.)

²¹⁹DIP, s.v. "Sacra Famiglia, di Grillaud" 8: 119-20; "Laurent, Jean-Marie" 5: 501.

²²⁰AP, 1429; Pierre Le Clerc, *Sons of Charity*, 1 May 1994, Survey S-112, VSI Family Tree Project; DIP, s.v. "Ausiliatrici della Carità" 1: 994; "Anizan, Jean-Émile" 1: 654-55; "Figli della Carità, d'Issy" 3: 1492; "O Instituto dos Filhos da Caridade," *A Família Vicentina no Brasil*, 33-35. See also Robert Jouffrier, ed., *Chantiers des Fils de la Charité* (Issy les Moulineaux, France, June 1990): 86.

²²¹AP, 1467; DIP, s.v. "Ausiliatrici della Carità" 1: 994; "Anizan, Jean-Émile" 1: 654-55; "Fratelli di San Vincenzo de' Paoli" 4: 620.

GERMANY

4.1-GER.832.1.11F

Sisters of Charity of Saint Vincent de Paul of Munich

Developed in 1832 at Munich, Germany, from the Sisters of Charity of Strasbourg, (see 1.2-FRA.734.3.11F) with Ignatia Jorth as the first superior (1780-1845). Established at Innsbruck, 1839; Graz 1841; Salzburg 1844; Augsburg 1862. This institute of diocesan right made foundations at Graz and Salzburg, which joined the Daughters of Charity in 1850 and 1882 respectively. This institute is a member of the Vincentian Federation.²²² (Generalate: Nussbaumstrasse 5; 80336 Munich, Germany.)

4.1-GER.834.1.11F

Sisters of Charity of Saint Vincent de Paul of Fulda

Developed 1834 at Fulda, Germany, from the Sisters of Charity of Strasbourg (see 1.2-FRA.734.3.11F) and became autonomous in 1970. This institute is a member of the Vincentian Federation. (See 4.1-IND.973.1.3F.)²²³ (Generalate: Kanalstrasse 22; 36037 Fulda; Germany.)

4.1-GER.858.1F

Sisters of Charity of Saint Vincent de Paul of Untermarchtal

(Congregation of Sisters of Mercy of Saint Vincent de Paul of Untermarchtal)

Developed 1858 in the diocese of Stuttgart-Rottenburg at Gmünd Untermarchtal, Germany, from the Sisters of Charity of Strasbourg (see 1.2-FRA.734.3.11F). The institute aims to serve the Church, the society in general, and especially the poor through health, education, pastoral ministry, and foreign missions (especially in Tanzania). This institute of diocesan right is a member of the Vincentian Federation.²²⁴ (Generalate: 89617 Untermarchtal, Germany.)

²²²DIP, s.v. "Carità di San Vincenzo de' Paoli, di Monaco" 2: 370-71. Fischer to McNeil, 15 July 1993, Cologne; "Les Soeurs de la Charité de Strasbourg," *La Tradition Vivante*, 33.

²²³AP, 1603; DIP, s.v. "Carità, di Fulda" 2: 317; Fischer to McNeil, 15 July 1993, Cologne; "Les Soeurs de la Charité de Strasbourg," *La Tradition Vivante*, 33.

²²⁴Gabriel Winter, Sisters of Mercy of Saint Vincent de Paul of Mbinga, Tanzania, 19 November 1993, Survey S-91, VSI Family Tree Project; DIP, s.v. "Carità di San Vincenzo de' Paoli, di Untermarchtal" 2: 373. Fischer to McNeil, 15 July 1993, Cologne; "Les Soeurs de la Charité de Strasbourg," *La Tradition Vivante*, 33.

4.1-GER.862.1F

Sisters of Charity of Saint Vincent de Paul of Augsburg

Developed 1862 at Augsburg, Germany, from Sisters of Charity of Munich (see 4.1-GER.832.1.11F). This institute of diocesan right is a member of the Vincentian Federation.²²⁵ (Generalate: Gogginger Strasse 93; 86199 Augsburg, Germany.)

4.1-GER.921.1.11F

Sisters of Charity of Saint Vincent de Paul of Mainz-Heppenheim

From 1921, this institute, located in Heppenheim, Germany, was a province of the Sisters of Charity of Strasbourg (see 1.2-FRA.734.3.11F), and in 1970 it became independent. Its mission includes service of the poor through elementary education, nursing, and care of the elderly. Members follow the spirituality of Saint Vincent de Paul. The institute is a member of the Vincentian Federation. (See 4.1-IND.973.1.3F.)²²⁶ (Generalate: Kalterer Strasse 3; 64646 Heppenheim, Germany.)

INDIA

4.1-IND.927.0

Sisters of the Destitute

Founded 1927 by Reverend Varghese Payyapilly at Chumangumvely in Kerala, India, in the archdiocese of Ernakulam, to nurse the poor aged and infirm, to care for destitute and handicapped children, and to educate them. Saint Vincent de Paul is the principal patron of the institute which also has a group of lay auxiliaries, called Marthas who come from poor and uneducated backgrounds.²²⁷ (Generalate: Thottumugham P.O.; Aluva 683 105; Kerala, India.)

²²⁵DIP, s.v. "Carità di San Vincenzo de' Paoli, di Augusta" 2: 366; Schnelle, *MEGVIS* (January 1986): 10; Fischer to McNeil, 15 July 1993, Cologne; "Les Soeurs de la Charité de Strasbourg," *La Tradition Vivante*, 33.

²²⁶AP, 1604; S. M. Cecilia, Sisters of Charity of Saint Vincent de Paul of Heppenheim, 1 December 1993, Survey S-93, VSI Family Tree Project; DIP, s.v. "Carità di San Vincenzo de' Paoli, di Heppenheim" 2: 317-18; Fischer to McNeil, 15 July 1993, Cologne; "Les Soeurs de la charité de Strasbourg," *La Tradition Vivante*, 33.

²²⁷Sister Jenis, Sisters of the Destitute, Survey S-119, VSI Family Tree Project; personal communication Rybolt to McNeil, 28 January 1995; DIP, s.v. "Abbandonati," 1: 22-23; "Payyapilly, Varghese" 6: 1299; *Catholic Directory of Kerala. 1986 The Catholic Directory of India. 1994* (New Delhi: Catholic Bishops Conference of India, 1994).

4.1-IND.973.1.3F

Sisters of Charity of Saint Vincent de Paul

Founded 1973 at Mananthavady in Kerala, India, as a new branch of four distinct German congregations of Sisters of Charity of Saint Vincent de Paul of Freiburg, Fulda, Heppenheim, and Paderborn, members of the Vincentian Federation. Each of these institutes had members from the different Syro-Malabar and Syro-Malankara dioceses in India. An agreement to erect a common filial house was reached in a 1973 conference of these four Congregations held at Strasbourg, France. The founding congregations formed an administrative body called the Referat for Indian Mission which provided governance through a regional superior until the Indian foundation became independent. This institute also belongs to the Vincentian Federation of Germany and became fully independent, with its own superior general, 29 August 1994. The founding congregations thought it better that their sisters work together in India, not in separate German based institutes. (See 1.2-GER.846.1.11F; 4.1-GER.834.1.11F; 4.1-GER.921.1.11F; 1.2-GER.841.3.1.11F.)²²⁸ (Generalate: Vincentgiri, P.B. No. 4; Mananthavady 670 645; Wayanad Dt., Kerala, India.)

ITALY

4.1-ITA.727.0

Daughters of Charity under the Patronage of Padre Filippone

Founded 1727 at Palermo, Italy, by several pious women who revered the charitable example of the late Reverend Nicolò Placido Filippone, and with the collaboration of Michelangelo Sozzi and the Priests of the Union of Saint Vincent (see 4.1-ITA.745.0) in the same city. Their purpose was to care for the sick, orphans, and widows. Reverend Louis de Bras, C.M., (1678-1761, superior general, 1747-1761), approved an affiliation with the Daughters of Charity in Paris (1754). Since 1778 its administration had been by government appointed deputies. This small diocesan community was led by Sister Vincenza Giovanna Filippone, one of the founding sisters. In addition to Reverend Nicolò Placido Filippone, Vincent de Paul is patron. This diocesan

²²⁸Sister Roselind, Congregation of the Sisters of Charity of St. Vincent de Paul, Survey S-116, Family Tree Project, 17 March 1995; personal communication Rybolt to McNeil, 28 January 1995; *Catholic Directory of Kerala*. 1986; *The Catholic Directory of India*. 1994.

institute is administered by two deputies, one lay and one ecclesiastical.²²⁹ (Generalate: via Filippone, 14; 90138 Palermo, Italy.)

4.1-ITA.745.0

Priests of the Union of Saint Vincent de Paul

Founded c.1745 in Sicily, Italy, this diocesan institute was involved in the establishment of a similar community for women in Palermo. (See 4.1-ITA.727.0.)²³⁰

4.1-ITA.830.0

Sisters of Charity of Saint Vincent de Paul of the Prince of Palagonia

Founded 1830 at Palermo, Italy, by Francis Paul Gravina (1800-1854), the Prince of Palagonia and the Count of Ventimiglia, for education and instruction of youth, care of orphans, and assistance to the elderly. The prince was a Third Order Franciscan whose request for Daughters of Charity could not be satisfied, therefore he established this institute. In addition to the evangelical counsels, there is a fourth vow regarding service of the poor. Vincent de Paul is patron of this institute whose motto is *Caritas Christi Urget Nos*. Members are urged to read the conferences of Vincent de Paul to the Daughters of Charity.²³¹ (Generalate: via Antonino Pecoraro 102; 90144 Palermo, Italy.)

4.1-ITA.840.0

Handmaids of Charity

Founded 1840 at Brescia, Italy, by Saint Maria Crocifissa di Rosa (1813-1855, canonized 1954) for care of the sick, lepers, and elderly. Saint Vincent is considered one of their patrons.²³² (Generalate: via del Casaletto, 538; 00151 Rome, Italy.)

²²⁹DIP, s.v. "Figlie della Carità sotto il Titolo del Padre Filippone," 3: 1548; ACMR, *Regole e Direttorio delle Figlie della Carità sotto il titolo del P. Filippone*; "Circular Letter of M. De Bras, Paris, 1 January 1755," *Recueil des Principales* 1: 581; ACMR; Chalumeau, *Communautés Religieuses*, "Soeurs de l'Union de Saint Vincent," unpublished notes (n.d.).

²³⁰ACMR, "Circular Letter of M. De Bras, Paris, 1 January 1755," *Recueil des Principales Circulaires* 1: 581.

²³¹AP, 1479. Aurelis Bulare, Sisters of Charity of the Prince of Palagonia, 1 May 1994, Survey S-101, VSI Family Tree Project; Sacchi to McNeil, 23 August 1993, Rome; DIP, s.v. "Carità di San Vincenzo de' Paoli, del Principe di Palagonia" 2: 378; "Gravina, Francesco Paolo" 4: 1405-06.

²³²AP, 1474. ACMR, "Casa di Chieri," 1; DIP, s.v. "Anelle della Carità" 1: 552; "Maria Crocifissa di Rosa, Santa" 5: 947-48; MEV 8, no. 9 (1930): 206-07.

4.1-ITA.858.0

Vincetian Sisters of Mary Immaculate

Founded 1858 at Lanzo Torinese, Italy, by Federico Albert (1820-1876, venerable 1953) for education, health care, and care of orphans. The institute is diocesan.²³³ (Generalate: Piazza Albert, 3;10074 Lanzo Torinese, Italy.)

4.1-ITA.872.0

Institute of Consolata Missions of Turin

(Daughters of Consolation)

Founded 1872 at Turin, Italy, to minister in homes for working women (where they could both work and go out to work).²³⁴ This institute is diocesan and is under the patronage of Saint Vincent de Paul and Saint Joseph.²³⁵ (Generalate: viale delle Mura Aurelie, 12; 00165 Rome, Italy.)

4.1-ITA.886.0

Servants of Charity

(Opera Don Guanella)

Founded 1886 at Pianello Lario in Como, Italy, by Blessed Luigi Guanella (1842-1915, beatified 1964) and Marcellina Bosatta (1847-1934) in collaboration with Reverend Carlo Coppini to care for orphans and the elderly, as well as to educate youth. This diocesan institute is under the patronage of Saint Vincent de Paul.²³⁶ (Generalate: piazza S. Pancrazio, 9; 00152, Rome, Italy.)

JAPAN

4.1-JAP.937.0

Sisters of Charity of Miyazaki

Established 1937 in Miyazaki, Japan, by Reverend Antonio Cavali (1888-1972) and erected in 1938 by Monsignor Vicente Cimatti, prefect

²³³ACMR, "Casa di Chieri," 3; EC, "S. Vincenzine di Maria Immacolata (Torino); DIP, s.v. "Albert, Federico" 1: 463-64; "Vincenzine di Maria Immacolata" (volume not yet published).

²³⁴This is a different institute, though having the same name, as that founded in 1910 also at Turin by Blessed Joseph Allamano (1851-1926) who previously had founded a religious institute of priests under the name of the Consolata Missions of Turin in 1901.

²³⁵ACMR, "Casa di Chieri," 2.

²³⁶ACMR, "Casa di Chieri," 2; DIP, s.v. "Guanella, Luigi" 4: 1458; "Figlie di Santa Maria della Provvidenza" 3: 1726-29; "Bosatta, Marcellina" 1: 1532-33; MEV 8, no. 10 (1930): 234-36.

apostolic of Miyazaki.²³⁷ Cavali previously organized a woman's lay conference of Saint Vincent de Paul to serve the sick and poor which developed into this institute. Their motto is: "Blessed are the merciful" and "Go preach the Good News to all creation." The spirit of this diocesan institute is to serve the poor, including education in Christian doctrine, visiting of the sick, and other forms of social services. The institute suffered greatly during World War II but afterwards spread internationally.²³⁸ (Generalate: Igusa 4-chome, 20-5; Sugunami-Ku, Tokyo, Japan.)

MEXICO

4.1-MEX.918.0

Sisters of the Sacramental Heart of Jesus

(Hermanas del Corazón de Jesús Sacramentado)

Founded 1918 at Nochistlán in Zacatecas, Mexico, by Blessed José María Robles Hurtado (1888-1927) for the care of the sick in hospitals and the education of children and youth in schools, as well as for pastoral missions. Community celebrations are planned around the feast of Vincent de Paul, a patron of this diocesan institute.²³⁹ (Generalate: José Vasconcelos 722; Fraccionamiento Miraflores; 44270 Guadalajara, Jalisco, Mexico.)

NIGERIA

4.1-NIG.961.0

Daughters of Mary, Mother of Mercy

Founded 1961 in the diocese of Umuahia, Nigeria, by Bishop Anthony Gogo Nwedo, C.S.Sp. (b.1912), to live a life of prayer and penance, to care for the poor and needy in hospitals, orphanages and homes, to teach in schools, and to work in parishes. Vincent de Paul is patron of this institute. His conferences, as well as spirit of humility, simplicity, and charity, are recommended. The founder of this insti-

²³⁷Also spelled Cavoli in *DIP*.

²³⁸*Vicente de Paul en el Perú de hoy*, 6-7; *DIP*, s.v. "Pia Società Caritas, di Miyazaki" 6: 1537; "Cavoli, Antonio" 2: 726.

²³⁹Esperanza María López Gómez, *Hermanas del Corazón de Jesús Sacramentado*, to Betty Ann McNeil, D.C., 14 September 1993, Survey S-107, VSI Family Tree Project; *DIP*, s.v. "Robles, José María" 7: 1870-71; "Cuore di Gesù Sacramentato" 3: 342-43.

tute of diocesan right has as his episcopal motto: *Evangelizare pauperibus misit me*. There was some early influence on the founder by the Daughters of Saint Vincent de Paul of Graz and Innsbruck.²⁴⁰ (Generalate: PO Box 1383; Umuahia, Abia State, Nigeria.)

4.1-NIG.970.0

Sons of Mary, Mother of Mercy

Founded 1970 in the diocese of Umuahia, Nigeria, by Bishop Anthony Gogo Nwedo, C.S.Sp. (b.1912), to help the poor in parishes and to teach in schools. Vincent de Paul is patron of this institute of diocesan right and his conferences, as well as spirit, are recommended. The founder stated: "I also thought of the poor and the work of Saint Vincent de Paul; and so took him as one of the secondary patrons of the two congregations."²⁴¹ (Generalate: PO Box 99; Umuahia, Abia State, Nigeria.)

THE NETHERLANDS

4.1-NTH.820.0

Daughters of Mary and Joseph

Cofounded 1820 at 's Hertogenbosch, The Netherlands, by Reverend James Anthony Heeren (1775-1859) and Katarina van Hees (1769-1825) in order to contribute to the solution of the social needs in the area. The mission of the congregation is to do works of charity according to the spirit and frame of mind of Saint Vincent de Paul without regard for person, nationality, or religion. Vincent is a patron of this institute and his name is engraved on the profession ring, along with the names of Jesus, Mary, and Joseph. The founders recommended reading Saint Vincent's conferences to members of this diocesan institute along with the practice of humility, simplicity, and charity.²⁴² (Generalate: Choorstraat 7; 5211 KZ 's Hertogenbosch, The Netherlands.)

²⁴⁰Mary Anthony Josefa Igboka, Daughters of Mary, Mother of Mercy, 4 February 1993, Survey S-38, VSI Family Tree Project; Bishop Anthony G. Nwedo, C.S.Sp., to Betty Ann McNeil, D.C., 16 November 1993, Umuahia, Nigeria; *DIP*, s.v. "Nwedo, Anthony Goyo" 6: 488; "Figlie di Maria, Madre di Misericordia" 3: 1627.

²⁴¹Sister Bruno, D.M.M.M., Sons of Mary, Mother of Mercy, 31 March 1994, Survey S-102, VSI Family Tree Project; Bishop Anthony G. Nwedo, C.S.Sp., to Betty Ann McNeil, D.C., 16 November 1993, Umuahia, Nigeria; *DIP*, s.v. "Nwedo, Anthony Goyo" 6: 488.

²⁴²Aine Vink, Daughters of Mary and Joseph, 13 September 1993, Survey S-88, VSI Family Tree Project; *DIP*, s.v. "Heeren, Jakob Anton" 4: 1520; "Figlie della beata Maria Vergine e di san Giuseppe" 4: 1524. In his unpublished notes Chalumeau records that Vincent de Paul is named forty-one times in their rule. ACMP.

4.1-NTH.844.0

Congregation of Brothers of Our Lady, Mother of Mercy

Founded 1844 at Tilburg, The Netherlands, by Reverend Johannes Zwijzen (1794-1877), later bishop of 's Hertogenbosch and archbishop of Utrecht, as a lay congregation (originally with priests) to serve the poor, especially youth, according to the Vincentian tradition primarily in educational apostolates. Humility, simplicity, and charity are its characteristic virtues. Vincent de Paul is a secondary patron and his spirituality is followed by this diocesan institute. (See 1.2-NTH.832.11 and 4.1-USA.970.11.1.2.)²⁴³ (Generalate: Gasthuisring, 54; 5041 DT Tilburg, The Netherlands.)

4.1-NTH.873.0

Congregation of Our Lady of the Sacred Heart, Fathers of Utrecht
(Congregation of the Priests of Utrecht)

Founded 1873 at Utrecht, The Netherlands, by Archbishop Andrew Ignatius Schaepman (1815-1882) to make the members of the institute perfect, to sanctify them, and to be useful to one's neighbors by the practice of charity. The 1878 rule states that their mission is twofold: service of neighbor and personal sanctification. Vincent de Paul is a patron of this diocesan institute and his rule has been adapted.²⁴⁴ (Generalate: Kromme Nieuwegracht, 84; 3512 HM Utrecht, The Netherlands.)

POLAND

4.1-POL.926.0

Sisters of Charity of Saint Vincent de Paul

Founded 1926 at Stanislawow, Poland, in the Byzantine Rite.²⁴⁵

²⁴³Emeric Goossens, *Brothers of Our Lady, Mother of Mercy*, Survey S-83, 1 October 1993, VSI Family Tree Project; *Congregatio Fratrum Beatae Mariae Virginis, Matris Misericordiae*, 1 October 1993, Survey S-85, VSI Family Tree Project; *DIP*, s.v. "Zwijzen, Joannes" (volume not yet published); "Familia," *Informativo*, 37-39; Marietta Welsch, D.C., to Betty Ann McNeil, D.C., 17 May 1993, Shreveport, Louisiana; *MEV* 8 (1930): 261-63.

²⁴⁴Wilfried van der Zoll, *Congregation of Our Lady of the Sacred Heart, Brothers of Utrecht*, 27 September 1993, Survey S-90, VSI Family Tree Project; *DIP*, s.v. "Fratelli di Nostra Signora del Sacro Cuore" 4: 684-85; "Schaepman, Andreas Ignatius" 8: 1031.

²⁴⁵Edward Gicewicz, C.M., to Betty Ann McNeil, D.C., 30 March 1993, Concord, New Hampshire.

SPAIN

4.1-SPA.860.1

Religious of the Holy Family of Urgel

Founded 1860 at Cervera, Spain, in the diocese of Urgel by Sister Ana María Janer y Anglarill (1800-1885) who had originally been a Sister of Charity of Cervera but because of civil war (1836) had to emigrate to France, seeking refuge for four years with the Daughters of Charity in Toulouse. The bishop of Urgel asked her to come to his diocese and direct the hospital there. Two postulants accompanied her, and the institute grew and expanded into educational works also. The founder chose Vincent de Paul as a primary patron of the institute until 1872. However, Bishop José Caixal (1803-1879) subsequently imposed Ignatian direction and rules and changed its patronage (1872). It is of diocesan right.²⁴⁶ (Generalate: Carretera de Caldas, Km.14, Apartado postal 85; 08191 Rubi, Barcelona, Spain.)

UNITED STATES

4.1-USA.970.11.1.2

Sisters of Charity of Our Lady, Mother of the Church

Established in 1970 in the diocese of Norwich, Connecticut, United States, by Mother Marie Alma as an independent foundation of the Sisters of Charity of Our Lady, Mother of Mercy (see 1.2-NTH.832.11) which traces its roots to the 1832 foundation at Tilburg by Reverend Johannes Zwijzen (1794-1877), later bishop of 's Hertogenbosch and archbishop of Utrecht. Their mission is primarily for the education of poor children. Vincent de Paul is patron of the congregation, and his writings and teachings are recommended for spiritual reading. In 1974 the American province of the Sisters of Charity of Saint Vincent de Paul of Zams (see 1.2-AUS.823.1.11.3) united with this diocesan institute. (See also 4.1-NTH.844.0 and 6.1-GER.808.0.)²⁴⁷ (Generalate: P.O. Box 691; Baltic, Connecticut 06330, USA.)

²⁴⁶DIP, s.v. "Janer y Anglarill, Ana María" 5: 292-95; "Sacra Famiglia, di Urgel" 8: 134-36; "Caixal y Estradé, José" 1: 1697-98; "Mananet y Vives, José" 5: 871-73; Chalumeau, "Descendencia espiritual," 244-49; Mas, "Fundación," ACMHC 85-86 (1978): 106-40; Mas, "Fundación," ACMHC 85, nos. 7-8 (1977): 127-30.

²⁴⁷Mother M. Theresita, Sisters of Charity of Our Lady, Mother of the Church, 28 January 1993, Survey S-31, VSI Family Tree Project; DIP, s.v. "Carità di Nostra Signora Madre della Chiesa, Suore di" 2: 346; "Leysen, Michaël" 5: 636-37; Dodin, C.M., *Vincent de Paul and Charity*, 71-72.

5.1 Institutes that profess the same spirit as the Congregation of the Mission or the Daughters of Charity.

FRANCE

5.1-FRA.679.0

Sisters of Charity of Saint Mary La Forêt (Daughters of Charity of Saint Mary)

Founded c.1679 at the hospital of Angers, France, with the approval of Bishop Henri Arnauld for the education and Christian formation of youth and care of sick and elderly. Members of this institute of diocesan right propose to live the spirituality of Saint Vincent de Paul, especially his commitment to the poor.²⁴⁸ (Generalate: 16, rue Valentin Hauy; 49100 Angers, France.)

IRELAND

5.1-IRE.816.0

Pious Congregation of the Religious Sisters of Charity (Irish Sisters of Charity)

Founded 1816 at Dublin, Ireland, by Mary Aikenhead (1787-1858) in cooperation with Archbishop Daniel Murray (1768-1852) for service of the poor. The rule was modeled on that of the Jesuits, but the sisters take a fourth vow to serve the poor. The original apostolate was to the poor and sick. Their motto is *Caritas Urget Nos*. The founder did not adopt the full *Common Rules* of Saint Vincent because they did not want annual vows.²⁴⁹ (Generalate: Mount Saint Anne's Miltown; Dublin, 6 Ireland.)

²⁴⁸ *DIP*, s.v. "Carità di Santa Maria, di Angers" 2: 383-84; "San Vincenzo de' Paoli" 8: 953-54; Chalumeau, "La Descendance Spirituelle," 20.

²⁴⁹ *AP*, 1477; Edith Pendergast, *Religious Sisters of Charity*, 4 February 1993, Survey S-39, VSI Family Tree Project; *DIP*, s.v. "Aikenhead, Mary" 1: 456-57; "Carità, dell Irlanda" 2: 318-19. When Catherine McAuley was establishing the Sisters of Mercy (1827) in Ireland, the Irish Sisters of Charity (founded by Aikenhead) had just received papal approbation of their rule. McCauley profited from their experience and received approval for simple, not solemn vows, thereby avoiding the issue of cloister. *DIP*, s.v. "McAuley, Catherine" 3: 1103-06; "Misericordia, Suore della" 5: 1374-1402.

ITALY

5.1-ITA.829.0

Sisters of Charity, Daughters of Holy Mary dell 'Orto

Founded 1829 at Chiavari in the archdiocese of Genoa, Italy, by Saint Antonio Maria Gianelli (1789-1846, canonized 1951), later bishop of Bobbio, and his collaborator, Caterina Podestà (1809-1884), to "do all for everyone in order to gain all for God." Gianelli wrote the rules, taking into account the principles proposed by Vincent in his *Common Rules*, especially recommending the practice of humility, simplicity, and charity. Members were exhorted to read Vincent's conferences. Poverty and extreme frugality characterized this institute. The founder desired to be a supplement to the Daughters of Charity of Saint Vincent de Paul, especially by nursing in small poor areas which could not afford the maintenance of large groups of sisters. It is an institute of diocesan right.²⁵⁰ (Generalate: Via Quatro Cantoni 45; 00184 Rome Italy.)

5.2 Institutes which have adapted aspects of the Vincentian charism of evangelization and service of the poor but with a unique emphasis.

BELGIUM

5.2-BEL.807.0

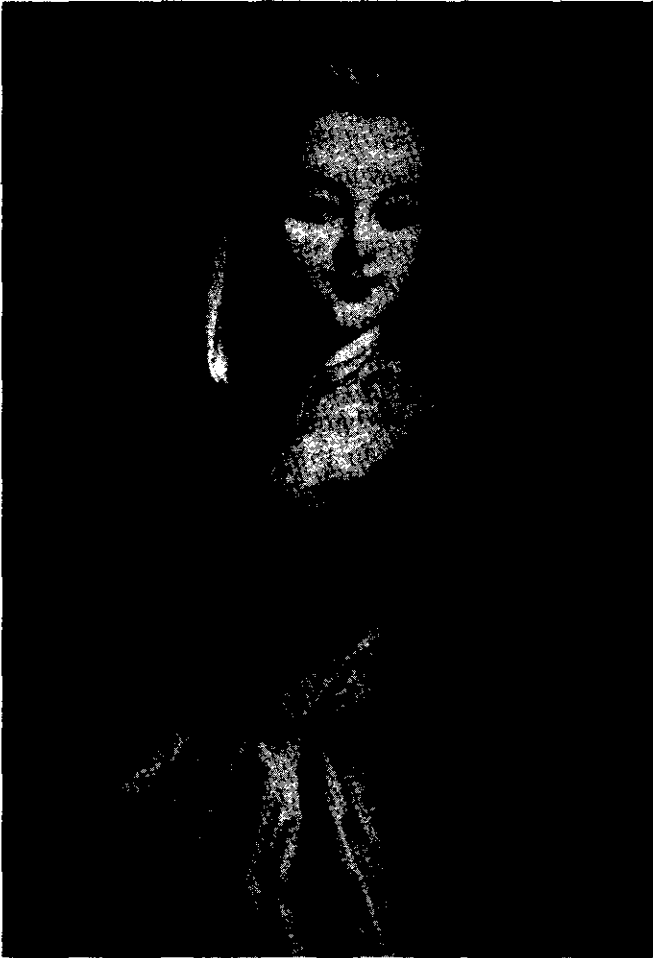
Brothers of Charity

(Brothers of Saint Vincent de Paul)

Founded 1807 at Ghent, Belgium, by Pierre Joseph Triest (1760-1836) for nursing and education. This priest founded four congregations to aid the poor in the spirit of Saint Vincent de Paul, the patron of this institute. Triest himself was known as the Vincent de Paul of Belgium. Their motto: *Deus caritas est*. (See 4.1-BEL.803.0.)²⁵¹ (Generalate: via G.B. Pagano, 35, C.P. 9082; 00167 Rome, Italy.)

²⁵⁰Maria de Lourdes Gill, *Sisters of Charity, Daughters del Huerto*, 6 August 1993, Survey S-64, VSI Family Tree Project; DIP, s.v. "Figlie di Maria Santissima dell' Orto" 3: 1634-34.

²⁵¹AP, 1441; Brothers of Charity, 1 October 1993, Survey S-76, VSI Family Tree Project; *San Vicente de Paul en el Perú de Hoy*, 26; Van Winsen to McNeil, 28 August 1993; DIP, s.v. "Fratelli della Carità" 4: 599-600; "Triest, Pierre-Joseph" (volume not yet published); Anizan, Jean-Émile" 1: 654-55.



Marguerite Naseau, the first Daughter of Charity

CUBA

5.2-CUB.869.0

Sisters of Charity of Cardinal Sancha

Founded 1869 by Archbishop Ciriaco María Sancha y Hervás (1833-1904), later cardinal, at Santiago, Cuba, in order to serve the poor, who were Sancha's constant concern. Although following Benedictine spirituality, the founder was greatly inspired by Vincent

and his works.²⁵² (Generalate: José Gabriel García No.1; Ciudad Colonial Santo Domingo, Dominican Republic.)

FRANCE

5.2-FRA.701.22

Sisters of Providence of Sées

Founded c.1701 at Sées, France, by Reverend Julien Lefebvre (1661-1733) and Marguerite Guérin (1669-1749) for education of youth and care of the sick in their homes. Guérin became the first superior general (1719-1744). The bishop wanted to have centers for charitable outreach in his diocese such as Vincent de Paul had initiated. A Lady of Charity was appointed to manage the school. In 1921, the Ladies of Mary of Longny united with this institute of diocesan right.²⁵³ (Generalate: 17, rue Loutreuil; 61500 Sées, France.)

ITALY

5.2-ITA.830.2

Sisters of the Little House of Providence under the Auspices of Saint Vincent de Paul

(Sisters of Charity under the Protection of Saint Vincent de Paul or Vincenzine)

Founded 1830 at Turin, Italy, by Saint Joseph Benedetto Cottolengo (1786-1842, canonized 1934) with the collaboration of the widow Marianna Pullini Nasi (n.d.) to provide hospitality to the sick and infirm at a small hospital, The Little House of Divine Providence at Valdocco. Cottolengo himself had been greatly influenced by the example of Saint Vincent de Paul and had a deep devotion to him which he passed on to this institute. This was only one of several institutes founded by Cottolengo; each was founded to do a particular aspect of his mission. After Vatican II, a majority of these were united (1967) as a single institute of diocesan right.²⁵⁴ (Generalate: via Cottolengo, 14; Turin, Italy.)

²⁵²AP, 1476; Consuelo Bueno, D.C., to Betty Ann McNeil, D.C., 30 July 1993, Santo Domingo, Dominican Republic; DIP, s.v. "Carità del Cardinal Sancha, Suore della" 2: 327-28; "Piccole Suore dei Poveri Invalidi e dei Bambini Poveri" 6: 1646-47.

²⁵³DIP, s.v. "Provvidenza, di Sées" 7: 1086-88; "Lefebvre, Julien" 5: 576; "Guérin, Marguerite" 4: 1473.

²⁵⁴AP, 1445; Sacchi to McNeil, 23 August 1993, Rome; DIP, s.v. "Pullini, Mariana" 7: 1113; "San Giuseppe Benedetto Cottolengo, suore di" 8: 517-520; "Giuseppe Benedetto Cottolengo" 4: 1340-43; ACMR, "Casa di Chieri," 1; NCE, s.v. "Cottolengo, Giuseppe Benedetto, St."; MEV 9, no. 2 (1931): 40-43; 9, no. 4 (1931): 93-96; 9, no. 6 (1931): 137-40.

5.2-ITA.833.0

Brothers of Saint Joseph Benedetto Cottolengo

(Brothers of Saint Vincent de Paul)

Founded 1833 at Turin, Italy, by Saint Joseph Benedetto Cottolengo (1786-1842, canonized 1934) as a lay group to assist in providing hospitality to the sick and infirm as a part of the "Little House of Providence," a center of charity. Subsequently Cottolengo established several other institutes which later became united into two main groups: active and lay. This lay institute of pontifical right was patterned after Vincent de Paul's Confraternities of Charity and maintains a particular devotion to him. In 1948 it affiliated with the Order of Friars Minor.²⁵⁵

5.2-ITA.919.0

Servants of the Poor of Saint Vincent de Paul

(Sisters of the Poor of Saint Vincent de Paul)

Founded 1919 at Licata in Agrigento, Italy, by Reverend Vincent Morinello (1870-1939) and Anna Pisciotta (Sister Agnes) (1889-1971). Its purpose is the education of youth, care of the sick, and assistance to the elderly. As pastor at Licata, the founder had previously instituted the Conference of Saint Vincent de Paul (founded by Ozanam) and then decided to also establish a diocesan institute of religious with the same Vincentian commitment to service.²⁵⁶ (Generalate: via Ammiraglio Luigi Mascherpa, Pallavicino; 90146 Palermo, Italy.)

SRI LANKA

5.2-SRI.870.2.11

Franciscan Brothers of Saint Vincent de Paul

Established 1870 in the diocese of Colombo, Sri Lanka, by Reverend Louis Piccinelli (b.1823) a Frenchman who later became vicar apostolic of Colombo (1868). Its purposes included religious education of youth and care of orphans. It was initially established as the Confraternity of Mary Immaculate, and Archbishop Christopher Bonjean, O.M.I., (1823-1892), elevated it to a religious institute in 1891.

²⁵⁵Tassis to McNeil, 30 August 1993; *DIP*, s.v. "Giuseppe Agostino Benedetto Cottolengo" 4: 1340-43; "Fratelli di San Giuseppe Benedetto Cottolengo" 4: 718-19; *NCE*, s.v. "Cottolengo, Giuseppe Benedetto, St."; *MEV* 9, no. 2 (1931): 40-43; 9, no. 4 (1931): 93-96; 9, no. 6 (1931): 137-40.

²⁵⁶Sacchi to McNeil, 23 August 1993; *DIP*, s.v. "Poveri di San Vincenzo de' Paoli" 7: 241; "Morinello, Vincenzo" 6: 159.

In 1910 the Holy See decreed that it merge with the Order of Friars Minor. However, in 1949 a subgroup separated and became an autonomous institute of diocesan right under the name of Franciscan Brothers of Mary, reverting more to the intent of their founder.²⁵⁷ (Generalate: Maggona, Sri Lanka.)

6.1 Institutes which are related but in another manner.

FRANCE

6.1-FRA.801.0

Sisters of Mercy of Bordeaux

Founded 1801 in Bordeaux, France, by Marie Thérèse Lamoroux (1754-1836).²⁵⁸ The founder was encouraged by her spiritual director Reverend William Joseph Chaminade (1761-1850) who suggested the spirituality of Vincent de Paul for this institute. Chaminade became the first ecclesiastical superior. In 1971 this institute federated with the Sisters of Mary and Joseph, forming the new institute of Sisters of Mary and Joseph of Mercy.²⁵⁹

6.1-FRA.843.0

Our Lady of Sion

Founded 1843 at Paris, France, by Reverend Alphonse Ratisbonne (1814-1884) and his brother Reverend Marie Théodore Ratisbonne (1802-1884) to promote understanding between Christians and Jews and to bring about the conversion of the Jews. Ratisbonne experienced a miraculous conversion (20 January 1842) after a vision of the Blessed Virgin Mary in the church of Saint Andrea delle Fratte (Rome, Italy), and was baptized two weeks later.²⁶⁰ Alphonse became a Jesuit and remained in the Society for eleven years until released by a papal brief allowing him to leave and work with his brother Théodore for the

²⁵⁷DIP, s.v. "Fratelli Francescani di San Vincenzo de' Paoli" 4: 620.

²⁵⁸Also spelled Lamourous in DIP.

²⁵⁹Chalumeau, "La Descendance Spirituelle," 19; DIP, s.v. "Misericordia di Bordeaux, Suore della" 5: 1404-07; "Lamourous, Marie-Charlotte" 5: 439-41; "Chaminade, Guillaume-Joseph" 3: 857-61; "Suore di Maria-Giuseppe, di LeDorat" (volume not yet published); "Suore di Maria-Giuseppe e della Misericordia" (volume not yet published).

²⁶⁰The Blessed Mother asked Alphonse Ratisbonne to build a chapel in her honor in gratitude for his extraordinary grace: "Have a chapel built as an *ex-voto* of the miracle that took place at Saint Andrea." He did this at the Daughters of Charity House of Providence (an orphanage) in the rue Oudinot (Paris) where the chaplain was his brother, Théodore, who had converted from Judaism to Catholicism in 1825. Six-weeks after the chapel dedication, Alphonse entered the Society of Jesus.

conversion of Jews through the communities they had founded. *Pax Nostra*, a lay group has also developed from this institute. (See 6.1-FRA.852.0.)²⁶¹ (Generalate: via Garibaldi, 28; 00153 Rome, Italy.)

6.1-FRA.852.0

Congregation of the Missionary Priests of Our Lady of Sion

Founded 1852 at Paris, France, by Reverend Alphonse Ratisbonne (1814-1884) and his brother Reverend Marie Théodore Ratisbonne (1802-1884). The founders sought to promote understanding between Christians and Jews and to effect the latter's conversion by representing to them the love of Christ for Israel through the work of the Fathers of Sion whose activities are subject to the direction of the bishop of the diocese. There is a related lay association, *Pax Nostra*.²⁶² (See also 6.1-FRA.843.0.)²⁶³ (Generalate: Rua Lino Coutinho, 44; Ipiranga, São Paulo, Brazil.)

6.1-FRA.921.0

Sisters of Our Lady of Reconciliation

Founded 1921 at Paris, France, by Reverend Charles Francis Rollin, R.S.V., (1880-1942), as a feminine branch of the Religious of Saint Vincent de Paul (see 2.3-FRA.845.0). This institute of diocesan right is dedicated to works for the poor (especially women and youth) but with the inspiration of Our Lady of La Salette and her call to reparation.²⁶⁴ (Generalate: 11, rue des Boudaisieres; 37210, Rochecorbon, France.)

²⁶¹AP, 1552; DIP, s.v. "Ratisbonne, Marie-Théodore" 7: 1214; "Nostra Signora di Sion" 6: 430-32; "Sacerdoti di Nostra Signora de Sion" 8: 12; "Pax Nostra" 6: 1298-99; NCE, s.v. "Ratisbonne, Marie Alphonse"; "The Miraculous Medal—Centenary of the Conversion of Alphonse Ratisbonne," *Echo*, no. 7-8 (July-August 1990): 306-07; "A Significant One Hundred Fiftieth Anniversary: The 'Convert of the Miraculous Medal'" *Echo*, no. 6 (June 1992): 220.

²⁶²Pax Nostra was founded 1927 at Jerusalem in Israel by several Italian women in order to promote understanding between Christians and Jews. This pious association developed through the instrumentality of the religious institute of Our Lady of Sion with the intention of becoming a secular institute. (Headquarters: 24, rue du Cotentin; 75015 Paris, France.)

²⁶³DIP, s.v. "Ratisbonne, Marie-Théodore" 7: 1214-15; NCE, Ratisbonne, Alphonse Marie."

²⁶⁴DIP, s.v. "Maria Riconciliatrice, Suore di" 5: 970; "Religiosi di San Vincenzo de' Paoli" 7: 1681-85; "Rollin, Charles-François" 7: 1894.

GERMANY

6.1-GER.808.0

Sisters of Mercy of Münster

(Clemensschwwestern or Sisters of Charity of Clement-August)

Founded 1808 in Germany by Bishop Clemens Droste zu Vischering (1773-1845), archbishop of Cologne and vicar general of Münster, who was inspired by a biography of Saint Vincent de Paul to form an institute of sisters in Saint Vincent's spirit in Münster to serve the poor, sick, and needy. This was the first institute founded in Germany after the French Revolution. The founder incorporated Vincentian influences in the rules he compiled and gave Saint Vincent as patron, as well as Mary, Mother of Sorrows. (See 1.2-FRA.734.3.11F and 1.2-NTH.832.11.) The rules of this institute of diocesan right were later used by other founders, including Johannes Zwijsen, archbishop of Utrecht.²⁶⁵ (Generalate: Klosterstrasse 85; 48143 Münster, Germany.)

INDIA

6.1-IND.944.2

Congregation of Sisters of Charity

(Sisters of Charity of Saint Francis of Assisi)

Founded 1944 at Chowanoor, India, in the diocese of Trichur by Reverend Augustin John Ooken (1880-1956) for charitable services and social work among the poor, including education of youth, the care of orphans, and the sick.²⁶⁶ Ooken had been greatly influenced by the ideals of Saint Vincent, and he called his institute Sisters of Charity, in imitation of Vincent de Paul, its patron. The name was later changed to Sisters of Charity of Saint Francis of Assisi by the bishop, a Franciscan, who was their ecclesiastical superior. The institute collaborated with the Congregation of Mary Immaculate and the Sisters of the Destitute in Ernakulam. In 1966, this diocesan institute united with the Capuchin Order. In 1994 this institute again changed its name

²⁶⁵DIP, s.v. "Droste zu Vischering, Klemens August" 3: 980-81; "Carità della Santa Vergine e Addolorata Madre di Dio" 2: 385-86. Vischering had been inspired after reading an early edition of *The spirit of Saint Vincent de Paul. or, A holy Model, worthy of being imitated by ecclesiastics, religious, and all the faithful* by André Joseph Ansart, translated into English by the Sisters of Charity (New York: P. O'Shea, 1868 [c. 1867]).

²⁶⁶Also spelled Ukken.

to reflect its original purpose.²⁶⁷ (Generalate: Maria Bhavan (Generalate; Kolazhy, Trichur 680010, Kerala, India.)

NEW ZEALAND

6.1-NZE.892.0

Daughters of Our Lady of Compassion

Founded 1892 in New Zealand by Marie Henriette Suzanne Aubert (1835-1926) for a variety of social ministries, including care of the sick, teaching, and serving the poorest of the poor, especially the Maori. The founder, while studying nursing in Lyons, had known the Daughters of Charity of Paris, and had also been inspired by Rosalie Rendu, D.C., (1786-1856), and her mission for the poor. The constitutions of this institute contain quotations from the conferences of Saint Vincent de Paul. During the Crimean War, the founder worked with the Daughters of Charity in their hospitals. At the time Aubert established this diocesan institute, the Society of Saint Vincent de Paul was very active in New Zealand.²⁶⁸ (Generalate: Island Bay; Wellington 6002, New Zealand.)

²⁶⁷DIP, s.v. "Carità di San Francesco d'Assisi, del Kerala " 2: 361; "Ooken, John" 6: 718; *The Catholic Directory of India*. 1994. Personal communication John Rybolt, C.M., to Betty Ann McNeil, D.C., 28 January 1995, Paris.

²⁶⁸Bernadette Mary Wrack, S.C., to Betty Ann McNeil, D.C., 16 July 1993, Wellington, New Zealand. Mary Quinlan, D.C., to Betty Ann McNeil, D.C., 19 February 1992, Marsfield, Australia; DIP, s.v. "Aubert, Marie-Henriette-Suzanne" 1: 980; "Figlie di Nostra Signora della Compassione" 3: 1645; Barbara Harper, *Unto These Least: The Story of Mother Aubert and her Great Work* (Taita, New Zealand: Inprint, Ltd., 1988), 5-44; Aileen Bradley, S.C., to Stafford Poole, C.M., 13 November 1989, Norwalk, Connecticut.

Chapter 4.

LAY ASSOCIATIONS

1.1 Institutes founded by Vincent de Paul.

FRANCE

L-1.1-FRA.617.22

Confraternity of Charity

The first foundation by Vincent de Paul. It was a model of social ministry based on the experience of the first Confraternity of Charity (for women) founded 1617 at Châtillon-les-Dombes (Châtillon-sur-Chalaronne) in France. Louise de Marillac worked with parish based Confraternities of Charity for women whose members became known as the Ladies of Charity. The Company of the Daughters of Charity had its genesis in the Confraternities of Charity and the experience of Saint Vincent and Saint Louise in forming their first servants of the poor, including Marguerite Naseau, the first Daughter of Charity. In 1620 a Confraternity of Charity for men was established at Folleville in the diocese of Amiens. The Confraternities of Charity for men seem not to have survived the French Revolution, but Frederic Ozanam later revived the concept (see L-1.1-FRA.634.22 and L-3.2-FRA.833.22). The Teams of Saint Vincent (Equipes Saint Vincent) which are active in France trace their origin to this institute.¹

L-1.1-FRA.634.22

Ladies of Charity

(International Association of Charities of Saint Vincent de Paul, AIC)

Established 1634 at the Hôtel-Dieu of Paris in France by Vincent de Paul as a development of his pattern of establishing Confraternities of Charity to meet local needs. It was the first special association by the name Ladies of Charity, and was directed by Vincent de Paul.² Their

¹DIP, s.v. "S. Vincenzo de' Paoli" 8: 953-54; Rapley, *Dévotés*, 84-90; Jean-Pierre Renouard, C.M., "Châtillon: les Charités," *Vincentina*, nos. 4, 5, 6 (1987): 629. See also Coste, *LW*, 95-114, and *La Tradition Vivante*, 24-25. Rybolt, "From Life to Rules" 174-75.

²Rapley, *Dévotés*, 84-90.

mission is to imitate the Divine Savior in visiting the poor, particularly the sick poor, and in bringing them corporal and spiritual nourishment. Since 1971, as a result of Vatican II, a movement to renew this lay organization began in order to align Vincent's spirit of service with contemporary needs. Approximately 250,000 members are organized in forty-two national associations.³ (Headquarters: rue Joseph Brand, 188; 1030 Brussels, Belgium)

1.2 Institutes which adopted the Common Rules of Vincent de Paul or substantially incorporated major principles into their rule.

SPAIN

L-1.2-SPA.911.0

Instituto Teresianas

(Institute of Saint Theresa or Teresians)

Founded 1911 at Oviedo in Spain by Saint Pedro Poveda Castroverde (1874-1936, canonized 1993). The mission of the institute is Christian education and teaching at all age levels, regardless of class or nationality. The aim is to blend action with contemplation under the patronage of Theresa of Avila. This lay secular institute follows the *Common Rules* of Saint Vincent de Paul, makes vows on 25 March and wears a large Miraculous Medal. The founder quotes Vincent de Paul regarding the secularity of his group, emphasizing that they are not religious. The founder had collaborated with a Reverend Tarín and a Reverend Manjón. This secular institute came to the United States in 1961.⁴ (Generalate: Via Monte Pramaggiore 8; 00141 Rome, Italy.)

³DIP, s.v. "San Vincenzo de' Paoli" 8: 953-54; "Luisa de Marillac, santa" 5: 764-68; Christine Crump, Vincentian Association of England, 27 September 1993, Survey S-89, VSI Family Tree Project; *La Tradition Vivante*, 5: 22-25; Michel Lloret, C.M., "The Vincentian Laity," *Echo*, no. 7 (July-August 1988), 306-16; Dodin, *Vincent de Paul and Charity*, 70-71; "Life of the Company, Official Action," *Echo*, no. 10 (October 1991): 375; Cándida Quiñones, D.C., to Betty Ann McNeil, D.C., 29 August 1993, Santurce, Puerto Rico; "Purpose and Spirit," *Manual of the Ladies of Charity of the United States* (Saint Louis: ALCUIS, 1985), 5.

⁴Gueisa Dorado, Teresian Institute, 10 December 1993, Survey S-96, VSI Family Tree Project; DIP, s.v. "Poveda Castroverde, Pedro" 7: 196-98; "Istituzione teresiana" 5: 152-56.

2.1 Institutes established by members of the Congregation of the Mission.

BRAZIL

L-2.1-BRA.919.0

Company of Charity

Founded 1919 at Recife in Brazil by José Venancio de Melo, C.M., (1938-1866), as a hub of pastoral ministry, especially training in job skills, in order to provide opportunities to exit from poverty. This lay group (of men and women) was the forerunner of a community of women, the Daughters of Mary, Servants of Charity. (See 2.1-BRA.924.0.)⁵

FRANCE

L-2.1-FRA.862.0

Archconfraternity of the Holy Agony of Our Lord

Founded 1862 by Antoine Hippolyte Nicolle, C.M., (1817-1890), at Valfleury, France, in the archdiocese of Lyons to live out the message of the Red Scapular.⁶ Its direction belongs to the superior general of the Congregation of the Mission with responsibilities delegated to a subdirector. The Archconfraternity has a special devotion to the sufferings of Christ in the Garden of Olives, expressed especially by prayer for the Church, for peace, for the dying, and by works of mercy for the most needy.⁷ (Headquarters: 95, rue de Sèvres; Paris, France.)

⁵DIP, s.v. "Melo, José Venancio de" 5: 1157; "Familia," *Informativo* 15 (November-December, 1981): 77-78; Francia to McNeil, 10 November 1993, Trinidad. Domingos Oliver de Faria, C.M., *Otras Familias Vicentinas* (n.p.): 145-47.

⁶In 1846 Apolline Andriveau, D.C., received the Red Scapular and its message from Our Lady: "The World is lost because it does not think of the Passion of Jesus Christ; do all you can to help them think of it; do all you can so it may be saved."

⁷DIP, s.v. "Nicolle, Antoine-Hippolyte" 6: 292; "From the Miraculous Medal," *Echo*, no. 7-8 (July-August 1990): 306-07; "Monsieur Nicolle, prêtre de la Mission et l'Archiconfrérie de la Sainte-Agonie de Notre Seigneur Jésus Christ," *ACMFC* 56 (1891): 307-35; "Centième Anniversaire de la mort de Serviteur de Dieu Antoine Nicolle, C.M.," *Archiconfrérie de la Sainte Agonie de Notre Seigneur Jésus-Christ* (July-September 1990): 356.

SPAIN

L-2.1-SPA.979.0

Marian Vincentian Youth

(Juventudes Marianas Vicencianas or JMV)

Founded 1979 at Madrid in Spain by Reverend Jesús María Lusarreta, C.M., (b.1937), as an ecclesial youth movement of young men and women to give their lives in service to others through evangelization and catechesis. This youth movement (for males and females) participates in popular missions in Spain and Latin America in collaboration with the Congregation of the Mission and the Daughters of Charity.⁸ (Headquarters: Secretariado Nacional; C/. José Abascal 30; 28003 Madrid, Spain.)

TURKEY

L-2.1-TUR.846.2

Conferences of Saint Vincent de Paul

Established 1846 at Istanbul in Turkey by Reverend Eugène Boré, C.M., (1809-1878; superior general 1874-1878), as a lay association to assist the poor, especially by visiting the elderly. When Boré began this group, he was the French consul in Istanbul. This group later combined with the International Society of Saint Vincent de Paul founded by Frederick Ozanam (see L-3.2-FRA.833.22).⁹

UNITED STATES

L-2.1-USA.909.11

Missionary Cenacle Apostolate

Founded 1909 by Reverend Thomas Augustine Judge, C.M., (1868-1933), at Brooklyn in New York, United States, as a lay apostolate in order to provide a missionary presence of faith to the poor and abandoned. This was the original entity from which two religious

⁸Quiñones to McNeil, 29 August 1993, Santurce. See also Miguel García, C.M., "España: Juventudes Marianas Vicentinas en España (JMV)--Historia y Esperanza," *ACMFC* 3 (1989): 289-301; Jesús M. Lusarreta, C.M., "Juventudes Marianas Vicentinas de España," *Vicentiana*, nos. 4-5 (1992): 457-66.

⁹Sister Lemauf, D.C., to Betty Ann McNeil, D.C., 6 August 1993, Istanbul, Turkey.

congregations and a lay group developed. (See 2.1-USA.912.1; 2.1-USA.929.1; L-6.1-USA.964.1.)¹⁰ (Generalate: 223 W. 28th Street; Lorain, Ohio 44052, USA.)

2.2 Institutes founded by Daughters of Charity.

AUSTRIA

L-2.2-AUS.878.11

Association of Visiting Nurses

Founded 1878 at Ljubljana in Slovenia by Sister Leopoldine de Brandis, D.C., (1815-1900), to render charitable services in the homes of the sick poor at night.¹¹ Members were trained in home health care by the Daughters of Charity and became known as Krankenjungfrauen. This foundation developed into the Nursing Sisters of Mary of the Miraculous Medal in Slovenia (1878), the Marienschwestern in Austria (1880), and the Sisters of the Visitation of Mary in Hungary (1905). (See 2.2-SLO.878.1.11; 2.2-AUS.880.11.2 and 2.2-HUN.883.1)¹²

FRANCE

L-2.2-FRA.909.2

Association of Louise de Marillac

Founded 1909 at Paris in France by Reverend Chanoine Lenert (b.1860), who became pastor of Saint Nicolas-du-Chardonnet in 1907, and Sister Marie Henriette Dutilleul, D.C., (1860-1939), to involve the young laity in visiting and assisting the poor. The group was based on the philosophy of service of the poor taught by Saint Louise de Marillac, cofounder of the Daughters of Charity, and Rosalie Rendu, D.C. At first it was considered to be the "young branch" of the Ladies of Charity, and they devoted themselves especially to the service of the elderly. Very quickly, the association spread to different countries. In France, this group united with the Society of Saint Vincent de Paul in 1969 in order to place in common their spiritual, human, and material

¹⁰Dennis Berry, S.T., *Missionary Cenacle Apostolate*, 4 June 1993, S-55, VSI Family Tree Project; DIP, s.v. "Judge, Thomas Augustine" 5: 324.

¹¹There was an earlier unsuccessful attempt at Graz to establish a similar institute.

¹²Golicnik to McNeil, S-94, VSI Family Tree Project; DIP, s.v. "Brandis, Josefine" 1: 1561; "Infermiere di Maria della Medaglia miracolosa, suore" 4: 1696-97.

means in the struggle against suffering, misery, loneliness, and injustice (see L-3.2-FRA.833.22). In other countries members aligned themselves in various ways under different names.¹³

3.1 Institutes for whom Daughters of Charity or Vincentian priests (Lazarists) were mentors during their establishment.

CHILE

L-3.1-CHL.980.0

Conference of Frederic Ozanam for Youth

Founded 1980 at Santiago in Chile as a branch for youth of the Society of Saint Vincent de Paul in order for members to continue the Vincentian tradition of serving the poor, especially needy youth. The organization receives guidance from the priests of the Congregation of the Mission and participates in all types of pastoral and recreational activities in order to motivate youth to live Christian ideals.¹⁴

L-3.1-CHL.977.0

Health Promoters

Established 1977 at Copiapo in Chile and in 1981 at Santiago by the Daughters of Charity in collaboration with the Ministry of Health to promote good public health for the whole person after the manner of Christ who carried his teaching to others.¹⁵

3.2 Institutes that have had ongoing influence from members of the Congregation of the Mission or the Daughters of Charity.

FRANCE

L-3.2-FRA.833.22

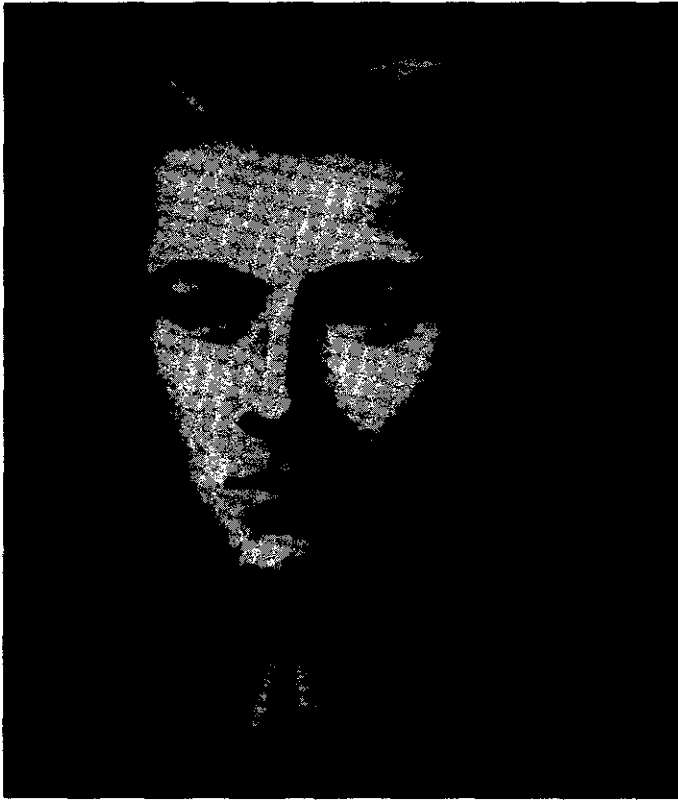
International Society of Saint Vincent de Paul

Founded 1833 at Paris, France, by Frederic Ozanam (1813-1853, venerable 1993) with the collaboration and support of Sister Rosalie

¹³Lloret, "The Vincentian Laity," *Echo*, no. 7 (July-August 1988): 306-16; "Familia," *Informativo* 15, (November-December, 1981): 93-94; René Cantais, C.M., "Louise de Marillac, servant des pauvres 1591-1991," *La Médaille Miraculeuse--Message & Messagers*, Supplement to 202 (March 1991): 18-19; "The Louise de Marillac Association," *Echo* (May 1951): 184. See also Antonio Elduayen, C.M., "Los Movimientos Laicos Vicentinos," *Vincentina*, nos., 4-5 (1985): 323-42.

¹⁴Masó to McNeil, 24 June 1993, Santiago.

¹⁵*Ibid.*

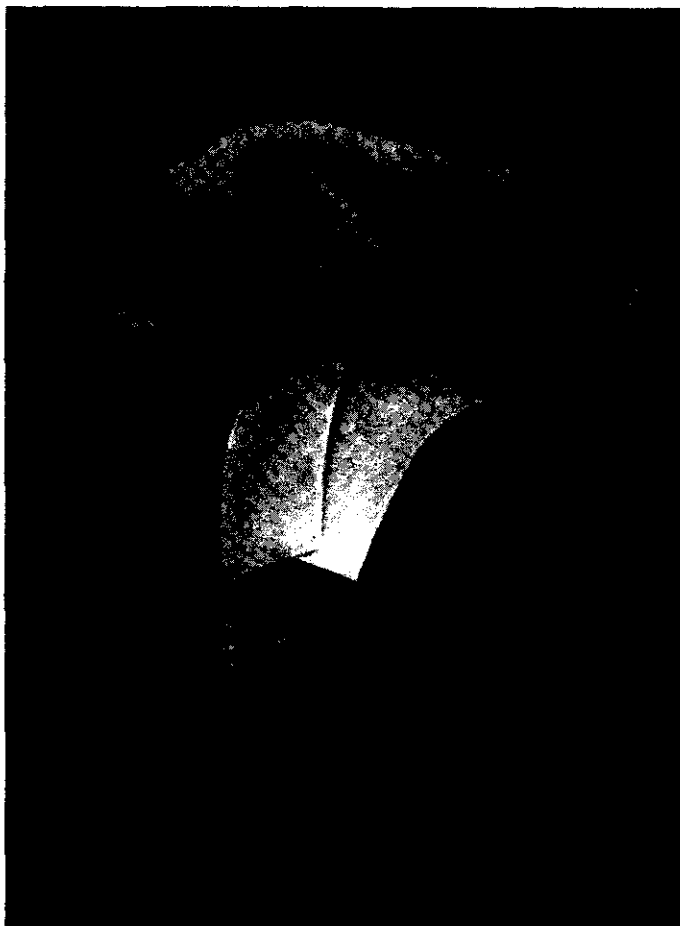


Venerable Anthony Frederic Ozanam

Rendu, D.C., (1786-1856). Members, men and women, are united by spiritual bonds.¹⁶ Their aim is to serve corporally and spiritually by offering person-to-person service to the needy and suffering. Activities include members witnessing to God's love by embracing all works of charity and justice. "The Society collaborates with other people of good will in relieving need and addresses its causes, making no distinction in those served, because in them Vincentians see the face

¹⁶Ozanam's cause for beatification was officially introduced in Rome in 1956 and in 1993 he was given the title Servant of God.

of Christ." Approximately 870,000 members serve in 130 countries. (See L-2.2-FRA.909.2 and L-2.1-TUR.846.2.)¹⁷ (Headquarters: National Council; 5, rue du Pré-aux-Clercs; 75007 Paris, France.)



Saint Catherine Labouré, D.C.

¹⁷"Monsieur Vincent—un cœur à la mesure du monde," 100; Lloret, "Vincentian Laity," *Echo*, no. 7 (July-August 1988): 306-16; Dodin, *Vincent de Paul and Charity*, 71-72; Poole to McNeil, 31 January 1994, Los Angeles; Quiñones to McNeil, 29 August 1993, Santurce. See also "150 Anniversaire de la Société de la Saint Vincent de Paul," *ACMFC*, no. 3 (1983): 310-16, and Teodoro Barquín, C.M., "Saint Vincent de Paul and Frederick Ozanam, A Common Commitment of Solidarity with Poor," *Vincentiana*, no. 1 (1987): 30-36. See also *Canonizationis Servae Dei Rosaliae Rendu, Societatis Puellarum a Caritate (1786-1856). Positio Super Virtutibus et Fama Sanctitatis* (Rome: 1993); *DIP*, "Le Prevost, Jean-Léon" 5: 602-04; "SVDP Long Range Plan Approved," *The Ozanam News* (SVDP Council of USA, June 1994): 6.

L-3.2-FRA.847.0

Marian Youth Movement

(Children of Mary)

The first Parisian association was founded in 1845 at Saint-Louis-en-l'Isle in Paris, France, with Reverend Jean-Marie Aladel, C.M., (1800-1865) as director, following the request made by the Blessed Virgin to Saint Catherine Labouré, D.C., during the night of 18-19 July 1830 for an association of youth to "honor her Immaculate Conception."¹⁸ Its prototype had been established at Beaune (Côte-d'Or), France, on 8 December 1838 by Bénigne Hairon, considered to be the first member of this international Marian movement. Members witness Christ in today's world by serving Christ in the neighbor and by participating in the life of the Church with Mary, Mother of the Church, as model. The insignia is the Miraculous Medal. Originally known as the Children of Mary. On 20 June 1847 the Holy See granted to this association all the indulgences enjoyed by the Prima Primaria (1584). Pius X established the Association of the Miraculous Medal in 1905 and granted it the indulgences and privileges of the Confraternity of the Blue Scapular. All invested in the medal are members.¹⁹ (Headquarters: 67, rue de Sèvres, 75006, Paris, 07 Cedex, France.)

L-3.2-FRA.851.2

Work of Saint Geneviève

Founded 1851 at Paris in France by two Ladies of Charity, Madame la Marquise Le Boutheillier and Mademoiselle de Montal, to do corporal and spiritual works of mercy among the poor of the suburbs. Formally united with the Ladies of Charity (1.1-FRA.617.22) in 1892.²⁰

¹⁸In 1830 Catherine Labouré, D.C., then a seminary sister (novice), was favored with a series of apparitions from the Mother of God during which the Miraculous Medal was commissioned by Our Lady. See René Laurentin, *The Life of Catherine Labouré*, trans. Paul Inwood (Paris: Collins, 1983), 145-147; [Genevieve Ryan, D.C.], "The Children of Mary Immaculate" (unpublished notes, n.d.); *National Guidebook for the Marian Associations in the United States* (Emmitsburg: Marian Center, 1984), 4; NCE, s.v. "Miraculous Medal," 9: 894-95.

¹⁹*La Tradition Vivante*, 36-37; Lloret, "The Vincentian Laity," *Echo*, no. 7 (July-August 1988): 306-16.

²⁰Edward R. Udovic, C.M., "What about the Poor?" *Nineteenth Century Paris and the Revival of Vincentian Charity*, *VH* 14, no. 1 (November 1993): 91-93.

L-3.2-FRA.929.0

Fraternity of Vincent de Paul

(La Fraternité Saint Vincent or Le Petit Groupe)

Founded 1929 at Paris, France, by Martha Ferditie, Yvonne Perrot, Blanche Paviot, and several other women who desired to become Daughters of Charity but who had certain impediments (such as poor health, illegitimacy, or family responsibilities). Sister Marie Maurin, D.C., and Reverend Theodore Bogaert, C.M. (1877-1942), were instrumental in first accompanying the group. This institute was composed of women with individual family and professional responsibilities who lived in the world but desired to follow Christ in the school of Louise de Marillac and Vincent de Paul by serving Jesus Christ in the poor. The group adopted a rule and made private vows (including a fourth vow of service to the poor). They saw themselves as an auxiliary of the Company of the Daughters of Charity of Saint Vincent de Paul which supported the group by providing a sister to assist in formation and leadership. After Vatican II this association became autonomous (1977). It had begun in the house of charity at 8, rue Championnet in Paris and spread to Marseilles before its demise in 1989 because of aging and death of its members.²¹

4.1 Institutes having Vincent de Paul as one of their patrons.**ITALY**

L-4.1-ITA.942.0

Hospital Auxiliary of Saint Vincent de Paul

Founded 1942 at Rome in Italy to provide free medical care to the indigent.²² (Generalate: Via XX Settembre, 65/b; 00185 Roma, Italy.)

²¹André Poyer, C.M., "Fraternité Vincent de Paul," *Vincentiana*, no. 6 (1989): 595-610.

²²Sacchi to McNeil, 23 August 1993, Rome.

5.1 Institutes that profess the same spirit as the Daughters of Charity.

ENGLAND

L-5.1-ENG.993.0

Vincentian Volunteers

Established 1993 at London in England by the province of Mill Hill of the Daughters of Charity of Saint Vincent de Paul as a program for lay men and women to share in their mission of service to the poor in England, Scotland, and Wales.²³ (Headquarters: Christopher Grange; Youens Way, East Prescott Road; Liverpool L14 2EW, UK.)

SLOVENIA

L-5.1-SLO.988.0

The Vincentian Family

Founded 1988 by Marta Silvester at Ljubljana in Slovenia as a lay institute to pray and do charitable work while living in the spirit of Saint Vincent de Paul under the spiritual direction of the Congregation of the Mission.²⁴ (Headquarters: Maistrova 2; 61000 Ljubljana, Slovenia)

6.1 Institutes which are related but in another manner.

UNITED STATES

L-6.1-USA.964.1

Blessed Trinity Missionary Institute

Established 1964 at New York City, New York, United States, by Margaret Healy, a member of the Missionary Cenacle Apostolate, founded by Reverend Thomas Judge, C.M. Its purpose is to serve as missionaries, consecrated by vows of poverty, chastity, and obedience in the midst of the world. It is seeking approbation as a secular

²³Judith Greville, D.C., to Betty Ann McNeil, D.C., 15 July 1993, London, England. Joan Moriarty, D.C., Vincentian Volunteers, 26 August 1993, Survey S-87, VSI Family Tree Project;

²⁴Jost to McNeil, 2 August 1993, Ljubljana.

institute. There are two related congregations and a lay group. (See 2.1-USA.912.1; 2.1-USA.929.1; L-2.1-USA.909.11).²⁵ (Headquarters: 1190 Long Hill Road; Stirling, New Jersey 07980, USA.)

L-6.1-USA.983.0

Vincentian Service Corps

Founded in 1983 at New York City in New York, United States, by the Eastern province of the Congregation of the Mission in order to provide lay young adults the opportunity to live in community and experience a simple lifestyle while serving the poor. The project is now cosponsored by several provinces of the Vincentian family in the United States.²⁶ (Headquarters: Saint John's University-SJH 116; Jamaica, New York 11439, USA.)

²⁵Ahern, Survey S-13, VSI Family Tree Project; DIP, s.v. "Judge, Thomas Augustine" 5: 324.

²⁶"Vincentian Service Corps," *The Response--1993* (Washington, DC: International Liaison of Lay Volunteers in Mission, 1993); John E. Rybolt, C.M., ed., *The American Vincentians: A Popular History of the Congregation of the Mission in the United States 1815-1987* (New York: New City Press, 1988), 431.

Chapter 5.

NON-CATHOLIC RELIGIOUS INSTITUTES¹

1.2 Institutes which adopted the *Common Rules of Vincent de Paul* or substantially incorporated major principles into their rule.

ENGLAND

NC-1.2-ENG.845.0

Sisterhood of the Holy Cross

(The Park Village West Sisterhood)

Founded 1845 at London in England by Jane Ellacombe and Mary Bruce under the direction of Reverend William Dodsworth of Christ Church with the assistance of Reverend Edward Bouverie Pusey (1800-1882) who was their spiritual director.² This institute was the first Anglican religious community since the "dissolution." Their mission was to minister to the poor. The rule was based on that of Saint Vincent de Paul and that of Saint Francis de Sales for the Visitation. In 1856 this institute united with the Society of the Most Holy Trinity of Ascot that was founded in 1848 by Priscilla Lydia Sellon (1821-1876).³ (Headquarters: Ascot Priory; Berkshire, UK.)

NC-1.2-ENG.855.0

Society of the Holy Cross

Founded in 1855 at London in England by Reverend Charles Fuge Lowder (1820-1880) and six other Anglican priests. The founder was well acquainted with Abelly's biography of Saint Vincent de Paul and

¹DIP, s.v. "Anglicanesimo" 1: 642-52; *Guide to the Religious Communities of the Anglican Communion* (London: A.R. Mowbray & Co., 1951). See also Kenneth Scott Latourette, *Christianity in a Revolutionary Age*, 276-78.

²Pusey was a leader of the Oxford movement in England and held views different from John Henry Newman (1801-1890, cardinal 1879) who favored reunion with the Roman Catholic Church. See NCE, s.v. "Pusey, Edward Bouverie; Newman, John Henry."

³Margaret of All Saints, Society of All Saints, Sisters of the Poor, 28 July 1993, Survey S-60A, VSI Family Tree Project; DIP, "Società della Santissima Trinità" 8: 1728-29 Latourette, *Christianity in a Revolutionary Age*, 267; 276; Anson, *Call of the Cloister*, 220.

patterned this institute after the Congregation of the Mission. In addition to strengthening the spiritual life of its members, the institute aimed to renew the clergy through retreats and also developed a "Manual for the Poor." Their primary missionary work of the Society was to found and sustain missions in particular areas.⁴

NC-1.2-ENG.856.0

Sisterhood of Saint Margaret

Founded 1855 at Clewer (East Grinstead) in England by John Mason Neale (1818-1866) to serve the sick poor through works of charity.⁵ After visiting with the Daughters of Charity of Saint Vincent de Paul in Paris, Neale drew up a rule for his Anglican sisterhood and based it largely on his understanding of Saint Vincent's spirit and rule. Neale gave his institute the mission of serving the poor and believed that "trained sisters . . . [should] be sent out at the superior's discretion gratuitously to any parish priest within a circuit [say] of twenty-five miles, that need[ed] their services in nursing any of his people."⁶ There are associates attached to this institute as well as a confraternity of priests and laity. (Headquarters: Saint Margaret's Convent; East Grinstead, Sussex, UK.)

NC-1.2-ENG.857.0

Community of the Holy Cross of Haywards

Founded in 1857 at London in England by Reverend Charles Lowder (1820-1880) and Elizabeth Neale (sister of John Mason Neale) for charitable work amid the extreme poverty of the slums near the

⁴DIP, s.v. "Società della Santa Croce" 8: 1723-24. Latourette, *Christianity in a Revolutionary Age*, 276. Anson, *Call of the Cloister*, 535.

⁵Another community founded by Thomas Thelusson Carter (1808-1901) evolved in 1851 from a social ministry outreach program for the poor (1848-1851) also at Clewer in East Grinstead in the House of Mercy. It became the Sisters of Saint John the Evangelist under the leadership of Harriet Monsell. Latourette, *Christianity in a Revolutionary Age*, 276.

⁶S. Margaret, Society of all Saints, *Sisters of the Poor*, 28 July 1993, Survey S-60, VSI Family Tree Project; S. Mary Joan to McNeil, 28 August 1993; S. Mary Joan to Betty Ann McNeil, D.C., 25 July 1993, Catonsville, Maryland; DIP, s.v. "Società di Santa Margherita" 8: 1724-25; Nicholas T. Groves, "Vincent de Paul in Nineteenth Century England, VH 9, no. 1 (Winter 1988): 24-29; Anson, *Call of the Cloister*, 336.

docks in the parish of Saint George-in-the-East where Lowder was pastor. The founders modeled their institute on Vincent's Daughters of Charity, but eventually it became more Benedictine.⁷

NC-1.2-ENG.869.0

Sisters of Charity

Founded 1869 at Knowle in Bristol, England, by Reverend Arthur Hawkins Ward (d.1908) and Elizabeth Lloyd (d.1926) who became the first Sister of Charity of Saint Vincent de Paul of the Church of England. The mission of this institute was to visit the sick poor in their homes, and to care for needy children and orphans, as well as anyone else in need. Vincent de Paul is patron of the congregation. This institute follows his *Common Rules* and reads his conferences to the Daughters of Charity. Their motto is: "God is love." The members originally wore a grey-blue habit with a headdress resembling the cornette of the Daughters of Charity. Sisters strive "to honor Our Lord as the Source and Model of all Charity, to cultivate especially the virtues of humility, simplicity, and charity, and to serve Him wherever He is to be found."⁸ (Generalate: Saint Elizabeth's House; Longbrook Street; Plympton, Plymouth PL7 3NL, UK.)

NC-1.2-ENG.902.0

Sisterhood of Our Saviour, Sisters of the Poor

Founded in 1902 at Wigan (diocese of Southwell) in England from the All Saints' Mission House staffed by the Sisters of Wantage. This

⁷DIP, s.v. "Santa Croce, di Haywards Heath" 8: 650-51; Groves, "Nineteenth Century England," *VH* 9, no. 1 (Winter 1988): 24-29; Anson, *Call of the Cloister*, 236. There is some evidence that the impetus to address pressing social issues through outreach and social service programs was supplanted by a growing interest during the Oxford movement in appropriating traditional elements of Roman monasticism and liturgy, including recitation of the Divine Office. Monastic traditions were adopted such as the Benedictine and Augustinian rule. For a discussion of this point see Cameron, *The Religious Communities*, 8-13.

⁸S. Anne-Augustine, Sisters of Charity, 15 January 1993, Survey S-16, VSI Family Tree Project; S. Mary Theresa, The Anglican Sisters of Charity, 28 July 1993, Survey S-61, VSI Family Tree Project; DIP, s.v. "Sorelle della Carità" 8: 1895-96; "Santa Maria Vergine, di Wantage" 8: 733-34; Rybolt, "Life to Rules," *VH* 12, no.2 (191): 173-99; Barry to McNeil, 30 July 1993, Enugu. See also Anson, *Call of the Cloister*, 490, and Cameron, *Religious Communities*, 8-13. The Sisters of Charity have a historical relationship to the Community of Saint Mary the Virgin, founded 1850, at Wantage in England by Reverend William John Butler (1818-1894), pastor of the parish, in collaboration with Elizabeth Lockhart for parish social ministry. This institute established numerous schools and later transferred its social works to the Sisters of Charity. Numerous international branches later developed from the Wantage foundation. Its rule may have been the original rule of Francis de Sales. See Anson, *Call of the Cloister*, 242. Headquarters: Saint Mary's Convent, Wantage, Berkshire, England.

institute was based on the *Common Rules* of Vincent de Paul. Members did mission work amongst the poor and cared for the aged in homes.⁹

NC-1.2-ENG.919.0

Society of the Servants of Mary

Founded in 1919 at London in England by Sister Annie Clare of the Community of the Holy Virgin Mary of Wantage with collaboration and initial support from that institute. Its mission is to care for the elderly and infirm and other forms of pastoral ministry. Initially the rule was based on the *Common Rules of the Daughters of Charity* of Vincent de Paul. In 1953 the rule of Augustine was adopted.¹⁰ (Generalate: The Convent of Our Lady of Cana; 17 Grove Park; Camberwell, London S.E. 5, UK.)

5.1 Institutes that profess the same spirit as the Congregation of the Mission or the Daughters of Charity.

ENGLAND

NC-5.1-ENG.894.0

Society of the Sacred Mission

Founded in 1894 at London in England by Reverend Herbert Hamilton Kelly (1860-1950) as a result of earlier collaboration (1891) with C. J. Corfe, Anglican bishop of Korea (consecrated 1889), in the establishment of the Korean Missionary Brotherhood for the training of missionaries. The institute closely resembled Vincent de Paul's Congregation of the Mission."¹¹ (Headquarters: House of the Sacred Mission; Kelham, Newark, Nottinghamshire, UK.)

⁹DIP, s.v. "Santa Maria Vergine, di Wantage" 8: 733-34; *Sisters of Charity, God is Love* (Boulder City: n.d.); Groves, "Nineteenth Century," VH 9, no. 1 (Winter 1988): 24-29; Rybolt, "From Life to Rules," VH 12, no. 2 (Fall 1991): 193. See also Cameron, *Religious Communities*.

¹⁰DIP, s.v. "Società delle Serve di Maria, di Londra," 8: 1732; "Santa Maria Vergine, di Wantage" 8: 733-34; Anson, *Call of the Cloister*, 514.

¹¹Stockman, *Revival of Conventual Life*, 195-96; DIP, s.v. "Società della Missione." Anson, *Call of the Cloister*, 139.

Appendix 1

Variable	Identification Code
Affinity Criteria	1.1-7.2
Country of Origin	Name of country where founded
Year founded	.617-.995

CODE	STATUS
.0	Status unchanged
.1	Separated from parent institute
.11	Generated branches
.2	Joined another institute
.22	Received another institute
.3	Established by intercommunity collaboration
F	Belongs to a Federation

Appendix 2

Summary of Findings By Type

N=268 (100%)

239	89.17%	Societies of Apostolic Life and Institutes of Consecrated Life
8	3.0%	Anglican Congregations
21	7.89%	Lay Associations

Examples

Institutes That Meet Two or More Criteria

N=121 (45%)

15	5.63%	Institutes founded by a Vincentian priest or Daughter of Charity that also claim the spirit of humility, simplicity, and charity
15	5.63%	Institutes founded by a Vincentian priest that also follow the <i>Common Rules</i> of Saint Vincent
12	4.51%	Institutes founded by a Daughter of Charity that also follow the <i>Common Rules</i> of Saint Vincent
73	27.44%	Institutes that have service of the poor as their founding charism

8	3%	Institutes whose mission refers to serving the sick poor
97	36.46%	Institutes that have a fourth vow of service to the poor
78	29.32%	Institutes that have Saint Vincent as a patron
58	21.8%	Institutes that follow some form of Saint Vincent's <i>Common Rules</i> .
58	21.8%	Institutes founded by Vincentians and/or Daughters of Charity
		6 By Daughters of Charity
		13 By Former Daughters of Charity
		37 By Vincentian priests
		2 By Former Vincentian priests

Summary

Findings by Primary Criteria

N=268

Founded by Saint Vincent	Institutes	2
	Lay associations	2
Adapted <i>Common Rules</i>	Institutes	50
	Anglican congregations	7
	Secular institute	1
Mentored by Saint Vincent	Institutes	9

Founded by Vincentian priests	Institutes	39
	Lay Associations	5
Founded by Daughters of Charity	Institutes	19
	Lay Associations	2
Founded by Vincentian Laity	Institutes	3
Founded by Vincentian priests	Institutes	39
	Lay Associations	5
Mentored by Daughters of Charity and Vincentian priests	Institutes	4
	Lay Associations	3
Ongoing influence by Daughters of Charity and Vincentian priests and brothers	Lay Associations	3
Saint Vincent as patron	Institutes	99
	Lay association	1
Profess spirit of Saint Vincent	Anglican congregation	1
	Institutes	5
	Lay associations	2
Adapted aspects of the Vincentian charism	Institutes	8
Other	Institutes	7
	Lay association	1
Need further research	Institutes	26

Appendix 3

Federation Membership

The Vincentian Federation, Germany

Sisters of Charity of Saint Vincent de Paul of Augsburg
 Sisters of Charity of Saint Vincent de Paul of Fulda
 Sisters of Charity of Saint Vincent de Paul of Freiburg
 Sisters of Charity of Saint Vincent de Paul of Heppenheim
 Sisters of Charity of Saint Vincent de Paul of Hildesheim
 Sisters of Charity of Saint Vincent de Paul of Innsbruck
 Sisters of Charity of Saint Vincent de Paul of Kerala
 Sisters of Charity of Saint Vincent de Paul of Munich
 Sisters of Charity of Saint Vincent de Paul of Paderborn
 Sisters of Charity of Saint Vincent de Paul of Untermarchtal
 Sisters of Charity of Strasbourg

The Elizabeth Seton Federation, North America

Daughters of Charity of Saint Vincent de Paul, Provinces of
 the United States
 Les Religieuses de Notre-Dame du Sacré-Coeur,
 New Brunswick
 Sisters of Charity of Cincinnati
 Sisters of Charity of Our Lady of Mercy of Charleston
 Sisters of Charity of Nazareth
 Sisters of Charity of Saint Elizabeth, New Jersey
 Sisters of Charity of Saint Vincent de Paul, Nova Scotia
 Sisters of Charity of Saint Vincent de Paul, New York
 Sisters of Charity of Seton Hill, Greensburg
 Sisters of Charity of the Immaculate Conception,
 New Brunswick
 Sisters of Charity of Leavenworth
 Vincentian Sisters of Charity of Bedford
 Vincentian Sisters of Charity of Pittsburgh

Appendix 4

Project Findings By Geographic Region

N=268

Africa	05	1.80%	Institutes founded in Africa.
	1		Ethiopia
	1		Madagascar
	3		Nigeria
Americas	36	13.50%	Institutes founded in the Americas.
Central America	10	3.70%	Institutes founded in Central America.
	1		Cuba
	1		El Salvador
	1		Guatemala
	6		Mexico
	1		Panama
North America	22	8.20%	Institutes founded in North America
	5		Canada
	17		United States of America
South America	04	1.50%	Institutes founded in South America.
	2		Brazil
	2		Chile
Asia	25	9.32%	Institutes founded in Asia.
	14		China
	5		India

	1		Indonesia
	1		Japan
	1		Korea
	2		Philippines
	1		Sri Lanka
Australasia	01	.37%	Institutes founded in Australasia.
Europe	201	75%	Institutes founded in Europe.
Central Europe	8	3%	Institutes founded in Central Europe.
	1		Croatia
	1		Greece
	1		Hungary
	1		Poland
	2		Slovenia
	1		Turkey
	1		Romania
Western Europe	193	72%	Institutes founded in Western Europe.
	8		Austria
	60		Belgium
	9		England
	49		France
	11		Germany
	5		The Netherlands
	3		Ireland
	31		Italy
	1		Portugal
	16		Spain

Appendix 5

Survey Package

5 January 1993

Dear Provincial/Major Superior:

The Vincentian Studies Institute (VSI) is developing a family tree of the Vincentian Family in the world of today. Your congregation has been identified as one which may claim kinship to Vincent de Paul whose mission, spirit, and rule have been adapted to many cultures since its inception in seventeenth-century France.

We would appreciate your help by providing information about the genealogy of your congregation in relation to Vincent de Paul. If our assumption is incorrect and there is no such relation, please let us know. We are also interested in identifying other lay or religious entities related (formally or informally) to Vincent de Paul that may be operating in your area. The Vincentian Studies Institute (VSI) promotes a living interest in Vincentian heritage and semi-annually publishes *The Vincentian Heritage* in which we plan to publish our findings. We are cosponsored by the Congregation of the Mission and the Daughters of Charity of the United States.

We would appreciate your assistance by completing the enclosed form and returning it by 15 August 1993. Should you wish to subscribe to *The Vincentian Heritage* or receive more information, please contact the Center for Vincentian Studies.

Sincerely,

Sister Betty Ann McNeil, D.C.
Project Coordinator

The Vincentian Family Survey

The Vincentian Studies Institute (USA) is compiling information about lay and religious communities sharing the spirit of Saint Vincent de Paul. Please assist us by completing and returning this form to The Vincentian Studies Institute. Thank you!

Official Name of Congregation _____

Superior General or Superioress General _____

Address of Generalate _____

Telephone _____ **Fax** _____

Founded by _____

Date Founded _____

Where Founded _____

Original Purpose _____

Please Indicate All Categories That Describe Your Congregation's Relationship to Saint Vincent De Paul When It Was Founded.

- Vincent de Paul himself founded our Congregation.
- Our Founder/Foundress lived during Vincent de Paul's lifetime and consulted him about our establishment.
- Vincent de Paul is Patron of our Congregation.
- A priest of the Congregation of the Mission (Vincentian Father) founded our Congregation.
- A Daughter of Charity founded our Congregation.
- Our Congregation was founded by lay member of:
 - The Saint Vincent de Paul Society
 - The Ladies of Charity

Other: _____

- Our Founder/Foundress adopted the Rules of Vincent de Paul because _____

___ Our Founder/Foundress recommended reading the Conferences of Vincent de Paul and exhorted us to the virtues of humility, simplicity, and charity.

___ After being established, our Congregation:

___ United with another congregation with Vincentian roots, known as _____

___ Separated from _____ which had Vincentian roots and whose Generalate is now located at (city) _____ in (country) _____

___ Developed autonomous branches known as

(1) _____ with Generalate in (city) _____

in (country) _____

(2) _____

with Generalate in (city) _____

in (country) _____

Please Add Any Additional Details Regarding Your Founder/Foundress and Saint Vincent De Paul.

(Please add additional page(s), if necessary.)

THANK YOU!

Vincentian Studies Institute

Reference Information

We would like to include as many communities as possible who claim kinship to Saint Vincent de Paul. If you are aware of other similar lay or religious groups in your area (or near your foreign missions), please let us know how we can contact them. If located outside the United States, and the contact does not speak English, please so indicate.

Contact Person

Title _____

Address _____

Telephone _____

Fax _____

Contact Person

Title _____

Address _____

Telephone _____

Fax _____

Appendix 6

Resources for Vincentian Studies

Archives of the Company of the Daughters of Charity

ATTN: Sister Anne Marie Magermans, D.C.
140 Rue de Bac
75340 Paris, Cedex 07, France

Conférence Européenne des Visiteurs de la Mission (CEVIM)

(Responsibility rotates among European Provinces)
CONTACT: Reverend Emeric Amyot d'Inville, C.M.
Secretary General¹
Congregation of the Mission
Via dei Capasso, 30
00164 Rome, Italy

Conferencia Latinoamericana de Provincias Vicentinas (CLAPVI)

ATTN: Reverend Hernando Escobar, C.M.
Carrera 30, A N. 24-81
Apartado 087
Santa Fe de Bogotá, Columbia

Convegno di Animazione Vincenziana (CAV)

ATTN: Reverend Luigi Nuovo, C.M.
Via Fassolo, 29
16126 Genoa, Italy

International Formation Center: Saint Vincent de Paul (CIV)

ATTN: Reverend John Rybolt, C.M.
95 rue de Sèvres
75006 Paris, France

¹Edits *Vincentina* which contains articles on a variety of topics of interest to the Vincentian family. This publication is now available in English, French, and Spanish editions.

Mittel-Europäische Gruppe für Vinzentinische Studien (MEGVIS)

ATTN: Reverend Norbert Tix, C.M.

Rolandstrasse, 57

D-5067 Köln, Germany

Salamanca Study Weeks

ATTN: Reverend José Manuel Sánchez Mallo, C.M.

Apartado 353

Carretera de Madrid, 14

37080 Salamanca, Spain

Secretariat International d'Études Vincentiennes (SIEV)

ATTN: Luigi Nuovo, C.M.

Via Fassolo, 29

16126 Genoa, Italy

Vincentian Studies Institute of the United States (VSI)²

ATTN: Reverend Edward Udovic, C.M.

Vincentian Studies Institute

2233 North Kenmore Avenue

Chicago, Illinois 60614-3594 USA

²Publishes the journal, *Vincentian Heritage*, which contains articles on Vincentian studies in English, edited by Stafford Poole, C.M.

Appendix 7

List by Country of Origin and Year Founded Institutes of Consecrated Life, Societies of Apostolic Life and Lay Associations

Founded in Africa

Ethiopia

2.1-ETH.885.0 Sisters of the Holy Heart of Mary

Madagascar

2.2-MAD.934.2 Little Sisters of Mary Immaculate

Nigeria

3.1-NIG.969.0 Daughters of Divine Love

4.1-NIG.961.0 Daughters of Mary, Mother of Mercy

4.1-NIG.970.0 Sons of Mary, Mother of Mercy

Founded in America

Brazil

2.1-BRA.924.0 Institute of Daughters of Mary, Servants of
Charity

L-2.1-BRA.919.0 The Company of Charity

Canada

1.2-CAN.843.11 Sisters of Charity of Providence

1.2-CAN.854.1.11.3F Sisters of Charity of the Immaculate
Conception

1.2-CAN.856.3F Sisters of Charity of Saint Vincent de Paul

1.2-CAN.861.3.11.1 Sisters of Providence of Saint Vincent de Paul

1.2-CAN.924.1F Les Religieuses de Notre-Dame-du-Sacré-
Coeur

Chile

1.2-CHL.853.1 Sisters of Charity of Providence

L-3.1-CHL.980.0 Conference of Frederic Ozanam for Youth

L-3.1-CHL.977.0 Health Promoters

Cuba	
5.2-CUB.869.0	Sisters of Charity of Cardinal Sancha
El Salvador	
2.2-SAL.987.0	Missionary Sisters of the Presentation
Guatemala	
3.1-GUA.974.0	Sisters of the Resurrection
Mexico	
1.2-MEX.884.0	Sisters of the Poor, Servants of the Sacred Heart of Jesus
2.1-MEX.872.0a	Congregación de Misioneros de San José
2.1-MEX.872.0b	Hermanas Josefinas
2.1-MEX.885.0	Servants of the Sacred Heart of Jesus and the Poor
2.2-MEX.915.0	Daughters of Charity of Mary Immaculate
4.1-MEX.918.0	Sisters of the Sacramental Heart of Jesus
Panama	
2.1-PAN.950.0	Missionary Catechists of the Miraculous Medal
United States	
1.2-USA.809.11.2F	Sisters of Charity of Saint Joseph's
1.2-USA.812.11F	Sisters of Charity of Nazareth
1.2-USA.829.11F	Sisters of Charity of Our Lady of Mercy
1.2-USA.846.1.11.3F	Sisters of Charity of Saint Vincent de Paul
1.2-USA.852.3F	Sisters of Charity of Cincinnati
1.2-USA.858.1F	Sisters of Charity of Leavenworth
1.2-USA.859.3F	Sisters of Charity of Saint Elizabeth
1.2-USA.892.1	Sisters of Providence of Holyoke
1.2-USA.902.1.11F	Vincentian Sisters of Charity of Pittsburgh
1.2-USA.928.1F	Vincentian Sisters of Charity of Bedford
2.1-USA.870.3F	Sisters of Charity of Seton Hill
2.1-USA.912.1	Missionary Servants of the Most Blessed Trinity
2.1-USA.929.1	Missionary Servants of the Most Holy Trinity
4.1-USA.970.11.1.2	Sisters of Charity of Our Lady Mother of the Church

Lay Associations

L-2.1-USA.909.11
 L-6.1-USA.964.1
 L-6.1-USA.983.0

Missionary Cenacle Apostolate
 Blessed Trinity Missionary Institute
 Vincentian Service Corps

Founded in Asia

China

2.1-CHI.750.0
 2.1-CHI.872.11.3
 2.1-CHI.880.0

 2.1-CHI.892.0
 2.1-CHI.895.0
 2.1-CHI.897.11
 2.1-CHI.901.1
 2.1-CHI.903.0
 2.1-CHI.914.0
 2.1-CHI.920.1a
 2.1-CHI.920.1b
 2.1-CHI.928.0
 2.1-CHI.929.0

Chinese Daughters of Charity of Tonkin
 Religious of Saint Joseph of Peking
 Congregation of Saint Joseph of
 Tcheng-Ting-Fu
 Virgins of Purgatory
 Brothers of Saint Paul
 Daughters of Saint Anne
 Sisters of the Immaculate Conception
 Sisters of Our Lady of Good Counsel
 Daughters of the Sacred Heart
 Daughters of Saint Anne of Chian
 Daughters of Saint Anne of Kanchow
 Congregation of Saint John the Baptist
 Little Sisters of Saint Theresa of the Child
 Jesus

India

1.2-IND.927.0
 1.2-IND.964.0
 4.1-IND.927.0
 4.1-IND.973.1.3F
 6.1-IND.944.2

Vincentian Congregation
 Congregation of the Preshitharam Sisters
 Sisters of the Destitute
 Sisters of Charity of Saint Vincent de Paul
 Sisters of Charity of Saint Francis of Assisi

Indonesia

1.2-IDO.990.1

Sisters of Charity of Jesus and Mary, Mother
 of Good Succor

Japan

4.1-JAP.937.0

Sisters of Charity of Miyazaki

Korea

1.2-KOR.965.0

Sisters of Charity of Saint Vincent de Paul of
 Suwon

Philippines

- 2.1-PHI.877.2 Little Sisters of the Mother of God
 2.2-PHI.978.0 Missionary Sisters of the Poor in Christ

Sri Lanka

- 5.2-SRI.870.2.11 Franciscan Brothers of Saint Vincent de Paul

Founded in Australasia**New Zealand**

- 6.1-NZE.892.0 Daughters of Our Lady of Compassion

Founded in Europe**Austria**

- 1.2-AUS.823.1.11.3 Sisters of Charity of Zams
 1.2-AUS.832.1.11 Sisters of Charity of Saint Vincent de Paul of Vienna
 2.2-AUS.880.11.2 Marienschwestern
 4.1-AUS.839.3.1F Sisters of Charity of Saint Vincent de Paul of Innsbruck
 4.1-AUS.841.1.2 Sisters of Charity of Saint Vincent de Paul of Graz
 4.1-AUS.844.3.1.2 Sisters of Charity of Saint Vincent de Paul of Salzburg
 4.1-AUS.889.0 Congregation of Christian Works of Saint Joseph Calasanctius
 L-2.2-AUS.878.11 Association of Visting Nurses

Belgium

- 2.1-BEL.926.0 Society of Auxiliaries of the Missions
 4.1-BEL.672.1.2 Sisters of Charity of Verviers
 4.1-BEL.756.0F Sisters of Saint Vincent de Paul of Rumbeke
 4.1-BEL.790.2 Sisters of Saint Vincent de Paul of Ichtegem
 4.1-BEL.791.2 Sisters of Saint Vincent de Paul of Torhout
 4.1-BEL.794.0 Sisters of Charity of Saint Vincent de Paul of Louvain
 4.1-BEL.801.2 Sisters of Saint Vincent de Paul of Zonnebeke
 4.1-BEL.803.0 Sisters of Charity of Jesus and Mary
 4.1-BEL.803.2 Sisters of Saint Vincent de Paul of Zomergem

- 4.1-BEL.807.2 Sisters of Charity of Saint Vincent de Paul of Courtrai
- 4.1-BEL.810.2 Sisters of Saint Vincent de Paul of Lichtervelde
- 4.1-BEL.811.2 Sisters of Saint Vincent de Paul of Lendeledede
- 4.1-BEL.814.2a Sisters of Saint Vincent de Paul of Avelgem
- 4.1-BEL.814.2 Sisters of Saint Vincent de Paul of Kortrijk
- 4.1-BEL.815.0 Sisters of Saint Vincent de Paul of Saint-Nicolas-Waas
- 4.1-BEL.818.0 Sisters of Saint Vincent de Paul, Servants of the Poor of Gijzegem
- 4.1-BEL.818.2 Sisters of Saint Vincent de Paul of Roeselare
- 4.1-BEL.821.2a Sisters of Saint Vincent de Paul of Geluwe
- 4.1-BEL.821.2b Sisters of Saint Vincent de Paul of Emelgem
- 4.1-BEL.822.2a Sisters of Saint Vincent de Paul of Gits
- 4.1-BEL.822.2b Sisters of Saint Vincent de Paul of Handzame
- 4.1-BEL.824.2.2 Sisters of Saint Vincent de Paul of Kortemark
- 4.1-BEL.827.2 Sisters of Saint Vincent de Paul of Meulebeke
- 4.1-BEL.829.2 Sisters of Saint Vincent de Paul of Brugge
- 4.1-BEL.830.2a Sisters of Saint Vincent de Paul of Anzegem
- 4.1-BEL.830.2b Sisters of Saint Vincent de Paul of Zwevezele
- 4.1-BEL.831.1 Sisters of Saint Vincent de Paul of Zele
- 4.1-BEL.831.2 Sisters of Saint Vincent de Paul of Viane
- 4.1-BEL.832.0 Sisters of Saint Vincent de Paul of Sint-Denijs-Westrem
- 4.1-BEL.832.2 Sisters of Saint Vincent de Paul of Deftinge
- 4.1-BEL.833.1.2 Sisters of Saint Vincent de Paul, Handmaids of Our Lady of the Seven Sorrows of Hamme
- 4.1-BEL.833.2a Sisters of Saint Vincent de Paul of Menen
- 4.1-BEL.833.2b Sisters of Saint Vincent de Paul of Wachtebeke
- 4.1-BEL.834.0 Sisters of Saint Vincent de Paul of Poperinge
- 4.1-BEL.834.22 Sisters of Charity of Heule
- 4.1-BEL.835.2 Sisters of Saint Vincent de Paul of Saint-Elooi-Winkel
- 4.1-BEL.835.2F Sisters of Saint Vincent de Paul of Oostnieuwkerke
- 4.1-BEL.837.2a Hospitallers of Saint Vincent de Paul of Eeklo
- 4.1-BEL.837.2b Sisters of Saint Vincent de Paul of Koekelare
- 4.1-BEL.837.2c Sisters of Saint Vincent de Paul of Merkem
- 4.1-BEL.837.2d Sisters of Saint Vincent de Paul of Wevelgem
- 4.1-BEL.837.11 Sisters of Saint Vincent de Paul of Deinze

4.1-BEL.837.1	Sisters of Saint Vincent de Paul of Buggenhout
4.1-BEL.839.0	Brothers of Our Lady of Mercy
4.1-BEL.840.0	Sisters of Saint Vincent de Paul of Waarschoot
4.1-BEL.840.2	Sisters of Saint Vincent de Paul of Poeke
4.1-BEL.841.0	Sisters of Saint Vincent de Paul of Nieuwkerke
4.1-BEL.841.2	Sisters of Saint Vincent de Paul of Klerken
4.1-BEL.842.0	Sisters of Saint Vincent de Paul of Boezinge
4.1-BEL.843.0	Sisters of Saint Vincent de Paul of Sint-Kruis
4.1-BEL.844.0a	Sisters of Saint Vincent de Paul of Beveren-Waes
4.1-BEL.844.0b	Sisters of Saint Vincent de Paul of Oostakker
4.1-BEL.846.2	Sisters of Saint Vincent de Paul of Zevecote
4.1-BEL.847.2	Sisters of Saint Vincent de Paul of Opwijk
4.1-BEL.850.0F	Sisters of Saint Vincent de Paul of Werken
4.1-BEL.852.3	Sisters of Saint Vincent de Paul of Hekelgem
4.1-BEL.854.0	Sisters of Saint Vincent de Paul of Moerzeke
4.1-BEL.856.1.2	Sisters of Saint Vincent de Paul of Dendermonde
4.1-BEL.856.3.2	Sisters of Saint Vincent de Paul of Houthulst
4.1-BEL.890.0	Sisters of Saint Vincent de Paul of Moorsele
4.1-BEL.926.2	Sisters of Saint Vincent de Paul of Oostvleteren
5.2-BEL.807.0	Brothers of Charity

Croatia

1.2-CRO.856.1	Croatian Sisters of Charity of Saint Vincent de Paul
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England

Lay Associations	
L-5.1-ENG.993.0	Vincentian Volunteers
Anglican Communion	
NC-1.2-ENG.845.0	Sisterhood of the Holy Cross
NC-1.2-ENG.855.0	Society of the Holy Cross
NC-1.2-ENG.856.0	Sisterhood of Saint Margaret
NC-1.2-ENG.857.0	Community of the Holy Cross
NC-1.2-ENG.869.0	Sisters of Charity
NC-1.2-ENG.902.0	Sisterhood of Our Saviour, Sisters of the Poor
NC-1.2-ENG.919.0	Society of the Servants of Mary
NC-5.1-ENG.894.0	Society of the Sacred Mission

France

- | | |
|-------------------|--|
| 1.1-FRA.625.22 | Congregation of the Mission |
| 1.1-FRA.633.22 | Daughters of Charity |
| 1.2-FRA.734.3.11F | Sisters of Charity of Strasbourg |
| 1.3-FRA.610.2 | The Visitation of Holy Mary |
| 1.3-FRA.628.0 | The Augustinians of Charity of Notre Dame |
| 1.3-FRA.629.2 | Daughters of Saint Magdalen |
| 1.3-FRA.636.11 | Religious Hospitallers of Saint Joseph |
| 1.3-FRA.636.2 | Daughters of Saint Agnes |
| 1.3-FRA.641.0 | Society of Saint Sulpice |
| 1.3-FRA.641.2.11 | Daughters of Providence |
| 1.3-FRA.662.22 | Daughters of the Holy Family |
| 1.3-FRA.671.0 | Sisters of the Most Blessed Sacrament and of
Charity of Bourges |
| 2.1-FRA.695.0 | Sisters of the Holy Family of Sedan |
| 2.1-FRA.715.0 | Religious of the Most Blessed Sacrament |
| 2.1-FRA.799.0 | Sisters of Reparation of the Sacred Heart of
Jesus |
| 2.1-FRA.820.11 | Pious Society of the Holy Family of Bordeaux |
| 2.1-FRA.864.0 | Congregation of the Sisters of Christ in
Gethsemani |
| 2.1-FRA.892.2 | Little Sisters of the Miraculous Medal |
| 2.2-FRA.799.11.22 | Sisters of Charity of Saint Joan Antida |
| 2.2-FRA.829.0 | Nursing Sisters of Feugarolles |
| 2.3-FRA.640.11 | The Daughters of the Cross of Paris |
| 2.3-FRA.696.0 | Dominican Sisters of Charity of the Presenta-
tion of the Holy Virgin |
| 2.3-FRA.845.0 | Religious of Saint Vincent de Paul |
| 3.1-FRA.682.3 | Sisters of Charity of Our Lady de Évron |
| 3.1-FRA.856.0 | The Helpers of the Souls in Purgatory |
| 4.1-FRA.816.0 | Sisters of the Sacred Heart of Jesus of Saint-
Jacut |
| 4.1-FRA.822.0a | Daughters of the Immaculate Heart of Mary
of Crehen |
| 4.1-FRA.822.0b | Sisters of Mercy of Sées |
| 4.1-FRA.823.3 | Daughters of the Charity of the Sacred Heart
of Jesus |
| 4.1-FRA.827.0 | Daughters of Holy Mary of the Presentation
of the Virgin |
| 4.1-FRA.836.2 | Franciscan Sisters of Saint Vincent de Paul |

4.1-FRA.896.0	Sisters of the Holy Family of Grillaud
4.1-FRA.918.0	Sons of Charity
4.1-FRA.926.0	Auxiliaries of Charity
5.1-FRA.679.0	Sisters of Charity of Saint Mary La Forêt
5.2-FRA.701.22	Sisters of Providence of Sées
6.1-FRA.801.0	Sisters of Mercy of Bordeaux
6.1-FRA.843.0	Our Lady of Sion
6.1-FRA.852.0	Congregation of the Missionary Priests of Our Lady of Sion
6.1-FRA.921.0	Sisters of Our Lady of Reconciliation
Lay Associations	
L-1.1-FRA.617.22	Confraternity of Charity
L-1.1-FRA.634.0	Ladies of Charity
L-2.2-FRA.909.2	Association of Louise de Marillac
L-2.1-FRA.862.0	Archconfraternity of the Holy Agony of Our Lord
L-3.2-FRA.833.22	International Society of Saint Vincent de Paul
L-3.2-FRA.847.0	Marian Youth Movement
L-3.2-FRA.851.2	Work of Saint Geneviève
L-3.2-FRA.929.0	Fraternity of Saint Vincent de Paul

Germany

1.2-GER.841.3.1.11F	Sisters of Charity of Saint Vincent de Paul of Paderborn
1.2-GER.846.1.11F	Sisters of Charity of Saint Vincent de Paul of Freiburg
1.2-GER.851.1	Sisters of Divine Providence of Mainz
1.2-GER.857.1F	Sisters of Charity of Saint Vincent de Paul of Hildesheim
4.1-GER.832.1.11F	Sisters of Charity of Saint Vincent de Paul of Munich
4.1-GER.834.1.11F	Sisters of Charity of Saint Vincent de Paul of Fulda
4.1-GER.858.1F	Sisters of Charity of Saint Vincent de Paul of Untermarchtal
4.1-GER.862.1F	Sisters of Charity of Saint Vincent de Paul of Augsburg
4.1-GER.921.1.11F	Sisters of Charity of Saint Vincent de Paul of Mainz-Heppenheim
6.1-GER.808.0	Sisters of Mercy of Münster

Greece

2.1-GRE.889.0 Sisters of the Eucharist

Hungary

2.2-HUN.883.0 Sisters of the Visitation of Mary

Ireland

1.2-IRE.833.2 Irish Vincentians
 2.1-IRE.867.0 Congregation of the Sisters of the Holy Faith
 5.1-IRE.816.0 Pious Congregation of the Religious Sisters
 of Charity

Italy

1.2-ITA.733.0 Sisters Ministers of Charity of Saint Vincent
 de Paul
 1.2-ITA.744.0 Daughters of Charity of the Most Holy
 Annunciation of Ivrea
 1.2-ITA.744.2 Sisters Ministers of the Sick and Daughters of
 Charity of Saint Vincent de Paul of Grignasco
 1.2-ITA.828.11 Sisters of Charity of the Immaculate
 Conception of Ivrea
 1.2-ITA.832.0 Sisters of the Infant Mary of Bartolomea
 Capitanio and Vincenza Gerosa
 1.2-ITA.840.0 Sisters of Mercy of Verona
 1.2-ITA.880.0 Sisters, Servants of the Poor
 1.2-ITA.887.0 Missionaries, Servants of the Poor
 1.2-ITA.898.2 Sisters Ministers of the Sick and Daughters of
 Charity of Saint Vincent de Paul of Prato Sesia
 1.2-ITA.939.22 Sisters of Charity Under the Patronage of Saint
 Vincent de Paul
 2.1-ITA.836.0 Sons of Charity of Vicenza
 2.1-ITA.865.0 Institute of Nazarene Sisters
 2.1-ITA.866.0 Daughters of Saint Anne
 2.1-ITA.927.0 Sisters of the Gethsemani
 2.2-ITA.800.2 Sisters of Charity of Saint Vincent de Paul of
 Montanaro
 2.2-ITA.825.1.2 Sisters of Charity of Saint Joan Antida Thouret
 2.2-ITA.866.0 Sisters of Charity of Saint Mary of Good
 Counsel
 2.2-ITA.892.0 Daughters of Saint Camillus

- | | |
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| 2.2-ITA.926.0 | Daughters of the Divine Will of God |
| 2.2-ITA.957.0 | Russian Monastery of the Assumption |
| 4.1-ITA.727.0 | Daughters of Charity under the Patronage of Padre Filippone |
| 4.1-ITA.745.0 | Priests of the Union of Saint Vincent de Paul |
| 4.1-ITA.830.0 | Sisters of Charity of Saint Vincent de Paul of the Prince of Palagonia |
| 4.1-ITA.840.0 | Handmaids of Charity |
| 4.1-ITA.858.0 | Vincentian Sisters of Mary Immaculate |
| 4.1-ITA.872.0 | Institute of Consolata Missions of Turin |
| 4.1-ITA.886.0 | Servants of Charity |
| 5.1-ITA.829.0 | Sisters of Charity, Daughters of Holy Mary dell' Orto |
| 5.2-ITA.830.2 | Sisters of the Little House of Providence Under the Auspices of Saint Vincent de Paul |
| 5.2-ITA.833.0 | Brothers of Saint Joseph Benedetto Cottolengo |
| 5.2-ITA.919.0 | Servants of the Poor of Saint Vincent de Paul |
| Lay Association | |
| L-4.1-ITA.942.0 | Hospital Auxiliary of Saint Vincent de Paul |
|
The Netherlands | |
| 1.2-NTH.832.11 | Sisters of Charity of Our Lady, Mother of Mercy |
| 1.2-NTH.836.11 | Sisters of Charity of Jesus and Mary |
| 4.1-NTH.820.0 | Daughters of Mary and Joseph |
| 4.1-NTH.844.0 | Congregation of Brothers of Our Lady, Mother of Mercy |
| 4.1-NTH.873.0 | Congregation of Our Lady of the Sacred Heart, Fathers of Utrecht |
|
Poland | |
| 4.1-POL.926.0 | Sisters of Charity of Saint Vincent de Paul |
|
Portugal | |
| 1.2-POR.822.2 | Servants of the Poor |
|
Romania | |
| 1.2-ROM.842.3.1.11 | Sisters of Charity of Saint Vincent de Paul of Satu-Mare |

Slovenia

- 2.2-SLO.878.1.11 Sisters of Mary of the Miraculous Medal
(Krankenjungfrauen)
- Lay Association
L-5.1-SLO.988.0 The Vincentian Family

Spain

- 1.2-SPA.798.0 Sisters of Charity of Saint Vincent de Paul of
Majorca
- 1.2-SPA.800.11 Sisters of Charity of Valls
- 1.2-SPA.805.1 Sisters of Charity of Saint Anne
- 1.2-SPA.808.1 Sisters of Charity of Cervera
- 1.2-SPA.857.1 Congregation of the Sisters of Our Lady of
Consolation of Tortosa
- 1.2-SPA.899.2.1 Missionary Daughters of the Heart of Mary
- 2.1-SPA.784.0 Brothers of Charity of the Holy Cross
- 2.1-SPA.850.1 Missionary Sisters of the Immaculate
Conception of the Blessed Virgin of Mataró
- 2.1-SPA.948.0 Brotherhood of Missionaries of Saint Vincent
de Paul
- 2.2-SPA.790.0 Hospitaller Sisterhood of the Holy Cross
- 2.2-SPA.841.1.11.2 Corporation of the Daughters of Charity
- 2.2-SPA.875.0 Sisters of the Cross
- 2.2-SPA.952.0 Missionaries of Mary Immaculate, Servants
of Workers
- 4.1-SPA.860.1 Religious of the Holy Family of Urgel
- Lay Associations
L-1.2-SPA.911.0 Instituto Teresianas
- L-2.1-SPA.979.0 Marian Vincentian Youth

Turkey

- Lay Association
L-2.1-TUR.846.2 Conferences of Saint Vincent de Paul

Appendix 8

Future Research

Various communities have been identified with possible connections to the Vincentian family, but sufficient information is currently lacking to document the suggested relationship. These are subjects for further research and may be included in some future publication.

- Brothers of Our Lady of Lourdes of Oostacker (1830, Belgium)
- Brothers of the Immaculate Conception and of Saint Vincent de Paul of Maastricht (1840, Netherlands)
- Canossian Daughters of Charity (1808, Verona, Italy)
- Daughters of Mercy of Saint-Brieuc (n.d., Côtes-du-Nord)
- Daughters of Saint Eusebius (1899, Vercelli, Italy)
- Daughters of the Cross of Saint-Brieuc (n.d., Côtes-du-Nord)
- Daughters of the Cross of Lavaur (1685, France)
- Franciscans of Youth (1982, Ecuador)³
- Franciscan Sisters of Charity (1878, Argentina)
- Religious of Saint Elizabeth (1841, France)
- Religious of the Cross of Saint Quentin (n.d., France)
- Sisters of Our Risen Saviour (1809, France)
- Sisters of Saint Thomas of Villeneuve (1661, France)
- Sisters under the Patronage of St. Joseph (1865, France)
- Sisters of Saint Vincent de Paul of Termond (1856, Belgium)
- Sisters of Charity of Nîmes (n.d., France)
- Sisters of Charity of Providence of Ruillé-sur-Loir (1806, France)
- Sisters of Charity of Saint Charles Borromeo of Maastricht (1836, Maastricht, Netherlands)
- Sisters of Divine Providence of Ribeaupillé (1783, France)
- Sisters of the Congregation of Saint Martin of Digne (1841, France)
- Sisters of Mercy of Rouen (1818, France)
- Sisters of Saint Vincent de Paul of Eernegem (1857, Belgium)

³This community is not listed among the preceding entries because it was identified too late for inclusion. The Franciscans for Youth (2.2-ECU.982.0) were founded in 1982 at Checha, Pichincha, in Ecuador by Sor Emma Teresa Núñez (b. 1945), a former Daughter of Charity, province of Bolivia (1965-1980) in collaboration with Reverend Fausto Trávez, O.F.M., for missionary outreach and pastoral ministry among youth. (Generalate: Casilla 18-01-1222, Ambato, Ecuador, South America.)

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

Sisters of Our Lady of Bon Secours of Troyes (1840, France)

Sisters of Charity of Our Lady of Good and Perpetual Help (1840,
Mauritius)

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

List of Abbreviations

- ACMP Archives, Congregation of the Mission, 95, rue de Sèvres, 75006 Paris,
- ACMR Archives, Congregation of the Mission, General Curia, Via dei Capasso, 30, 00164 Rome, Italy
- ADCP Archives, Daughters of Charity, 140 rue du Bac, 75340 Paris, France
- ACMFC *Annales de la Congrégation de la Mission et de la Filles de la Charité*, (Paris: Congrégation de la Mission, 1835-1963)
- ACMHC *Anales de la Congregacion de la Mision y de las Hijas de la Caridad*, (Madrid: Congregación de la Misión, 1892-)
- AP *Anuario Pontificio* (Città del Vaticano: 1993)
- ASJPH Archives, Saint Joseph's Provincial house, 333 South Seton Avenue, Emmitsburg, Maryland 21727-9297 USA
- BLF *Bulletin des Lazaristes de France* (Paris: Congrégation de la Mission, (1965-)
- BML *Bulletin des Missions des Lazaristes de France* (Paris; Congrégation de la Mission)
- CED *Saint Vincent de Paul: Correspondance, entretiens, documents*, ed. Pierre Coste, C.M., 14 vols. (Paris: 1920-1926)

Correspondence

Saint Vincent de Paul: Correspondence, Conferences, Documents. I *Correspondence*, vol. 1 (1607-1639), newly translated, edited, and annotated from the 1920 edition of Pierre Coste, C.M., ed. Jacqueline Kilar, D.C., trans. Helen Marie Law, D.C., John Marie Poole, D.C., James R. King, C.M., Francis Germovnik, C.M., annotated John W. Carven, C.M., (Brooklyn: New City Press, 1985); vol. 2 (January 1640-July 1646), ed. Jacqueline Kilar, D.C., Marie Poole, D.C., trans. Marie Poole, D.C., Esther Cavanagh, D.C., James R. King, C.M., Francis Germovnik, C.M., annotated John W. Carven, C.M. (Brooklyn: New City Press, 1989); vol. 3 (August 1646-March 1650), ed. Marie Poole, D.C., Julia Denton, D.C., Paule

- Freeburg, D.C., Marian Hamwey, D.C., trans. Marie Poole, D.C., Francis Germovnik, C.M., annotated by John W. Carven, C.M. (New Rochelle, NY: New City Press, 1992)
- DIP *Dizionario degli Istituti di Perfezione*, 1973 ed., (Edizioni Pauline, Rome)
- Echo *Echoes of the Company (1926-1975, Echo of the Motherhouse)* (Paris: Daughters of Charity, 1926-)
- LW Pierre Coste, C.M., *The Life and Works of Saint Vincent de Paul*, trans. Joseph Leonard, C.M., 3 vols. (New York: New City Press, 1987)
- MEGVIS Mittel Europäische Gruppe für die Vincentinische Studien
- MEV *Le Missioni Estere Vincenziane* (Italy)
- NCE *New Catholic Encyclopedia*, 1967 ed.
- VDP Louis Abelly, *The Life of the Venerable Servant of God Vincent de Paul*, trans. William Quinn, F.S.C., from the original text of 1664 ed. John E. Rybolt, C.M., with the notes taken from the *Pémarin* edition (1891) and additional notes by Edward R. Udovic, C.M., (New York: New City Press, 1993)
- VH *Vincentian Heritage* (Vincentian Studies Institute, USA)

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