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Chapter Two: Findings

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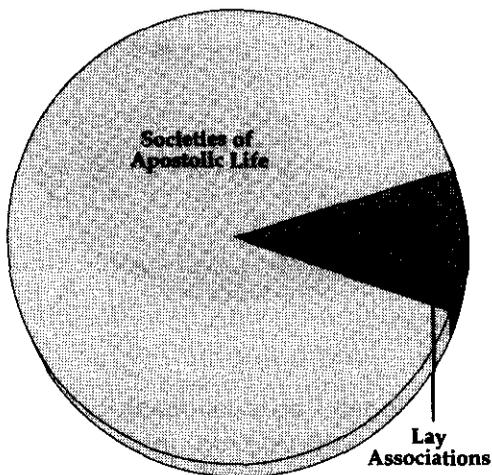
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Chapter 2. Findings

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

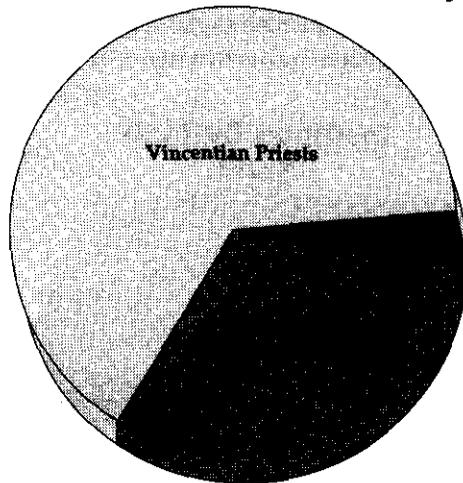
N=268



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

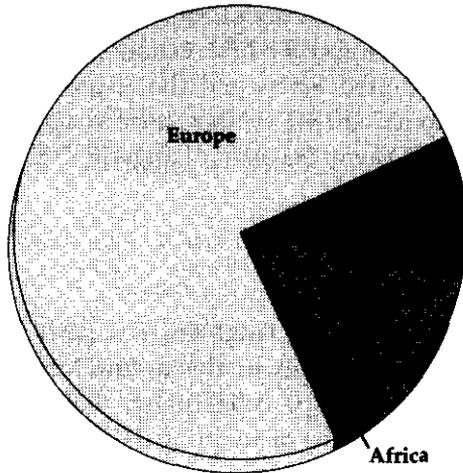
Many bishops requested Daughters of Charity for their dioceses. Paris, however, was frequently unable to fulfill their requests. Needing personnel, these bishops collaborated with others to establish diocesan communities, using or adapting the Vincentian model. Some-

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

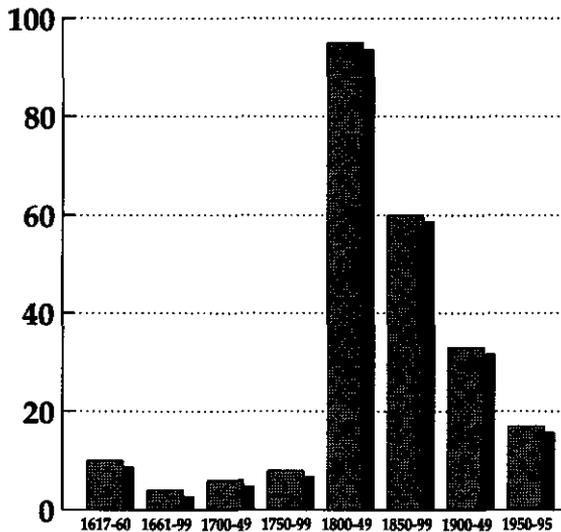
Many factors influenced the early growth and rapid expansion of Vincent de Paul's foundations. Primarily, the originality of the rule he gave his Daughters of Charity had appeal to others. In 1646 Saint Vincent first submitted it for approval to Jean François de Gondi, archbishop of Paris (1654-1662).¹⁵ 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 Favors* (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.

