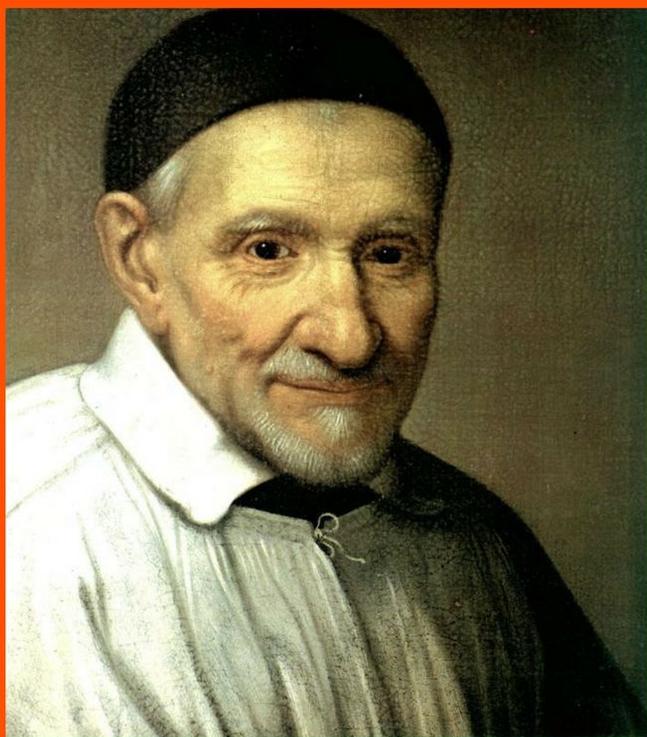


# VINGENTIANA

41th year-N°1:  
January/Febraury 1997



**FEATURE:**  
**Formators of the Clergy**

October 19, 1996

*To Vincentians throughout the world*

My very dear Brothers,

The grace and peace of God our Father and the Lord Jesus Christ be with you!

As I was preparing for the canonization this year, I read the letters of John Gabriel Perboyre. Just after he received news that he could go to China, he wrote to his uncle: "How happy I am for such a wonderful vocation." He loved being a missionary and it was soon evident, upon his arrival on the mainland, that he loved the Chinese people. Today, when we emphasize inculturation so much, it is interesting to note the various ways in which he adapted to Chinese life. He took on the people's grooming, dress, and customs. "If you could only see me now," he wrote almost laughingly to his brother Jacques, describing what a spectacle he was with his Chinese outfit, his shaved head, his long pigtail and mustache, and his eating with chopsticks. He worked hard to learn the language; in fact, he liked studying it and felt that he did reasonably well with Chinese. He found it fascinating, with its tones and its script. "For the Chinese," he wrote, "to read and to recite is to sing."

In this year when we have reflected so much on Perboyre, I am writing to you once again about our new international missions. First, let me quickly offer you some news flashes (more information will appear in *Nuntia*). Then, I will make an appeal, as I have done in other years.

## **SOME NEWS**

- **China** \_ I am very happy to tell you that two confreres, Joseph Loftus and Thomas Sendlein, are now on the mainland, studying Chinese full-time in Beijing. A Daughter of Charity, Sr. Kathleen Grimley, is in Sichuan teaching English full-time. Two more confreres, Pawe\_ Wierzbicki and Y. Kusno Bintoro, have now arrived in Taiwan to join the mission team, with a third, Henk De Cuijper, soon to come.
- **Rwanda** \_ Victor Bieler, Assistant for the Missions, and Aurelio Londoño, Visitor of Colombia, have just returned from Ruhengeri and Kigali, where they were exploring possibilities for the Province of Colombia to staff a new mission. The decision to go there is a difficult one for all of us because of the tragic violence that has ravaged Rwanda in recent years. Nonetheless, in the very broad consultation which we have made, many are encouraging us to take this step to join the 30 Daughters of Charity who are already laboring there.
- **Siberia** \_ This past summer, two confreres from the Province of Poland, Maciej Kuczak and Krzysztof Waryan, visited the area of the prospective mission at Nasnij Tagil and sent me a complete report on the possibilities for ministry there. The Visitor of Poland has just informed me that the team will be in place in Nasnij Tagil by next September.
- **Albania** \_ This mission has grown very rapidly. There are now seven confreres there and four communities of Daughters of Charity. The work centers in Rrëshen and radiates outward to many communities in the mountains. The Province of Naples

now has responsibility for the mission, with financial and personnel help from the Provinces of Rome and Turin.

- **Tanzania** \_ This mission too is maturing well. There are five confreres in Mbinga and Mpepai at present, with the promise of two more in the near future. The area where we serve is very remote and very poor. The Sisters of Mercy of St. Vincent de Paul, with whom we work closely there, are likewise growing very rapidly with more than 120 young Tanzanian sisters.
- **Kharkiv, Ukraine** \_ The confreres here are about to construct a house and pastoral center. It is most encouraging to see that young men from various parts of the Ukraine are already entering the seminary as candidates for the Congregation.
- **El Alto, Bolivia** \_ I visited this mission during this past year and experienced both the beauty and the difficulties of the high altitude. The confreres here too are about to begin the construction of a community house. They have now been joined by Daughters of Charity from the Province of Bolivia. As I am writing, Victor Bieler is visiting El Alto.
- **Solomon Islands** \_ The new seminary is just about complete. The confreres, after having lived and worked for several years in temporary quarters, are eager to settle into a more permanent setting with the seminarians.
- **Mozambique** \_ The seminary in Xai-Xai, staffed by the Province of Mexico, is brimming over with students. Despite many start-up difficulties (malaria, construction delays), the confreres are very happy there.

We continue to take steps toward strengthening some of our other very poor missions. I have just made a direct appeal to the three Visitors of Brazil and the Visitor of Portugal to give personnel assistance to the Vice-Province of Mozambique. Two more confreres have been assigned full-time to the Province of Cuba, Frs. Miguel Ángel Renes and Gilbert Walker, but they are still awaiting visas.

Of course, besides these new international missions, many provinces continue to expend huge resources, especially in personnel and finances, in building up our many other foreign missions. For this I am most grateful.

## **AN APPEAL**

At a recent meeting of our General Council, we decided that, over the next few years, we will consolidate the international missions mentioned above before beginning further new ones. Meanwhile, we are gradually entrusting these missions to various provinces within the Congregation so that their governance and future might be better secured. At the same time the Curia will continue to sustain the new missions with financial support and often with personnel too. As I am sure you have already noticed in this letter and in others, we are trying also to work in close relationship with the Daughters of Charity in these missions and with other branches of the wider Vincentian Family. In fact, collaboration with the members of our family has sometimes been the motive for taking on a new mission (e.g., Tanzania, Rwanda). As you have certainly noted too, a number of our new missions are connected with seminary work (e.g., the Solomons, Xai-Xai). It is encouraging to see that in a number of the missions there are vocations not only to the diocesan clergy but to the Congregation too.

This year's appeal is very simple:

1. We need further volunteers for all of the missions mentioned above. The needs are especially urgent
  - in Mozambique, where our numbers are small and the poverty is striking: it is often cited today as the poorest country in the world,
  - in Cuba, where our numbers are also small, food is scarce, and the confreres and sisters labor under great difficulties,
  - in La Moskitia in Honduras, a remote mission for which I have several times made an appeal, but for which so far, there have been few volunteers.

We also have needs in several Islamic countries (e.g., Algeria), where life and ministry are difficult.

2. Right now in the Solomons we have a rather pressing need for one or two full-time English-speaking confreres who might be able to teach basic courses in theology. The program there integrates philosophical and theological studies over a five-year period. Besides full-time confreres, it would also be helpful to have volunteers who could work in the seminary for a semester from time to time. For example, seminary teachers or university theology teachers from other countries might volunteer to serve in the Solomons for a semester or trimester.
3. For the mission in Siberia, we need more confreres who can speak or learn Russian and/or German.

St. Vincent had a great love for the missions. In his old age he told the confreres how much he longed to go there himself. To the very end of his life, he maintained a worldwide vision that made him yearn to see the gospel preached to the farthest reaches of the earth. He spoke eloquently about our vocation: "Let us imagine that he (Christ) says to us: `Go forth missionaries, go forth. What, are you still here? Look at the poor people who are awaiting you...'" (SV XI, 134). I encourage you, my brothers, to have this same yearning love for the missions. "How valuable a good missionary is! Only God can create him and form him. He is the work of the Almighty's great goodness" (SV VII, 613).

Your brother in St. Vincent,

Robert P. Maloney, C.M.  
Superior General

## **SOME INFORMATION AND CRITERIA FOR THOSE WHO WRITE**

1. If you should wish to volunteer, please send your letter in time to arrive in Rome by December 15, 1996.

2. So that I might read the letters all at once and so that they might be carefully organized, would you please address the envelopes as follows:

Robert P. Maloney, C.M.  
MISSIONS  
Congregation of the Mission  
Via dei Capasso, 30  
00164 ROMA  
ITALY

3. It is, of course, helpful to know the language beforehand, but it is not absolutely necessary. A period of cultural and language training will be provided for the missionaries. Details will vary according to the particular mission.

4. While we have decided that no automatic age cut-off would be established, it is surely necessary that the missionary have reasonably good health.

5. Confreres who volunteer, by sending a letter to the Superior General, should inform the Visitor that they have done so.

6. Your letter should give some background about your person, your ministerial experience, and your training. It should also express any particular interests that you have, such as what mission you would like to take part in.

7. Even if you have already written in the past, please do not hesitate to contact me again.

*To the members of the Congregation of the Mission*

My very dear Confreres,

May the grace of Our Lord be always with you!

During Advent over the last several years we have meditated on the wonderful cast of characters whom Matthew and Luke place on the Advent stage: Mary, the Mother of Jesus, the model listener, who responds obediently: "Be it done to me according to your word" (Lk 1:38); John the Baptist, direct and austere, whose herald's voice cries out, "Prepare the way of the Lord" (Lk 3:4); Isaiah the prophet, standing in the background and proclaiming: "See, I am doing a new deed; even now it comes to light" (Is 43:19); Joseph, silent, just, peering with wonder into the transcendent mystery of God and accepting it in faith (Mt 1:18-25).

There are also other rather subtle New Testament accounts of the coming of Jesus into the world. They have their own allure and beauty, even if they are quite different from the lovely stories recounted by Matthew and Luke. Let me focus on one of these this Advent. It is probably the earliest New Testament description of the coming of the Lord, antedating the infancy narratives by several decades. In writing to the Philippians, Paul takes a hymn used by the first Christians, which contains several movements that build up in crescendo toward its climax. He modifies it slightly to suit his purposes, and, by way of preface, makes a direct appeal to his readers: "Have this mind among you which was also in Christ Jesus"(Phil 2:5):

## THE HYMN

<sup>6</sup>Who, though he was in the form of God,  
did not regard equality with God  
something to be grasped.  
<sup>7</sup>Rather, he emptied himself,  
taking the form of a slave,  
coming in human likeness;  
<sup>8</sup>and found human in appearance,  
he humbled himself,  
becoming obedient to death,  
[even death on a cross].  
<sup>9</sup>Because of this, God greatly exalted him  
and bestowed on him the name  
that is above every name,  
<sup>10</sup>that at the name of Jesus  
every knee should bend,  
of those in heaven and on earth and under the earth,  
<sup>11</sup>and every tongue confess that  
Jesus Christ is Lord,  
to the glory of God the Father.

## ITS MOVEMENTS

His status  
and attitude

Humiliation 1

Humiliation 2

Exaltation

Homage 1

Homage 2

It is a wonderful hymn. Countless Christians have mediated on it over the centuries. St. Vincent loved to cite it (cf. SV II, 338; XII, 201, 368, 426). We proclaim it every Saturday as a canticle in our evening prayer.

This Advent let me suggest to you two Vincentian themes that resound in this song.

1. The first theme, self-emptying, has given rise to a whole school of Christian thought, one that influenced St. Vincent profoundly. You remember his advice to Antoine Durand, the newly appointed superior of the seminary at Agde: "It is essential therefore for you, Father, to empty yourself in order to put on Jesus Christ" (SV XI, 343). Influenced by Paul's words, Vincent placed self-denial among the five virtues of the Company; he called us to empty ourselves in order that the Lord might fill us. But Paul's meaning is actually even more profound. He is saying that Jesus freely made himself powerless from birth, taking on the human condition that inevitably ends in death, even the dreaded form of death meted out to slaves in the Roman world, the cross.

Surely St. John Gabriel Perboyre, whom we have meditated on so often this year, identified with the message of this hymn dramatically. So too do all those who give their lives wholeheartedly to the poor, standing with them in their powerlessness. The infancy narratives teach us this same truth in a more picturesque way. Jesus is born among the poor of Israel. There is no room for him in an inn, so his first dwelling place is a manger. Humble shepherds are the first to come and worship him (Lk 2:7-16).

2. A second Vincentian theme in this passage, proclamation of the incarnate and risen Lord, is fundamental to our vocation. This is the climax of the hymn. But the proclamation of which it sings is not just that of apostles or missionaries or teachers; rather, in a burst of enthusiasm the hymn cries out that every tongue (in heaven, on earth, and under the earth!) proclaims: Jesus Christ is Lord. The early Church professed its faith precisely in that simple one-sentence creed (cf. 1 Cor 12:3; Rm 10:9). It is the good news: Jesus, who identified himself with the powerless, has been raised up by God his Father to be the Lord of the universe. This is precisely the same message that the angel sings out in Luke's gospel: "I proclaim to you good news of great joy that will be for all the people. Today in the city of David a Savior has been born for you who is Messiah and Lord" (Lk 2:10-11).

It is crucial that this simple creed have a dominant place in our lives. There is almost nothing that St. Vincent repeated more often to his family than this: the Incarnate Word, now the Risen Lord, is the center. In all our evangelization, in all our service, Jesus is to be the focus. Whether it be in Addis Ababa or New York, whether it be in an AIDS hospital or in the pulpit of a church, our own person or the gift we bear or the words we speak must proclaim: "Jesus Christ is Lord to the glory of God the Father." In the Vincentian tradition we proclaim this good news:

1) through the language of works (cf. SV II, 4): performing those works of justice and mercy that are a sign that the kingdom of God is really alive among us: feeding the hungry, giving drink to the thirsty, helping to find the causes of their hunger and thirst and the ways of alleviating it;

2) through the language of words: announcing with deep conviction the Lord's presence, his love, his offer of forgiveness and acceptance to all;

3) through the language of relationships: being *with* the poor, working *with* them, forming a community that shows the Lord's love for all.

Advent is a time of peaceful reflection. I encourage you, my brothers, to make it a moment for embracing more fully the human condition that we share with Jesus, with its joys and sorrows, with its moments of acceptance and rejection, health and sickness, and even death. I hope too that this Advent is a time when the whole Congregation can be more fully identified with the poor in their powerlessness, as was Jesus, the Word made flesh. Then we can surely proclaim him more genuinely as Lord, since it is in his humiliation ☩ Paul tells us ☩ that he is exalted, it is in his dying that he is risen.

Your brother in St. Vincent,

Robert P. Maloney, C.M.  
Superior General

## **Appointments and Confirmations by the Superior General**

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<b>DATE</b>	<b>NAME</b>	<b>OFFICE</b>	<b>PROVINCE</b>
20/09/96	Michael McCullagh	Director D.C. 1/6	Ethiopia
12/11/96	Manuel González	Visitor 1/6	Mexico
22/11/96	Franciscus Hardjodirono	Visitor 2/3	Indonesia
16/12/96	Rolando Delagoza	Procurator to the Holy See	General Curia
28/12/96	José María Maside	Visitor 1/3	Salamanca
03/01/97	Santiago Azcárate	Visitor 1/4	Saragossa
20/01/97	Hubert Lignée	Spiritual Assistant D.C.	Cameroon
13/02/97	Tibor Dusik	Visitor 1/3	Poland
04/02/97	Bruno Gonella	Visitor 1/6	Turin
18/02/97	Rolando Delagoza	Archivist	General Curia

## Our ministry to help form the diocesan clergy<sup>1</sup>

--- yesterday and today ---

Robert P. Maloney, C.M.

St. Vincent loved to talk about the formation of the diocesan clergy, particularly in the later years of his life.<sup>2</sup> "At the beginning," he told the confreres on December 6, 1658, "the Company was occupied only with itself and the poor, but in the fullness of time, God called us to contribute to the making of good priests, to give good pastors to parishes, and to show them what they must know and practice."<sup>3</sup> He speaks eloquently of the importance of this work, which he describes in the Common Rules as "almost equal" to that of preaching missions.<sup>4</sup> On other occasions, he even speaks of formation of the clergy as *equal* to the missions.<sup>5</sup> So fundamental is the formation of the diocesan clergy in St. Vincent's mind that he makes it a part of the purpose of the Congregation when he writes the Common Rules.<sup>6</sup> Our Constitutions of 1984 carefully follow St. Vincent in this regard, while expanding formation work to include the laity: "The purpose of the Congregation of the Mission is to follow Christ evangelizing the poor. This purpose is achieved when, faithful to St. Vincent, the members individually and collectively:... 3 - help the clergy and laity in their formation and lead them to a fuller participation in the evangelization of the poor."<sup>7</sup>

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<sup>1</sup>In writing this article I want to express my gratitude for the life and ministry of Fr. Maurice Roche, who died recently. His work, *St. Vincent de Paul and the Formation of Clerics* (Fribourg: University Press, 1964), was a very helpful source in reflecting on this topic.

<sup>2</sup>There is a clear evolution in St. Vincent's thought in this regard. The starting point of his various foundations was the integral evangelization of the poor, but he quickly came to see that the formation of the clergy was essential if the poor were to be served effectively in an ongoing way; cf. R. Chalumeau, "San Vicente de Paúl y la obra de los Seminarios," in *Vicente de Paúl, Evangelizador de los Pobres* (Salamanca: CEME, 1973), 102. St. Vincent's terminology, too, evolves. At a repetition of prayer on October 25, 1643, St. Vincent stated (SV XI, 133): "To labor for the salvation of poor country people is the essential element in our vocation; everything else is accessory. For we would never have undertaken the retreats for ordinands or diocesan seminaries if we had not judged that they were necessary for sustaining the people and for preserving the fruits of the missions...." On July 20, 1650, St. Vincent writes to Philibert de Brandon, Bishop of Périgueux (SV IV, 42): "You have the seminary in mind and we, our obligation to give missions. Our principal aim is the instruction of the country people, and the service we render to the ecclesiastical state is merely accessory to that." By 1658, however, it is quite clear in the common rules the Vincent considers the formation of the clergy a part of the purpose (*finis*) of the Congregation.

<sup>3</sup>SV XII, 84.

<sup>4</sup>CR XI, 12.

<sup>5</sup>SV V, 489; VII, 561.

<sup>6</sup>CR I, 1.

<sup>7</sup>C 1, 3-; cf. also, SV III, 273. It is interesting to note throughout this first article of the Constitutions both its fidelity to St. Vincent's thought and its adaptation of that thought to contemporary circumstances. While the Common Rules (1658) speak of "striving for perfection," which has rather privatizing overtones, the Constitutions of 1984 speak of Vincentians "acquiring a holiness appropriate to their vocation," which lends itself to a more active missionary emphasis. While the Common Rules speak of preaching the good news to the poor "especially in rural areas," the present Constitutions speak of working at evangelizing the poor, "especially the more abandoned, wherever they may be." While the Common Rules speak of helping "seminarians and priests in their formation," the Constitutions speak of helping "the clergy and the laity in their formation and leading them to a fuller participation in the evangelization of the poor."

This article will focus on our Vincentian mission to help form the *diocesan clergy*. It will, therefore, not directly address the formation of our own Vincentian seminarians, nor that of the laity. Both are very important topics, but I must leave them to another day and perhaps to other writers! Here, I will treat:

- I. The ministry of helping form the diocesan clergy, as understood by St. Vincent.
- II. Some significant changes that have taken place between the 17th and 20th centuries.
- III. Some reflections on formation of the diocesan clergy today.

As one reflects on this subject, the list of the names of confreres who have served faithfully in this ministry is striking; among them, Pierre Collet, Pierre-René Rogue, Louis-Joseph François, Jean-Henri Gruyer, Jean-Gabriel Perboyre, Fernand Portal, Guillaume Pouget, Pierre Coste, Raymond Chalumeau.

### **I. Formation of the diocesan clergy as understood by St. Vincent**

St. Vincent's vision of the formation of the clergy was broad, and his undertakings were many-faceted. I will offer a brief sketch of his labors under six main headings: missions, retreats for ordinands, the Tuesday Conferences, seminaries, retreats for priests, and the Council of Conscience.

#### **1. Missions**

Even if this point may sometimes be overlooked, it is clear that the missions themselves were the first work in which St. Vincent directed the energies of the Congregation toward the formation of the clergy. Speaking of the missions, Abelly states: "Besides all these services given to laity, Monsieur Vincent was anxious that his missionaries do what they could for any clergy in the area. He used spiritual conferences for this purpose. In them he discussed with them the obligations of their state, the faults they should guard against, the virtues they should practice as most fitting their state, and other similar topics."<sup>8</sup>

In fact, the accounts of missions give abundant examples of priests whose lives were changed by the work of the missionaries. They make it evident that, very early, the formation of the diocesan clergy became a great concern of St. Vincent, since he realized what an influence for good or evil they could have in the lives of the poor. He told the community that it was his work on the missions that drew him to see how important the formation of good clergy was.

#### **2. Retreats for Ordinands**

St. Vincent often recounted how ill-prepared diocesan priests of his day were, and he lamented the disastrous influence of bad priests. He was not alone in this insight. Bérulle, Bourdoise, Olier, Eudes, and others came to the same conclusion in the early 17th century: there was a crying need for reform of the clergy in France.

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<sup>8</sup>Louis Abelly, *La Vie du Vénérable Serviteur de Dieu, Vincent de Paul* (Paris: 1664) Book II, Chapter 1, 15.

As with other works, Vincent said that he never thought about starting the retreats for ordinands.<sup>9</sup> But even at that, he surely jumped into it with great *gusto*. He regarded ordinands as "the richest and most precious deposit that the Church could place in our hands."<sup>10</sup>

Abelly tells us the origins of the retreats. Augustin Potier, Bishop of Beauvais, asked Vincent's advice about reforming his own priests. Vincent, recognizing how difficult it would be to bring about change in the lives of those who were long ordained, recommended that he begin with the young. In September 1628, accompanied by two others, Vincent preached a retreat for the ordinands of Beauvais. It was very successful. In 1631 ordinands began to come to the Collège des Bons-Enfants for retreats, and later to St. Lazare. By 1639 all clerics who lived in Paris, no matter what diocese they belonged to, were required to take part in these retreats. The exercises were held six times a year until 1643 and five times a year after that. It is said that in Paris alone during the lifetime of St. Vincent about 12,000 newly ordained priests participated in the retreats for ordinands.<sup>11</sup> They quickly spread from Paris to many cities: Richelieu, Notre Dame de la Rose in the Diocese of Agen, Troyes, Angoulême, Reims, Noyon, Chartres, Saintes, and others.<sup>12</sup> In Rome, the exercises were offered on a voluntary basis from 1642 on. Pope Alexander VII, in 1659, required all ordinands to take part in the exercises at the house of the Vincentians.

Between five and six hundred clerics passed each year through St. Lazare alone. Just two years after the retreats had begun in Paris, St. Vincent wrote:

*It has pleased God's goodness to bestow a very special blessing on the retreats for ordinands in a way that goes beyond imagination. The blessing is so great that all those who have made the retreats, or the greater part of them, lead the life of good, perfect ecclesiastics.*<sup>13</sup>

At the Collège des Bons-Enfants the retreatants faced a rather daunting schedule. They rose at four-thirty in the morning for meditation. At five they received instructions on making their meditation well. At six they prayed the Little Hours in common. A sung Mass followed. St. Vincent placed great emphasis on celebrating this Eucharist well, as a model for the ordinands.<sup>14</sup> After Mass, they gathered for a conference on theology that lasted for an hour. They then separated into groups composed of ten or twelve persons in order to discuss the topic of the conference. During dinner, at eleven o'clock, they listened to a reading from Molina's, *Instruction for Priests*. The ordinands were then free for an hour of conversation. This was followed by Vespers and Compline (at an hour of the day that surely seems strange to us today!). After that came an instruction on the ceremonies of the Mass. At four o'clock, they took part in another hour-long conference on theology. This was followed by Matins and Lauds which were anticipated, according to the practice of the time, for the next day! Then came supper, followed by a period of conversation. At eight o'clock in the evening they joined in an

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<sup>9</sup>SV XII, 9.

<sup>10</sup>XII, 9.

<sup>11</sup>José María Román, "La Formation du clergé dans la tradition vincentienne," *Vincentiana* 27 (1983; # 2) 142.

<sup>12</sup>Abelly, Book II, Chapter 2, Section 5, 233-237.

<sup>13</sup>SV I, 204.

<sup>14</sup>Throughout his life St. Vincent was concerned that priests would celebrate the liturgy well, particularly the Eucharist, the Sacrament of Penance, and the Divine Office. Cf. SV XI, 93, 171; XII, 325ff.

examination of conscience and night prayers. After that, the grand silence was observed and all went to bed.

Along with three of his friends (Nicolas Pavillon, François Perrochel, and Jean Jacques Olier) St. Vincent drew up a manual for the retreats, entitled *Entretien des Ordinands*. It was never printed. Only manuscript copies are preserved.<sup>15</sup> Vincent submitted it to several doctors of the Sorbonne for their comments. They assured him that it contained the matters necessary for exercising priestly ministry well.

It may be helpful here to present in graphic form the topics treated during these retreats.

### Conferences to the Ordinands

Days	Morning: Moral Theology	Afternoon
1	Censures of the Church in general.	Mental prayer: reasons for practicing it, in what it consists, methods and means of making it.
2	Censures in particular: excommunication, suspension, proscription, irregularity.	The vocation to the ecclesiastical state: how important it is to be called by God.
3	The sacrament of penance: its institution, form, effects, and qualities needed in a confessor for administering it well.	The ecclesiastical spirit. The obligation to possess it.
4	Dispositions for receiving the sacrament of penance: contrition, confession, satisfaction. Indulgences.	Orders in general: institution, necessity, matter, form, effects, differences, dispositions necessary for receiving them.
5	Divine and human laws, sin in general: division, circumstances, types, causes, effects, kinds and remedies.	Clerical tonsure: obligations it imposes, qualities required.
6	The first 3 commandments of the Decalogue: duties of man toward God, in particular the 3 theological virtues, the virtue of religion and its acts.	Minor orders: definition, matter, form, functions and virtues necessary.
7	The 7 other commandments in reference to the neighbor.	The subdiaconate and the virtues proper to it, especially chastity.
8	The sacraments in general. Confirmation and the Eucharist as sacraments.	The diaconate and the virtues proper to it, in particular charity toward the neighbor.
9	The Eucharist as sacrifice; Extreme Unction; Matrimony.	The priesthood and the knowledge required to fulfill its functions worthily.
10	The Apostles Creed explained article by article according to what a priest must know, with the advice necessary in order to be able to teach it.	The ecclesiastical life, with the perspective that the ordained ought to lead a life much holier than the laity.

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<sup>15</sup>SV XII, 291.



In fact, the retreats for ordinands did not remain in existence long after St. Vincent's death. They gradually fell into disuse as seminaries spread throughout France. By the time of the General Assembly of 1668, the confreres spoke of the retreats for ordinands as a thing of the past.<sup>16</sup>

### 3. *Tuesday Conferences*

Vincent saw the need for more than just the retreats. Beginning in 1633, he began to gather together priests who were interested in their own ongoing formation. Their discussions focused on growth in holiness and on ministry.<sup>17</sup> The first group, which gathered on Tuesday, July 9, 1633, discussed "Ecclesiastical Spirit."

Vincent composed a rule which made provisions about the meetings and also about the lives of the members. He himself presided at the meetings and made concluding remarks.

It was not easy to gain admission to this group, since only those who led an exemplary life were accepted. Its membership included some of the greatest names of the clergy of Paris of the day. A list drawn up on October 1, 1660, a few days after St. Vincent's death, listed 40 doctors of the Sorbonne, 22 bishops, and numerous founders of religious congregations. While the conferences were geared toward growth in holiness, St. Vincent also directed the members toward a very active apostolic life: teaching catechism to children, evangelizing and instructing the poor, offering spiritual care in hospitals, and giving popular missions.

The Tuesday conferences spread to other cities, and even beyond the borders of France. They were found in Dauphiné, Languedoc, Saintes, Marseille, Alet, Metz, Angers, Bordeaux, Genoa, and Turin, among other places.

The originality of the Tuesday Conferences, and perhaps the reason for their success, was threefold. First, the meetings aimed primarily at the spiritual growth of the participants, focusing on an apostolic spirituality. In this sense, they were different from other meetings organized at that time for priests in France and Italy whose objective was the study of "casus conscientiae." Secondly, they were weekly. This meant that the members had to commit themselves, at considerable cost, to taking part regularly. Thirdly, they offered a particular type of priestly spirituality, focusing especially on the evangelization of the poor. Within that context, each of the members maintained his own secular identity, since all were diocesan priests.

Even given the originality of the structure of the Tuesday Conferences, it is still clear that much of their success depended on the personal presence of St. Vincent. Bossuet tells us: "Vincent was the soul of this pious gathering."<sup>18</sup>

By his teaching and example, Vincent communicated his "little method" of preaching to the members of the Tuesday Conferences. He was deeply convinced of the need to preach with great simplicity and instilled this conviction in the members of his own congregation and in the diocesan seminarians and priests whom he worked with and for. His efforts at the reform of preaching were eventually quite successful, as he himself recognized. In speaking about the little method, on August 22, 1655, he noted that, when someone preached well, people

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<sup>16</sup>Claude Lacour, "Histoire Générale de la Mission," *Annales* LXII (1897) 326.

<sup>17</sup>Today, in an era when so much emphasis is placed on continuing formation, it is interesting to note that this was precisely the reason for the foundation of the Tuesday Conferences.

<sup>18</sup>P. Collet, *Vie de St. Vincent de Paul* (Ed. 1748), T. I, 600.

commented: "He preaches like a Missionary! O, my Savior! you have granted to the poor little Company this grace of inspiring it with a method which everyone desires to follow."<sup>19</sup>

#### 4. *Seminaries*

In 1636 St. Vincent began a type of "minor seminary" at the Bons-Enfants, but it was not particularly successful. It is clear that by 1644 he was not very enthusiastic about taking in young boys as candidates for the priesthood. He felt that, at least in Italy and in France, such endeavors would be unsuccessful. The candidates were too young to have a clear idea about their vocation and very few of them persevered.<sup>20</sup>

Vincent took a further significant step in 1642 when he began to train adult candidates for the priesthood at the Collège des Bons-Enfants.<sup>21</sup> By 1647 there were 60 men preparing for orders there.

After the Bons-Enfants, other seminaries were opened in Cahors, Saintes, Saint-Méen, Le Mans, Marseille, Tréguier, Agen, Périgueux, Montauban, Troyes, Agde, Meaux, Montpellier, and Narbonne. Vincent himself attests to the success of the foundation in Cahors in a letter to the Queen of Poland written on September 6, 1651:

*We have not had seminaries for very long in this kingdom, Madame, and yet their progress is very considerable. One of the above-mentioned Lord Bishops (Alain de Solminihac, Bishop of Cahors) honored me by writing recently that he was extremely consoled to see his clergy reformed by means of his seminary, established only eight or ten years ago and staffed by four priests of our Company.*<sup>22</sup>

St. Vincent's profoundest conviction, as he set up seminaries, was that the priest must first of all be virtuous.<sup>23</sup> In addition, the priest should acquire the knowledge necessary for the tasks to which he was assigned.<sup>24</sup> His views about the acquisition of knowledge were rather pragmatic. While he himself was well-educated, he was not given to flights of theory. He was more concerned that people know what they *need to know* than that they delve into other matters that they were curious about. His attitude toward study is clearly summarized in the Common Rules for the Congregation of the Mission: "St. Zeno says, *Curiosity makes a person guilty, not learned*, and St. Paul says: *Learning puffs up*. This is especially so when his other advice is overlooked: *Not to think more highly of oneself than one ought, but to estimate oneself soberly*. All of us, therefore, but especially the students, should always be alert in case undisciplined craving for learning insidiously invades our heart. We are not, though, to neglect the dedicated study which is needed for the proper carrying out of the work of a missionary, as long as our primary aim is to acquire the learning of the saints, which is taught in the school of the cross, so that we may preach only Jesus Christ, following the example of St. Paul, who also admitted

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<sup>19</sup>SV XI, 287.

<sup>20</sup>SV II, 459-60; cf. Chalumeau, *op. cit.*, 108.

<sup>21</sup>Actually, the seminary at the Bons-Enfants had been preceded by smaller undertakings in Annecy and Alet. But these were not especially successful.

<sup>22</sup>SV IV, 247-48.

<sup>23</sup>SV IV, 125-126; XII, 63-64; VIII, 33; IX, 28-29.

<sup>24</sup>SV XI, 126; XII, 170; VIII, 32-33.

frankly, while writing to the Corinthians, that he had decided that when among them he should speak of nothing except Jesus Christ, and of him crucified."<sup>25</sup>

He had very definite ideas about teaching too. He did not want professors to compose notes. Rather, he preferred that they use a good author and explain his text to the students. He mentions five texts by name: Peter Lombard<sup>26</sup> for theology, Martin Becanus<sup>27</sup> for controversy, Francis Toletus,<sup>28</sup> Peter Binsfeld,<sup>29</sup> and Martin Bonacina<sup>30</sup> for cases of conscience.

He urges students to study soberly, restraining their curiosity,<sup>31</sup> and humbly,<sup>32</sup> recommending to them the example of André Duval who, while a very learned doctor of the Sorbonne, showed striking humility. He summed up his advice in a talk to the young students who were beginning philosophy on October 23, 1658:

*May the philosophy that you are going to learn help you to love and to serve the good God even more than you did previously; may it help to elevate you to him by love; and while you study the science and philosophy of Aristotle and learn all his divisions, may you learn the science and philosophy of Our Lord and learn his maxims, and put them into practice, with the result that what you learn will not serve to puff up your heart, but will rather enable you better to serve God and his Church.*<sup>33</sup>

It is important to note three characteristics of the seminaries founded by St. Vincent:

1. They were for young people who were *close* to receiving orders.
2. Consequently, they by no means offered complete programs of philosophy and theology as seminaries do today.
3. Given their brevity, they tended to emphasize the *practical*, particularly questions in moral theology and matters related to administering the sacraments. St. Vincent puts great emphasis on offering what is *useful*.<sup>34</sup> For that reason, the liturgy and preaching are high on his list of priorities.

Since he was concerned that seminary training should not be overly theoretical, but should have a practical aim, Vincent favored a kind of apprenticeship. A means he used for

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<sup>25</sup>CR XII, 8. Interesting too is St. Vincent's reaction to François du Coudray's proposal to work on the translation of the Syriac Bible into Latin: "Well do I know that the translation would be useful to the curiosity of some preachers, but not, to my mind, to the winning of the souls of the poor for whom the Providence of God has destined you from all eternity. It must be enough for you, Monsieur, that by the grace of God, you have devoted three or four years to learning Hebrew and know enough to uphold the cause of the Son of God in His original language and to confound His enemies in this kingdom. Imagine then, Monsieur, that there are millions of souls stretching out their hands to you and speaking in this way: `Alas! Monsieur du Coudray, you who have been chosen from all eternity by the Providence of God to be our second redeemer, have pity on us. We are wallowing in ignorance of the things necessary for our salvation and in the sins we have never dared to confess, and for want of your help we will certainly be damned.'" (SV I, 251-252).

<sup>26</sup>SV I, 304.

<sup>27</sup>SV I, 66.

<sup>28</sup>SV II, 557.

<sup>29</sup>SV II, 232.

<sup>30</sup>SV II, 238.

<sup>31</sup>SV XI, 127.

<sup>32</sup>SV XI, 128.

<sup>33</sup>SV XII, 63-64.

<sup>34</sup>SV XIII, 185-186.

bringing this about was to attach a seminary to a house of the Congregation, so that those preparing for the priesthood could join the missionaries and assist them in giving catechetical instructions.

As with other works of the Congregation, St. Vincent wanted his seminaries to be established on a sound financial footing. To achieve this, he united benefices to seminaries, and also provided them with revenues from chapels, as a source of support. At times, but somewhat reluctantly, he accepted money from the students for their own lodging.

## 5. *Retreats for Priests*

Besides providing retreats for ordinands, St. Vincent also offered spiritual exercises for priests. In fact, this is one of the works mentioned in the bull of the foundation of the Company, "Salvatoris Nostri."<sup>35</sup> It is clear that a large number of priests came to St. Lazare each year to make their annual retreat. The house was often filled with retreatants who came from all different places; this created considerable economic problems. Other houses of the Congregation too became centers for retreats for the diocesan clergy. Abelly reproduces a number of letters from priests and bishops relating how important these retreats were in their lives.<sup>36</sup>

St. Vincent saw these spiritual exercises as complementary to those given to the ordinands, as well as to the formation given in the Tuesday Conferences and the seminaries. Basically, he envisioned a retreat as a time of ongoing formation and renewal. He sums up his thought on the relationship of his various works in a letter to Louis Lebreton written on February 3, 1641:<sup>37</sup>

*Thus God will make use of this Company: for the common people, through the missions; for the clergy who are starting out, through the retreats for ordinands; for those who are already priests, by not admitting to benefices or vicariates anyone who has not made his retreat and been instructed in the seminary; and for those who have benefices, through the spiritual exercises. May it please the Divine Goodness to grant us his grace to succeed!*

## 6. *The Council of Conscience*

While one might consider this ministry as an aspect of St. Vincent's personal charism, rather than as a work of the Congregation, it is nonetheless very much in continuity with the inspiration that he handed on to the members of the Company; namely, that they should give themselves over to the formation and reform of the clergy.

Vincent served on this rather elite administrative body from 1643 to 1652. He recognized that the reform of the clergy in France would not perdure unless its roots were deep; the selection of bishops was, therefore, most important. In France, the Concordat of 1516 remained in force. This granted the king a decisive role in the nomination of candidates for the episcopacy and other high ecclesiastical offices. Vincent explains to Guillaume Gallais, the

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<sup>35</sup>SV XIII, 261.

<sup>36</sup>Abelly, *op. cit.*, Book II, Chapter 4, Section 4, 284-292.

<sup>37</sup>SV II, 154.

superior in Sedan, on February 13, 1644<sup>38</sup> that his role on the Council of Conscience<sup>39</sup> gave him a significant opportunity to influence questions relating to "the religious state and the poor."

This work was, evidently, a difficult one for St. Vincent. He writes to Bernard Codoing in 1643: "I have never been more worthy of compassion than I am now, nor have I ever had greater need of prayers than at present, in my new position. I hope it will not be for long."<sup>40</sup> The job was evidently a very difficult one, in an environment filled with political intrigue. While St. Vincent had habitual access to the queen, he also had a formidable adversary in Cardinal Mazarin, who regarded him as one of his enemies.<sup>41</sup>

## **II. Significant changes that have taken place between the 17th and 20th centuries**

There have been huge changes in priestly formation between St. Vincent's time and ours. Here, I will mention only six.

1. There are now well-organized programs for priestly formation in many countries. Consequently, diocesan priests are usually much better educated today than in the 17th century. Bishops' conferences throughout the world have formulated "Programs of Priestly Formation" which have been approved by the Holy See, based on the *Ratio Fundamentalis Institutionis Sacerdotalis*. These programs outline the basic requirements for ordination to the priesthood under a comprehensive series of headings touching on the candidates' human, spiritual, intellectual, and pastoral preparation. In various countries, visitation teams evaluate seminaries in light of the criteria contained in the "Programs of Priestly Formation."

2. With the rising level of the education of the diocesan clergy, many bishops have decided to take full control over the training of their own candidates, using diocesan priests as formation directors and professors. As a result, many seminaries formerly staffed by members of Congregations are now run by the diocesan clergy.

3. Western Europe and the United States, since the 1960's, have seen a very significant drop in the number of vocations to the priesthood. This is not the place to discuss the complex religious, sociological, economic, and demographic<sup>42</sup> factors that have given rise to the fall-off in priestly vocations. Here, suffice it to say that the drastic decrease in vocations has led to the closing of many seminaries. This has had striking repercussions within the Congregation of the Mission, since many highly skilled confreres, who had worked in seminaries for years, have often suddenly found themselves without a job in the field they were trained for. Provinces too, unprepared for this sudden change, have often succumbed to pressure from bishops to send these

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<sup>38</sup>SV II, 448.

<sup>39</sup>For an evaluation of St. Vincent's role in the selection of bishops, cf. Pierre Blet, "Vincent de Paul and the Episcopate of France," *Vincetian Heritage* X (1989; # 2) 102-135.

<sup>40</sup>SV II, 406.

<sup>41</sup>SV XIII, 137-138. These excerpts from Mazarin's diary make it evident that he had little love for St. Vincent.

<sup>42</sup>Demographic factors are often neglected in the discussion of the decline of vocations, but they are extremely important. In Italy, for example, population growth is now zero. When families had six or seven children it was much easier for parents to encourage one or two to enter the seminary, but if there are only one or two children such encouragement might not be so readily forthcoming.

confreres to staff parishes. This has led, at times, to their being dispersed in placements where they live alone or in very small numbers.<sup>43</sup>

While the number of vocations has gone down in western Europe and the United States, it has gone up in other parts of the world. The Congregation still receives many petitions from bishops in Asia, Africa, and South America, asking for teams of priests to take charge of seminaries, some of which have very large numbers of students, or seeking confreres as spiritual directors or professors. It is often not easy to give a positive response to such appeals, since those trained for priestly formation do not know the language or culture of the inviting country, nor the concrete life of the Church for which candidates there are being formed. These factors can make adjustment very difficult.

4. As a result of the changes mentioned above, as well as other factors, the role of the Congregation of the Mission in the formation of the diocesan clergy has changed very significantly over the last four decades. Several concrete examples will help to illustrate this. In the United States, in 1963, the Congregation staffed 12 diocesan seminaries. Today it no longer has the administration of any of these and is engaged in diocesan seminary formation in only a handful of centers, where small groups of confreres serve.

In France, in 1955, fifty-four confreres directed ten diocesan seminaries and two university seminaries. Today the Congregation administers none of these.<sup>44</sup>

In the Philippines, in 1960, the Congregation staffed six diocesan seminaries. Today its role has been reduced to the presence of several confreres in the seminary at Cebu.

In Brazil, in the 1960's, the Congregation staffed 14 seminaries, major and minor. Today, several confreres assist in the formation of the Brazilian clergy, but the Congregation as such has responsibility only for one institute of philosophy where diocesan seminarians and others study.<sup>45</sup>

5. In the last four decades, particularly since Vatican II, there has been an enormous amount of reflection on various ministries in the Church, including priesthood. The biblical teaching on ministry as service and on the many complementary ministries within the Christian community has received new emphasis. The Synod of Bishops held in October 1990 focused on this theme. The post-synodal apostolic exhortation, *Pastores Dabo Vobis*,<sup>46</sup> gives a rather complete account of contemporary theological and pastoral thought on priestly ministry.

With the post-conciliar accent on the role of the laity within the Church, lay ministries and lay volunteer groups have known a new resurgence. Within the Vincentian Family, for example, the Society of St. Vincent de Paul, the International Association of Charity (formerly, the Ladies of Charity), and the Vincentian Marian Youth Groups have grown remarkably over the last several decades. These groups alone now number well over 1,300,000 members. If one counts other very large Vincentian-promoted groups like the Miraculous Medal Association, the number becomes very high. Some within the Church suggest that the widening possibilities for

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<sup>43</sup>One can only wonder what might have been the result if this very significant resource within the Congregation had been immediately redirected to other forms of priestly formation, in other countries where the needs are still great. This, however, is not as easy as it sounds, since drastic cultural and language changes are often involved in moving from one country to another.

<sup>44</sup>Cf. A. Sylvestre, "Priest of the Mission for what purpose?" *Vincentiana* XXXIX (# 6; November- December 1995) 369.

<sup>45</sup>It is evident that, frequently, factors beyond our control caused the exit of the Congregation from diocesan seminaries. Nonetheless, it is important for each province to ask courageously whether or not, at times, bishops, for just reasons, might have been eager to see us depart.

<sup>46</sup>John Paul II, *Pastores Dabo Vobis*, *Origins* 21 (April 16, 1992; # 45) 717-759.

involvement in lay ministries has been a factor in the decrease in vocation to religious life. Others judge that it is precisely from such groups that vocations to religious life are likely to come.

6. Within the Congregation itself, since the General Assembly of 1968-69, a renewed emphasis on direct contact with the most abandoned has led to a re-evaluation of our apostolic works in almost all provinces and a consequent realignment of apostolic priorities. The results have been very positive. But at times, among some confreres, eagerness to labor in the direct service of the poor has produced some reluctance to engage in seminary work or other forms of service to the diocesan clergy. Some feel that it has even given rise to a measure of "anti-intellectualism" in the Congregation.

### **III. Some reflections on our role in helping form the diocesan clergy today**

#### ***a. Its place in theory***

On a theoretical level, the formation of the diocesan clergy retains its position as a central, foundational work of the Congregation. Our Constitutions state clearly that it is one of the ways in which the purpose of the Congregation, to follow Christ the Evangelizer of the Poor, is realized.<sup>47</sup> Likewise, Article 15 of the Constitutions states: "The formation of clerics in seminaries, a work of the Congregation from its beginnings, is to be effectively renewed where needed. In addition, members should afford spiritual assistance to priests both in the work of their ongoing formation and in promoting their pastoral zeal. They should work to encourage in them the desire of fulfilling the Church's option for the poor."

The meeting of the Visitors, held in Bogotá, Colombia, in 1983, treated this theme explicitly. At the conclusion of the meeting, the Visitors approved several propositions to be passed on to the Superior General. Among these were:

1. The Congregation ought to affirm, through concrete deeds, that the formation of the clergy still remains today a characteristic of its identity within the Church. In the school of St. Vincent, it ought to be inventive and participate in all the forms of helping the clergy that exist in the Church today.
2. Each province will strive to emphasize this aspect of the end of the Congregation and to encourage confreres not to abandon this Vincentian ministry. To the extent possible, the province will offer the most suitable means for the confreres to be able to respond to the appeals of local churches and churches in countries that lack clergy, through work in seminaries and in ongoing formation.
3. Each local community will consider, in its community plan, its own particular form of participating in the formation of the clergy, within the context of service to the local Church and priestly friendship.<sup>48</sup>

In the letter written after this meeting, on April 24, 1983, the Superior General, Fr. Richard McCullen, observed that, at that time, the Congregation had the direction of 11 major seminaries, 8 minor, and 1 pre-seminary. He added that other confreres were engaged in the

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<sup>47</sup>Constitution 1, 3-.

<sup>48</sup>*Vincentiana* 27 (1983; # 2) 189-190.

work of spiritual direction or teaching in seminaries or institutes of ecclesiastical studies whose administration was not in the hands of the Congregation. He noted, however, that the number of confreres working in the formation of the diocesan clergy had decreased because of the crisis of vocations, the consequent restructuring of seminaries, and the desire of the diocesan clergy to direct their own seminaries. But he wondered whether, besides these valid reasons for our lesser involvement in the direct formation of the clergy, we might also have failed to renew our participation in this work in such a way that our services would be genuinely desired. He added that, at the same time, the Congregation continues to receive appeals from bishops in various countries, particularly in Africa.<sup>49</sup>

The Lines of Action of the General Assembly of 1986 sought to encourage the provinces to renew this work: "The initial and on-going formation of the clergy, as well as a spirit of hospitality toward them, will have a preferential place among the concerns of the provinces, each according to its own situations. The provinces will make creative efforts over the next six years to find those contemporary means by which our ministry on behalf of the clergy, which St. Vincent considered 'almost equal' (CR XI, 12) to that of the missions, might be revitalized."<sup>50</sup>

At the General Assembly of 1992, in his reflection on the state of the Congregation, Fr. McCullen again addressed the issue of the formation of the diocesan clergy:

*The number of confreres in the apostolate of forming candidates for the diocesan priesthood has not varied over the past six years. The number of seminaries whose administration is in our hands is small. The contribution towards the formation of the clergy tends to be made by individual confreres, rather than by communities. Given the emphasis in "Pastores Dabo Vobis" on the importance of the seminary being a community for the formation of future priests, it would seem that our Congregation with its experience of community life together with its charism for imparting clerical formation should have a greater role in the spiritual and intellectual education of future priests than it presently has. I have on occasion been struck by the strength of convictions which some Superiors General have that we, because of our charism and our history, are "experts" in the work of sacerdotal formation. It has left me often wondering what we should do to have a greater presence than we now have in this apostolate which is so crucial for the renewal of the Church today.*

Today, the Congregation continues to sponsor a number of seminary programs where diocesan priests are formed: at Piacenza and Genoa in Italy; at All Hallows in Ireland; at Gda-sk in Poland; at Popayán, Garzón, Ibagué, Inzá, Betel, San Vicente del Caguán, and Restrepo in Colombia; at Cebu in the Philippines; at Chongoene in Mozambique; at Adelaide in Australia; at Curitiba in Brazil; at Malang in Indonesia and in the Solomon Islands. Confreres in various countries also participate in seminary programs that are run by others for training diocesan priests (e.g., in the United States, Fiji, Nigeria, Bolivia, Poland, Byelorussia, France and many other countries). Likewise, they serve in universities that offer programs for priestly formation (e.g., at St. John's University in the United States, at Belo Horizonte in Brazil).

### ***b. Some general principles for renewing this work***

1. *To revitalize this foundational ministry, it is crucial that we know the most urgent needs of the clergy.*

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<sup>49</sup>Vincentiana 27 (1983; # 2) 214-215.

<sup>50</sup>General Assembly of 1986, Lines of Action, 11, 2-.

These will vary from culture to culture and from nation to nation. In some countries, for instance, the founding and staffing of seminaries is still of primary importance, since it is an urgent need. This is evident from the appeals that we receive from bishops who are aware of the charism of the Congregation of the Mission. But in other countries, the pressing needs of the clergy might be quite different. What are these?

We can learn these needs only from the people of the diocese, from the diocesan priests themselves, and from their bishops. This demands a good bit of dialogue. Sometimes bishops will tell us the needs of their clergy spontaneously. At other times, we may have to ask them. It is interesting to note that this is precisely the way St. Vincent proceeded in beginning the retreats for ordinands and in founding diocesan seminaries: he conversed with bishops, who explained their needs to him. He saw the needs and responded to them.

2. *In renewing this way of following Christ the Evangelizer of the Poor, we must be inventive.*

There is no sense in trying to alleviate needs that nobody has, nor in offering services that nobody wants. When we know the *real needs* of the clergy, we must reflect on ways of attacking them. Here, creativity is essential. Several years ago a Trappist friend of mine designed a program for priestly renewal that had remarkable success in the United States. I often reflected on how "Vincentian" this Trappist's work was!

In recent years creative programs have also been designed to help alcoholic priests or those with psychological problems. When confronted with serious problems, where solutions have not readily been found, it is crucial that inventiveness be encouraged.

It may also be necessary to urge bishops to convince priests to take concrete steps to confront the problems facing them. The stark reality is that priests, by and large, are very poor participators in needed programs of ongoing formation, since they have an unfortunate tendency to think that their formation was completed long ago.

3. *In developing creative programs, it is important to maintain dialogue, step by step, with the local bishops.*

This is a corollary of what has been stated above. We are talking, in this article, about formation of the *diocesan* clergy. As is evident, the bishop has overall responsibility for formation work within his diocese. We, as members of the Congregation, come to serve. Surely, the bishop may not have all the answers in that regard, but neither do we. Frank dialogue with the local bishop will be helpful not only in designing programs for the formation of the clergy, but also in guaranteeing that the clergy will participate!

4. *In renewing our work in the formation of the diocesan clergy, it is also important to revitalize its specifically Vincentian character.*

Our Constitutions state that, in this work, we should "lead them to a fuller participation in the evangelization of the poor."<sup>51</sup> In other words, if Vincentians run seminaries, give retreats to clergy, or conduct ongoing formation programs for priests, they should do so *as Vincentians*. The poor should have a special place in whatever we offer to the diocesan clergy. Today, this

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<sup>51</sup>C 1, 3-.

should be clearer than ever, since the Church as a whole makes an explicit profession of a preferential option for the poor.

Since St. Vincent was deeply convinced of the need for five missionary virtues in the service of the poor, it seems to me that these too should have a prominent place in the spiritual and pastoral formation that we offer to the diocesan clergy. Simplicity, humility, gentleness, self-sacrifice, and burning zeal are irreplaceable elements in an apostolic spirituality among the poor.

Vincent's charism for drawing others, clergy and lay, together in the service of the poor, for team work, for organized charity should also be a part of what we offer to the clergy.

5. *As the Congregation attempts to renew this foundational work, it must form members to engage in it.*

Actually, a significant number of provinces do send confreres, on a regular basis, for specialized formation in this ministry. It is encouraging to see the younger provinces too sending members for higher studies in philosophy, theology, scripture, spirituality, canon law, psychology, sociology, and various programs related to spiritual direction.

In an era when so many of the laity are well educated, priests need a high level of preparation. "Forming the formers" is a significant challenge. A healthy by-product of specialized preparation of confreres for this ministry is that it provides significant resources for the province itself and raises the overall cultural level of the Congregation.

### *c. Some practical possibilities*

Recalling the general principles mentioned above, I offer here *some* practical possibilities. Through ongoing dialogue other, fresh ones will certainly be generated. I outline the few below as an aid in helping the Congregation reflect on the renewal of this foundational ministry.

1. *Ministering in diocesan seminaries in one's own country.*

In various countries, as mentioned above, there is still an urgent need for this service on the part of the Congregation of the Mission. In those places, bishops are often eager to have our services. Sometimes they ask us to take total responsibility for staffing and administering a seminary in their diocese. At other times they ask us to provide a team which will work in conjunction with others (diocesan priests, members of other communities, sisters, laity) in running a seminary program. At times, they ask for spiritual directors, professors, or field education directors to work with those who form the seminary team. These, and other forms of involvement in seminaries within one's country, are a very valid way of following Christ, the Evangelizer of the Poor, particularly if we bring St. Vincent's perspective to this work.

2. *Forming "national" teams to staff diocesan seminaries in other countries.*

When we receive appeals from bishops in Asia, Africa, and Latin America, the challenge is to find ways of responding. One of the ways is to find a particular province which will provide a team. This is the model, for example, employed in founding the seminary at Chongoene in Xai-Xai, Mozambique, where the Province of Mexico volunteered a team. This

model has the advantage of offering a team whose members know one another beforehand and perhaps have even worked together. Naturally, they face the difficulty of adapting to a new culture and a new language, as well as a new Church situation, as they attempt to serve the needs of a foreign diocese.

3. *Forming "international" teams to staff diocesan seminaries in other countries.*

In this model, the Superior General seeks a team from among the members of various provinces. This team then engages in a period of orientation to the culture and language of the country and begins to work together for the first time. This is the model being used in the Solomon Islands (where all of the team members had the significant advantage of knowing English beforehand). An advantage in this model is that team members bring a broad perspective of ministry to a new situation, since they come from varying cultures. A disadvantage is that they may have a very different vision of ministry and very varied backgrounds. They also face the significant adjustment of coming to know one another and coming to work together as a team.

4. *Providing spiritual directors and confessors.*

The Congregation has often provided spiritual directors for diocesan seminaries. The Province of Ireland, for example, has a long tradition in this regard at Maynooth and Clonliffe. Bishops from all the continents continue to appeal to the Congregation for spiritual directors for their seminaries. Moreover, confreres in numerous provinces offer generous service as confessors and spiritual directors for individual priests.

Another possibility is to provide spiritual directors for dioceses. Some bishops are eager to have one who is available for their priests. The Archdiocese of Los Angeles, for example, recently established a House of Prayer for its priests. A team of spiritual directors is available, its members being present there on different days, to minister to priests. One of the confreres of the Los Angeles Province has just finished a three-year term as spiritual director for the priests of the Diocese of Tucson. In his ministry he traveled from place to place visiting the priests of the diocese and speaking with them individually.

Naturally, in order to engage in this ministry, the confrere, besides having the necessary personal gifts, should also have significant formation as a spiritual director.

5. *Giving retreats for seminarians and for priests.*

Bishops are often seeking good retreat givers. When we engage in this ministry, it is important that our retreats be very much geared toward an apostolic spirituality for diocesan priests. At the same time, as is evident in the ministry of St. Vincent, they should be significantly flavored by our own charism, with a special emphasis on the evangelization and service of the poor.

In the Province of Ireland, "Intercession for Priests," a form of retreat offered by Fr. Kevin Scallon and Sr. Briege McKenna, has had huge success. It has been exported to a very large number of countries.

6. *Offering programs of ongoing formation for priests.*

This is a very difficult ministry since, as mentioned above, priests are, by and large, poor participators. Creativity is essential in the revitalization of this ministry. In recent years, several priests have been able to develop "traveling workshops" of a few days' duration, which bishops have been eager to offer to their priests in ongoing formation sessions. A number of bishops are convinced that, in order to be effective, such sessions must be obligatory.

Since lay people often lament the poor quality of homilies and Sunday liturgies, preaching workshops and liturgical training – two themes that St. Vincent emphasized very strongly – continue to be among the greatest needs of the clergy.

In various countries well-formed confreres serve in diocesan or national offices for ongoing formation.

7. *Giving popular missions.*

Some of our own popular missions, reflecting St. Vincent's insight and practice, have recognized the need to minister not only to the people of a given parish or area, but to the clergy as well. They have, therefore, included, within the overall context of the mission, times of dialogue and renewal with and for the parish priests, often focusing on team ministry, leadership skills, spiritual animation, and the development of parish councils.

8. *Offering hospitality.*

In many places diocesan priests live in isolation from one another and experience considerable loneliness. The Congregation can provide a simple, but genuine service when it offers them hospitality and companionship. If our houses offer them the opportunity to find personal support, rest, quiet, prayer, a meal with others, recreation, or peaceful study, then we have been of genuine service to them.

The renewal of this aspect of the "end of the Congregation" is extremely important for the good of the Church, for the service of the poor, and for our own identity. The clergy have very pressing needs, but in recent years our own contribution to their formation has diminished sharply. Resolute, creative action is needed if we are to assist effectively in meeting this urgent need of the Church.

# Collaborating in Formation for Evangelization

## The *Raison d'être* of the Congregation of the Mission and the Seminary Apostolate in California, U.S.A.

Richard Benson, C.M.

In the last thirty years there has been a lively discussion throughout the Little Company about a common understanding or lack thereof of the *finis* or "end" of the Congregation of the Mission. More precisely some have asked whether the community has an "end" or "ends." While this question may still seem open to some, to most others it has been resolved in the light of an exegesis of Vincent's writings and historical-critical research, which while admittedly leaving room for some ambiguity, point to a generally accepted understanding that for Vincent there was but a single *raison d'être* for the community, the **evangelization of the poor**.

*An important motive for this same company to humble itself is that never has there been one - for it was unheard of - which had for its end that which our Lord came on earth to do, to announce the Gospel to the poor alone: Pauperibus evangelizare misit me. And this is our end, you see; that which it pleased God not so very long ago to leave us as a memorial.... (XII, 4)<sup>1</sup>*

This declaration though is hardly a dismissal or even reduction of the validity of the seminary apostolate for Vincentians. It is historically obvious that seminaries were an essential element in Vincent's singular mission to the poor in that they enabled the stability and continuity of the community's paramount mission by working within the Church's diocesan structure by evangelizing the parish priests. St. Vincent himself, clearly explains this logic in a letter to the superior of Agen (1654):

*In regard to your question of how one fulfills the fourth vow which is to dedicate oneself to the salvation of the poor country people all of one's life, when one only does seminary work, I answer that it is first of all a preparation of the Spirit, being ready to go to the missions at the least mention of it; and secondly, because it is a means of working for the salvation of the poor country people to be employed in the formation of good pastors and ecclesiastics who afterwards are going to instruct and exhort them to live a good life; at least we should have this intention and this hope. (V, 81)<sup>2</sup>*

Stafford Poole, C.M. reminds us that it was precisely the seminary apostolate that first brought the Little Company to the United States of America.<sup>3</sup> The Vincentians were also one of

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1 Coste, Pierre, C.M. *Monsieur Vincent: le grand Saint du grand siecle* (emphasis mine)

2 Ibid (emphasis mine)

3 "Ad Cleri Disciplinam: The Vincentian Seminary Apostolate in the United States" in *The American Vincentians*, Rybolt, J.E., ed. (New York City Press, N.Y., 1988) pp. 97-162.

the few communities that came to the U.S. for the explicit purpose of establishing a diocesan seminary.

The Vincentians first came to what is now the archdiocese of Los Angeles, California in 1863 to open a minor seminary for the diocese at the request of its bishop, Thaddeus Amat, C.M. However the seminary did not flourish and the institution quickly became exclusively a lay school. Nevertheless, the confreres remained in Los Angeles and continued serving in other apostolates. Eventually in 1926, Los Angeles' Bishop Cantwell opened a six year minor seminary which the Congregation of the Mission agreed to staff. This institution eventually became overcrowded and a new minor seminary was built in San Fernando, California and the community continued to staff and administer it until 1974 at which time the archdiocese took over full responsibility until it was closed some twenty years later.

St. John's Seminary, the major seminary for the archdiocese of Los Angeles, situated in Camarillo, approximately 100 kilometers north of Los Angeles, was opened by Bishop Cantwell in September 1939 and the responsibility for staffing and administering it was given to the Vincentians. Originally a six year program, complementing the six year program of the minor seminary, the Camarillo seminary was expanded in 1961 to an eight year program in order to accommodate an accredited four year Baccalaureate in philosophy and a four year accredited Master of Divinity ordination tract.

While until quite recently the Vincentians were principally if not exclusively responsible for the staffing and administration of the Camarillo seminaries, presently the Vincentians continue to work at the seminaries in collaboration with the archdiocese of Los Angeles in staffing and administering them. While both rectors are diocesan priests, both vice-rectors are currently Vincentians, and the seven confreres working full time at one or the other or both seminaries comprise about one fifth of the full-time formational staff.

The seminaries comprise two separate canonical houses for the Vincentians, one at the college seminary and one at the theology seminary. The confreres are engaged in a happy and mutual collaboration with their thirty five colleagues in ministry. The seminary staffs include diocesan priests, non-Vincentian religious men and women and laity. Divine Providence has led us to this situation in which rather than a diminution of Vincentian spirit, it is found to be flourishing. Within this milieu of a diverse student and faculty community the C.M. houses flourish and the charism of the community still serves as one of the guiding principles for formation. Whether it is by teaching in the classroom, doing spiritual direction, or accomplishing administrative tasks in an office, the confreres provide the vision of Vincent de Paul to students and staff alike. In collaboration with this rich formational staff the individual gifts of every member of the seminary staff, including the Vincentians, are highlighted and found valuable. In fact this living model of collaboration in ministry is made real daily for the students and staff alike.

The seminaries, with more than 150 students, serve more than fifteen dioceses in the U.S. and abroad and several religious communities, including the Vincentians of the Province of the West. The student population mirrors the multi-cultural and multi-lingual Church of the southwestern United States, with more than one third of the students being Latin-American, one

quarter being Asian-American, and the rest being either Euro-American or African-American. The formation policies of the seminary, developed in collaboration by the entire seminary faculty, similarly reflect the Vincentian influence in the seminary for more than fifty years. One clear example is that the seminaries prepare priests for the Evangelical mission, by insisting that all students engage in a full language program so that prior to ordination they can demonstrate pastoral proficiency in more than one language. The curriculum also includes multi-cultural pastoral training as well as offering a number of theology courses in Spanish along side the full English language curriculum. While many languages are regularly integrated into the prayers and music of the daily Eucharists, there is also one day set aside each week in which the entire Eucharist and the complete public recitation of the Liturgy of the Hours are celebrated in Spanish by the entire seminary community.

The confreres strive to maintain a strong identity as Vincentians while integrating fully into the heterogeneous mix of faculty and students. While committing themselves to full participation in the daily seminary horarium the C.M. community annually develops a house plan that provides time for weekly and monthly gatherings for prayer, business and recreation. All the major C.M. feasts are integrated into the seminary calendar and celebrated by the entire seminary community. Indeed a Vincentian spirit seems to pervade the entire seminary, from the beautiful stained glass window of Vincent de Paul in the chapel, to the courses on social justice and homiletics taught by the confreres. The local C.M. province sponsors an annual theological lecture with a Vincentian theme for the seminary community, seminary alumni and the laity of the archdiocese. Annually Miraculous Medals are blessed and distributed to the entire seminary community. And while the confreres try to participate fully in the life of the seminary it is common for them to take some time away together for retreat and prayer.

It is clear that when the proper balance is struck, the confreres can find a happy balance of intimate community life and rich apostolic efficacy in a diocesan seminary environment and in collaboration with non Vincentian colleagues. When that happens, the logic of Vincent's vision is made eminently clear and the confreres can say along with Vincent, "There is no greater work in the Church than the formation of good priests."

# **The Intercession fro Priests: Ministering to Priests in the Charism of St. Vincent**

*Kevin Scallon, C.M.*

I began the *Intercession fro Priests* out of a great concern I experienced while working as spiritual director at All Hallows College during the early 1970s. Reports kept coming back about alumni who were leaving the priesthood, sometimes after only a few years in the ministry. The question was, what could be done and, while much was said about it, it seemed there was little anyone could do. In 1974 I had heard of a movement in the US called *Intercession fro Priests*. I was struck by this idea and said to myself: "Yes, at least we could pray for the spiritual renewal of the priesthood". It was about that time that I had a sudden and very significant conversion experience of the reality of Christ in my own life which greatly affected my interior life and my priestly ministry.

So it was that in 1976 with Fr Myles Rearden CM I planned to hold the first *Intercession fro Priests* hardly knowing what I was doing. The initial response from priests was most disappointing. People would register to come and withdraw at the last moment, so that I was left in great doubt whether I should continue with it or not. I put my dilemma to Bishop Dermot O'Mahoney, auxiliary bishop of Dublin, who was in All Hallows making his annual retreat. I said: "Bishop, I have planned this *Intercession fro Priests* and nobody is coming". I shall never forget the reply he gave me. He said: "Even if there are only two of you, begin". It seemed to me the Lord had spoken to me through him that day. We started with twelve priests on the feast of our Lady of Mount Carmel, July 16, 1976.

At that time the charismatic renewal was in full bloom and many of the priests who came had experienced great spiritual reawakening through it. That year 1976, over the four weeks of its duration, about 150 priests participated in the first *Intercession fro Priests*. Now in the 1990s hundreds of priests from all over Ireland and from many countries outside of Ireland come to take part. Over the last number of years about 1,000 priests have participated in the *Intercession fro Priests* during the month of August.

## **Development**

It became quickly apparent that for the *Intercession fro Priests* to appeal to the many different strands of priestly experience it would have to be firmly rooted in what priests had in common, rather than in what sometimes divides them. From the beginning until now we allowed great freedom to those who came. For example, they were not required to pre-register or to notify us of their coming. In the seminary we always had plenty of rooms. Nor did they have to tell us how long they were going to stay or when they would be leaving. This arrangement seemed to suit very well. We did however ask that they would participate in what went on while they were there.

## Why the Intercession for Priests?

Intercession is the response we make to our belief in the Holy Spirit who is present and praying within the Church, the whole body of Christ (Rm 8:26). For the ordained minister of the gospel it is a mysterious participation in that prayer which the Holy Spirit prays within us; the prayer of Christ himself who "...in the days of his flesh... offered up prayers and supplications with loud cries and tears (Hb 5:7), and is able for all time to save those who approach God through him, since he always lives to make intercession for them" (Hb 7:25. Cf CCC 2634).

Intercession, an essential element of the eternal priesthood of Jesus, is also essential to the priestly ministry. *Intercession for Priests* means praying for the intercessors as Jesus himself did. "Simon, Simon, behold Satan desired to have you that he might sift you like wheat, but I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren" (Lk 22:31-32).

There is only one priesthood, the priesthood of Christ; there is only one saving sacrifice, that which Jesus offered on the cross. Through baptism all of God's people share in this priesthood in a spiritual and mystical way, representing the Church -- the Body of Christ. Ordained priests share in it uniquely because they represent Christ, the Head of the Church. It is the ordained priestly ministry that makes it possible for the whole Church to exercise its spiritual priesthood because only the priest acting *in persona Christi* can make the offering of Christ really present among the people of God who unite with him in offering themselves.

Acting *in the person of Christ* involves more than ordination to the priesthood. *Lumen gentium* reminds us that the first requirement for the priest is holiness of life (Par. 41). This is why we have *Intercession for Priests* -- to pray for holiness for ourselves as priests and for bishops and priests everywhere:

- \* We pray that priests will be filled with the love of Christ, that they will be secure in their identity and vocation and alive with the power of the Holy Spirit.
- \* We also pray in thanksgiving for the vast army of faithful priests that they may grow in the love of Christ and that the title "Father" may have meaning because of all those who are brought to new life and holiness.
- \* We pray for priests who are persecuted and imprisoned, who are rejected and poor.
- \* We pray for a deep interior life that will liberate priests from materialism and sensuality, and for an end to discouragement, indifference and cynicism.
- \* We pray that they will be protected from the deception of the evil one and safeguarded from confusion of doctrine and rebellion against authority in the Church.

The *Intercession for Priests* has always been characterized by great sincerity. Gossip and cynicism are noticeably absent. Everyone humbly acknowledged the need for repentance, healing and spiritual renewal. The joy of the Lord is very evident. Every year we make the claim that priests

who come to pray for others go away greatly blessed themselves. It has certainly been true in the past. The *Intercession for priests* is a work of faith, but more than anything else it is a gesture of great love for the gift of priesthood and for all the "vessels of clay" in which it is carried.

### **Themes for each day**

Each day has a particular emphasis, based on the theme for that day.

e.g.: Monday: *Repentance and Reconciliation*.

The secular world's widespread denial of sin has affected the thinking of many in the priesthood. The emphasis on social sin, very necessary in its own context, has prevented many priests from addressing sin in their own personal lives. In the context of a penitential rite we deal with the need for repentance very directly and in considerable detail. We urge the priests to the celebration of the Sacrament of Reconciliation.

Tuesday: *Healing and Growth*

The healing ministry has been one of the great fruits of renewal within the Church. As with Jesus in the gospels, healing and evangelization go hand in hand. The sciences of psychiatry and psychology are useful as diagnostic tools; but it is only the Lord who heals. It is only the grace of Christ which can bring wholeness to a broken life. That is why we offer the sacrament of the anointing of the sick at mass on this day, with a healing prayer service later on in the evening. The fruits of this ministry over the years could hardly be exaggerated.

Wednesday: *Mary, Mother of the Church*

More and more we see the importance for the priests to have an enlightened devotion to the Mother of God. On this day we speak of this, finishing off with an Act of Consecration to our Lady.

Thursday: *Priesthood and Eucharist*

On this day the emphasis is on the renewal of our priestly ordination and on conversion to the priesthood (2 Tm 1:6-7). For this we celebrate a para-liturgy, involving the renewal of our baptismal promises and pledges made to the bishop during the Holy Thursday Chrism Mass, culminating with prayer ministry around the Most Blessed Sacrament. Priests find this little ceremony to be a very powerful and moving experience.

Friday: *Discipleship*

"Bishops, with priests as co-workers, have as their first task 'to preach the gospel to all men', in keeping with the Lord's command. They are 'heralds of faith, who draw new

disciples to Christ; they are authentic teachers' of the apostolic faith 'endowed with the authority of Christ'" (CCC 888).

"The Bishop and priests sanctify the Church by their prayer and their work, by their ministry of the word and of the sacraments. They sanctify her by their example, 'not as domineering over those in your charge, but being examples to the flock'. Thus, 'together with the flock entrusted to them, they may attain to eternal life'" (CCC 893).

"Our vocation is to embrace the hearts of all men, to do what the Son of God did, he who came into the world to set it on fire. It is true therefore that I am sent not only to love God but to make him loved. It is not enough to love God if my neighbour does not love him" - *St. Vincent de Paul (XII 262)*.

"Now if it is true that we are called to preach the love of God far and near, if we must inflame the nations with this love, if we are called to cast the divine fire on this earth, if all this is so, my brothers, what a great fire of divine love should be burning in my soul" -- *St. Vincent de Paul (XII 263)*.

### ***Daily Horarium***

This is rooted in the kind of prayer experience familiar to all priests.

8.30 Breakfast

9.30 Morning Prayer (Divine Office), Intercession

10.15 Quiet Time (for private prayer, intercession and reflection in silence)

11.15 Coffee

11.45 Eucharist (On Tuesday and Thursday the Liturgy of the Anointing of the Sick will be included for anyone who requests it)

1.00 Lunch (afterwards free for rest, recreation, etc.)

3.30 Tea

4.00 Monday - Penitential Service  
Tuesday - Healing Service  
Wednesday - Faith sharing  
Thursday - Renewal of the Priesthood

5.15 Evening Prayer (Divine Office) and Intercession with Eucharistic Adoration

6.00 Supper

## 7.15 Rosary - followed by a talk and short discussion

Over the years we have learned how important it is that priests who come to the *Intercession for Priests* have a fresh experience of the celebration of the Liturgy of the Hours and the Eucharistic Liturgy. For that reason we have tried to maintain as high a standard of liturgical celebration as possible. Many priests have told us how helpful they have found this.

(For a complete explanation of the daily running of the Intercession for Priests may I refer you to the little booklet entitled *Guidelines for the Intercession for Priests*).

## **On-going development**

From Ireland the *Intercession for Priests* has spread to England, Scotland, France, Australia, Papua New Guinea, Nigeria, the Philippines, and back again to the United States.

To give some idea of the extent of this ministry and of how it is accepted it might be helpful to refer to our experience in the Philippines. In November 1993 we conducted two retreats in the Philippines, one in Manila and one in Cebu. The Manila retreat was attended by 380 priests and 13 bishops. The one in Cebu by 210 priests and 9 bishops, among them Cardinal Vidal. In November 1994 we again conducted two retreats. The first one, in Tagaytay, Luzon, was attended by 620 priests and 10 bishops. The second, in Mindinao, was attended by 230 priests and 80 seminarians. An American confrere who had spent most of his life in China and Vietnam, and who attended the first retreat, said of it. "That is the best retreat I have ever made in my life". So, in the last two years in the Philippines we have ministered to priests of 42 dioceses. Next year we are planning to have two more retreats for the remaining dioceses. In 1996 we have been asked to conduct the *Intercession for Priests* retreat for the entire hierarchy of the Philippines.

When we were finished in the Philippines in November 1994 we went to minister to priests in Hong Kong and Macao. There we met three bishops from the underground Church in China who begged us to come into China and give retreats to the priests there. Already there are plans being prepared to do this.

In all of this work the power of the charism of St. Vincent is evident and palpable, but like all such things it has to be experienced to be really understood. However, this approach to working for the spiritual renewal of the priesthood has not been without its critics. It is perceived by some as not being relevant to a Church which has come to stress the role of the laity. Others think of it as too priestly, too clerical, as placing too much emphasis on the priesthood. No one knew better than St. Vincent the relative importance of the role of the laity and the ordained ministry. Any emphasis on the role of lay people and the exercise of their baptismal priesthood should never be allowed to diminish the importance and the unique role of the ministerial-hierarchical priesthood:

While the common priesthood of the faithful is exercised by the unfolding of baptismal grace -- a life of faith, hope and charity, a life according to the Spirit -- the ministerial priesthood is at the service of the common priesthood. It is directed at the unfolding of the baptismal grace of all

Christians. The ministerial priesthood is a means by which Christ unceasingly builds up and leads his Church. For this reason it is transmitted by its own sacrament, the Sacrament of Holy Orders.

In the ecclesial service of the ordained minister, it is Christ himself who is present to his Church as Head of his Body, Shepherd of his flock, High Priest of the Redemptive Sacrifice, Teacher of Truth. This is what the Church means by saying that the priest, by virtue of the sacrament of Holy Orders, acts *in persona Christi Capitis* (CCC 1547-1548).

Others criticize the *Intercession for Priests* for harking back to a kind of old church devotionalism with an over-emphasis on Eucharistic Adoration, personal confession, the rosary, etc. Perhaps; but in over twenty years of working with priests I have learned that it is not possible to come to any kind of spiritual renewal either as a person or as an ordained minister without the grace of on-going repentance from sin and without encountering the healing Christ through prayer and in the sacraments, especially the Eucharist. The struggles I have experienced with sin in my own life in addition to the many long hours I have spent hearing the confessions of priests in every corner of the world, convinces me of the perennial necessity for this kind of ministry. In these years amidst much talk about renewing the priesthood I know that the Lord has blessed the *Intercession for Priests* and that it has been a source of grace, renewal and salvation for countless priests.

## **Sister Briega Mckenna OSC**

Sr. Briega in a Poor Clare, an Irish member of a congregation called the Sisters of St. Clare. She is the author of the book *Miracles Do Happen*, which has become a kind of spiritual classic in its own right and which has been translated into fourteen languages, including Chinese, Korean and Japanese. In 1970 she was instantly healed of acute rheumatoid arthritis during the celebration of the eucharist in Florida, where she had lived since 1967. She came to visit me because she was interested in the work of the *Intercession for priests*. It was immediately obvious to me that the Lord had blessed her with many gifts. She was already well known for her gift of healing, but what struck me about her was her extraordinary charism of helping priests in the renewal of their spiritual lives and in their priestly ministry. Since that time Sr. Briega has ministered at the *Intercession for Priests*. Since 1985, with the blessing and full-hearted support of our respective superiors, Sr. Briega and I have travelled to many places in the world to work for the spiritual renewal of priests. I am keenly aware that the fruit of our ministry is due in no small measure to the unique gift that the Lord has given to her for the priesthood in these times.

## **Core group**

In addition to the ministry of Sr. Briega I have also been blessed by the assistance of several other priests: two Vincentian confreres, a Franciscan, two diocesan priests, a Pallotine, a Salesian, a Dominican. All of these men volunteer their time each year to come and work during the four weeks of the *Intercession for Priests*. Their dedication in helping with this ministry and their faithfulness to it has been a source of very great blessing to the priests who attend.

## **Lay involvement**

From the beginning of the *Intercession for Priests* the laity have been involved in many different ways. For the first eight or nine years all the catering and housekeeping was done by the Daughters of Charity. Every Friday evening people gather in the chapel in All Hallows to pray before the Blessed Sacrament for the priests of the world. The rosary leaflet was prepared especially for them and at their request. This leaflet has been translated into several different languages, and already tens of thousands copies of it have been distributed in different parts of the world. Lay people feel a great urgency, as well as a great willingness, to pray for the priests of the Church.

## **Conclusion**

This ministry of the *Intercession for Priests* was begun in the spirit of St. Vincent whose zeal for the renewal of the priesthood is unique in the history of the Church. Let me finish with these words from our holy founder:

*Oh Fathers, what a wonderful thing a good priest is. Is there anything a good priest can not do? What conversions would he not bring about? Take for example Monsieur Bourdoise, this excellent priest. What does he not do and what is there that he cannot do? The happiness of the Christian way of life depends on priests because the good parishioners look up to a good priest; they respect a charitable pastor and they follow his lead; in fact they try to imitate him. O, let us strive to make them all good since this is our work and because the priesthood is such a sublime calling. O my Saviour, how totally should the poor missionaries give themselves to you for the formation of good ecclesiastics since this is the most difficult and sublime work, and of course the most important for the salvation of men and the progress of Christianity (XI 7-8).*

Places travelled:



Canberra/Goulburn, ACT, Australia  
Brisbane, Australia  
Canberra, Australia  
Melbourne, Australia  
Armidale, NSW, Australia  
Bathurst, NSW, Australia  
Dubbo, NSW, Australia  
Oberon, NSW, Australia  
Caims, Queensland, Australia  
Perth, W. Australia  
Gorka, Papua New Guinea  
Medang, Papua New Guinea  
Wewak, Papua New Guinea  
Kiribati, Pacific Union  
Agana, Guam  
Cagayan, Mindinao, Philippines  
Cebu, Philippines  
Iloilo City, Phiulippines  
Manila, Philippines  
Tagaytay, Philippines  
Singapore  
Kuching, Sarawak, Malaysia  
Melaka-Johore, Malaysia  
Miri, Sarawak, East Malaysia  
Hong Kong/Macao  
Taiwan, China  
Fukuoka City, Japan  
Ibaraki-Ken, Japan  
Kumamoto City, Japan  
Seoul, S Korea  
Cheju, S Korea  
Kumasi, Ghana  
Nakuru, Kenya  
Mzuzu, Malawi, Central Africa  
Jos, Nigeria  
Awka, Nigeria  
Abakaliki, Nigeria  
Onitsha, Nigeria  
Benin City, Nigeria  
Lagos, Nigeria  
Split, Croatia  
Ljubljana, Slovenia  
Medjugorje, Yugoslavia (Hercegovina)  
Magdalenka & Gostyn, Poland  
Eindhoven, Netherlands  
Brussels, Belgium  
Glasgow, Scotland  
Paisley, Scotland  
Mid-Glam, Wales  
Cheshire, England  
Clifton, England  
London, England  
Middlesbrough, England  
Plymouth, England  
Preston, England  
Sheffield, England  
York/Leeds, England  
Fatima, Portugal  
Carlow, Ireland  
Clare, Ireland,  
Cloyne, Ireland  
Cork, Ireland  
Donegal, Ireland  
Dublin, Ireland  
Galway, Ireland  
Kerry, Ireland  
Kildare, Ireland  
Knock, Ireland  
Louth, Ireland  
Meath, Ireland  
Raphoe, Ireland  
Wexford, Ireland  
Armagh, N Ireland  
Belfast, N Ireland  
Derry, N Ireland  
Down, N Ireland  
Fermanagh, N Ireland  
Tyrone, N Ireland  
Edmonton, Alberta, Canada  
Winnipeg, Manitoba, Canada  
Grand Falls, Newfoundland, Canada  
Nova Scotia, Canada  
Irondale, Alabama  
Douglas, Arizona  
Tempe, Arizona  
Tucson, Arizona  
Manhattan Beach, California  
San Bernardino, California  
Vista, California  
Denver, Colorado  
Bloomfield, Connecticut  
Moodus, Connecticut

North Haven, Connecticut  
Norwich, Connecticut  
Miami, Florida  
New Port Richey, Florida  
Orlando, Florida  
Palm Beach, Florida  
Palm Harbor, Florida  
Pensacola, Florida  
Safety Harbor, Florida  
St. Augustine, Florida  
St. Petersburg, Florida  
Tampa, Florida  
Peachtree, Georgia  
Chicago, Illinois  
Notre Dame, Indiana  
Wichita, Kansas  
New Orleans, Louisiana  
St. Cloud, Minnesota  
Biloxi, Mississippi  
Jackson, Mississippi  
Pass Christian, Mississippi  
St. Louis, Missouri  
Omaha, Nebraska  
Larchmont, New York  
Syracuse, New York  
Yonkers, New York  
Dunbar, Pennsylvania  
San Antonio, Texas  
Baebados, W Indies  
Trinidad & Tobago, W Indies  
Lima, Peru  
Campinas, Brazil  
Fortaleza, Brazil  
Itaici, Brazil  
Porto Alegre, Brazil  
Recife, Brazil  
Sao Paulo, Brazil

# Genealogical Development of the Vincentian Family

by Betty Ann McNeil, D.C.

Since 1617 the extended Vincentian Family has grown to include several hundred diverse groups of women and men, laity and religious, Catholic and non-Catholic. Such a record testifies to the ongoing impact of the extraordinary life of a single individual whose 400th anniversary of the ordination to the priesthood will be commemorated in the year 2000. This anniversary serves to remind us once again about the outstanding legacy of charity and evangelization that Vincent de Paul (1581-1660) bequeathed to his spiritual progeny.

A majestic family tree has developed because his mission, spirit and rule have been adapted to many cultures since emerging in seventeenth-century France. Its largest branches bear communities with which Saint Vincent himself was personally involved, those under his patronage, or those founded by members of his own communities. Another large limb supports the numerous congregations that follow the foundational *Common Rule of the Daughters of Charity* which evolved through Vincent's collaboration with Louise de Marillac (1591-1660) for more than thirty years.<sup>1</sup> Other large limbs on the family tree bear communities that also share Vincent's mission of serving Jesus Christ in the poor in a spirit of humility, simplicity, and charity.

## Objective

The Vincentian Studies Institute, dedicated to promoting a living interest in the Vincentian heritage, recommended that research be conducted to document and trace the historical development of the extended Vincentian family around the globe from a genealogical perspective.<sup>2</sup> This ground-breaking effort resulted in the Family Tree Project and its findings, *The Vincentian Family Tree*, which provides valuable information for further research.

The Family Tree Project used numerous criteria to distinguish groups within the extended Vincentian Family. A multi-level approach categorized criteria that illustrate the degree of relationship to the historical Vincent de Paul and the prototypical foundations he made. This genealogical study, this project examined Catholic and non-Catholic groups including religious congregations, societies of apostolic life, and lay associations for men and women in order to identify entities which might claim kinship to Vincent de Paul.

The classification groupings used by Reverend Raymond Chalumeau, C.M., furnished the initial framework for developing criteria for this project.<sup>3</sup> However, more criteria were required, as well as factors to delineate the degree of affinity of the relationship. From a genealogical perspective, affiliation with establishments made by Vincent de Paul himself and his *Common Rules* represent the closest relationship, whereas foundations made by members of his communities are related to a lesser degree.

## **Methodology**

Research simply went from the known to the unknown. Initially, existing information was located, organized and recorded by reviewing the few national listings of Vincentian communities that have been published in Europe, most notably for France, Spain and Italy.<sup>4</sup> However, no single comprehensive list had ever been compiled from an international perspective until *The Vincentian Family Tree* was published.

Research methodology included an international survey, as well as extensive consultation with Vincentian scholars, individual religious, and Conferences of Major Superiors. A survey instrument collected basic identifying data and historical details related to specific criteria. Respondents were also invited to provide reference information about other prospective communities that should be contacted.

The survey, written in English, contained a two page questionnaire, cover letter, return self-addressed envelope, and referral form for identifying prospective communities. The entire package was translated into French, Spanish, Italian and German.

A tiered approach to data collection was employed that involved both historical and collateral research. Communities that might have potential kinship were identified in resource publications (such as the *National Catholic Directory*, *The New Catholic Encyclopedia*, *Annuario Pontificio*, and *Dizionario degli Istituti di Perfezione*) based on congregational title (for example, inclusion of the words Vincent de Paul or Charity), place of origin, similarity of mission and/or spirit, and by using referral information provided by survey respondents.

Data management allowed for analysis by key variables. The working draft 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 of the official congregational title. An identification code illustrates whether the community remains essentially unchanged since its foundation, has separated from a parent community, or has generated branches that later became autonomous. The code also shows whether the original community has combined with another community in any manner (merger, union, etc.). Another coding factor identifies those communities currently belonging to a federation, such as the Vincentian Federation (Föderation Vincentinischer Gemeinschaften) in Germany or the Sisters of Charity Federation (formerly the Elizabeth Seton Federation) in the United States. In order to manage and retrieve data effectively, each community is cross-referenced. The final report is illustrated and has an extensive index.

## **International Survey**

Data was accepted through March 1995 when analysis began. Through collateral research, the project consulted with approximately fifty individuals (foreign missionaries, Vincentian scholars, past or present congregational leaders). Provincials and regional superiors of the Daughters of Charity and sixty-five of the approximately 170 Conferences of Major Superiors throughout the world were contacted to request assistance in identifying diocesan communities.

In January 1993 the English survey was tested within North America. Six months later a linguistically appropriate survey package was sent internationally to the prospective communities which had been identified through historical and collateral research. One hundred thirty-seven communities in Africa, America (Central, North, and South), Asia, Australasia, and Europe were surveyed with approximately a 90% response rate. In some instances, the founder personally completed the questionnaire!

The Conference of Major Superiors for Women Religious in Germany translated the survey into German and their counterpart in Great Britain also distributed it with their newsletter. Such generosity made it possible to identify additional diocesan communities not listed in the *Annuario Pontificio* which only includes congregations of pontifical right. Many interesting comments also 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 at rue du Bac."

## Findings

The Family Tree Project identified 268 societies of apostolic life and institutes of consecrated life that included 239 institutes, twenty-one lay associations, and eight Anglican congregations, that met at least one criterion of the *Family Tree Project*.

Almost half of the institutes met more than one criterion and could fall into several categories. Fifteen institutes also claim the spirit of humility, simplicity, and charity, besides having had a Daughter of Charity or a priest of the Congregation of the Mission 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*.

In order to structure the classification system for this study, one criterion was designated as having precedence for selection purposes. This report 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 distinguishes communities whose founders were or had ever been, members themselves of the Daughters of Charity or Congregation of the Mission.

The report shows that ninety-nine founders designated Vincent de Paul as patron of their institute, and that seventy-nine founders chose or adapted the *Common Rules of the Daughters of Charity* for their new establishment. Dozens of members of Saint Vincent's own communities have themselves become founders. The following summarizes the findings for each criterion:

- Saint Vincent de Paul himself founded two institutes and two lay associations.
- Fifty institutes, seven Anglican congregations and one secular institute adopted the *Common Rules* of Vincent de Paul or substantially incorporated its major principles into their rule.
- Saint Vincent was mentor, advisor, or involved in another way for nine institutes.

- Thirty-nine institutes and five lay associations were established by members, or former members, of the Congregation of the Mission.
- Nineteen institutes and two lay associations were established by members, or former members, of the Company of the Daughters of Charity.
- Three institutes were established by lay members of the Vincentian family.
- The Daughters of Charity or the Vincentians were mentors during the establishment of four institutes and three associations.
- Three lay associations have had ongoing influence from members of the Congregation of the Mission or the Company of the Daughters of Charity.
- Ninety-nine institutes and one lay association have Vincent de Paul as one of their patrons.
- 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.
- Six institutes have adapted the Vincentian charism of evangelization and service of the poor but with a unique emphasis.
- Seven institutes and one lay association are related but in another manner.
- Twenty-six institutes need further research.

### **Common Rules of the Daughters of Charity.**

The fifty communities which use or adapted what is popularly known as the rule of Saint Vincent, in many instances, have Vincent de Paul as their patron and may have also been founded by a member of the Congregation of the Mission or Daughters of Charity.<sup>5</sup> This highlights the most frequent example of how an institute could satisfy more than one criterion. On the basis of available information, a total of 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.

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 Company constituted a spiritual sharing in the suffrages, indulgences, prayers, and merits of all the members of the Congregation of the Mission. Several institutes obtained this privilege: 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); and the 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. The affiliation in 1994 of the communities belonging to the Vincentian Federation in Germany is the most recent example.<sup>6</sup>

### **Union with Paris.**

In 1850, not one, but 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 in 1841 at Graz, Austria, during the episcopacy of Romanus Francis Xavier Sebastian Zängerle, O.S.B., bishop of Graz (1824-1848).<sup>7</sup>

Subsequently other communities united with the Parisian Daughters of Charity in addition to the above, including: the Sister Nurses of Châlons-sur-Marne (1856); the Sisters of Charity of Salzburg (1882); and the Sisters of Saint Anne from Villiers-sur-Marne and Ormesson (1941); Little Sisters of Mary Immaculate (1963); the Marienschwestern or Little Sisters of Mary of the Miraculous Medal (1964).

Prior to the election of Very Reverend Jean Baptiste Étienne, C.M., (superior general, 1843-1874) there seems to have been some reluctance to other communities uniting with the Daughters of Charity of Paris. For example, a community in Vienna was established at the request of Empress Caroline Augusta of Austria because of an urgent need for religious women to nurse the sick in their homes. Unable to arrange for religious formation of candidates by the French Daughters of Charity, but desiring to make a foundation based on Saint Vincent's *Common Rules of the Daughters of Charity*, the empress obtained a copy of the rule of Vincent from an institute of Sisters of Charity in Galicia that had originated in Warsaw (1652, Poland) from an establishment made by Saint Vincent and Saint Louise themselves.<sup>8</sup>

## **Geographic Origin**

The institutes studied by this project developed throughout the world: 75% in Europe, primarily Western Europe (193); 13.5 % in America, primarily North America (22) and Central America (10); 9.32% in Asia; 1.8% in Africa, and .4% in Australasia.

Although many bishops requested Daughters of Charity for their dioceses, the Company was frequently unable to fulfill their requests. Needing personnel, many bishops collaborated among themselves to establish diocesan communities, using or adapting the Vincentian model. Many uncertified copies of the *rule of Vincent* were informally circulated, especially among bishops, to meet urgent apostolic needs that spawned replications of Saint Vincent's daughters in many different places.

This development coincides with the revolutionary era at the dawn of the eighteenth-century, which destroyed religious life throughout most of Catholic Europe. A renaissance followed during the nineteenth century. In addition, exploration and colonization by Europeans initiated a flow of peoples to new lands, transplanting cultures, and creating new evangelistic needs throughout the globe. Subsequently, European missionaries realized how essential native vocations were for effective evangelization.

## **Missionary Evangelization.**

Louise de Marillac and Vincent de Paul themselves sent their sons and daughters as missionaries into Poland, Ireland, and Madagascar where native communities were subsequently established. These include the Sisters of the Holy Faith (Ireland, 1867), the Little Sisters of Mary Immaculate (Madagascar, 1934), and others.

Reverend Vincent Lebbe, C.M., for example, a Belgian missionary in China early in the twentieth century, promoted ways to bridge cultural and linguistic gaps. Lebbe persistently advocated inculturation of the gospel by European missionaries, especially by the development of native clergy and religious. Lebbe created the Congregation of Saint John the Baptist (1928, China) and the Little Sisters of Saint Theresa of the Child Jesus (1929,

China). These congregations provided indigenous clergy that preserved the faith in China despite Communism.

In America, 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 congregations: the Vincentian Sisters of Charity (1902, Pittsburgh; 1928, Bedford). Reverend José Vilaseca, C.M., founded the Hermanos Josefinos (1872) and the Hermanas Josefinas (1877), in order to fill the gap left by foreign clergy and religious expelled from Mexico.

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 (1920, China); the Vincentian Congregation (1927, India); the Daughters of Mary, Mother of Mercy (1961, Nigeria); the Missionary Sisters of the Poor of Christ (1978, Philippines); the Missionary Sisters of the Presentation (1987, El Salvador), and others now serving courageously in the Church of Silence.<sup>9</sup>

## **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 to his Daughters of Charity had great appeal to others. In 1646 Saint Vincent first submitted it for approval to Jean François de Gondi, archbishop of Paris (1654-1662).<sup>10</sup> This primitive document resulted from thirteen years of lived experience by the early sisters of the Confraternity of Charity of the Servants of the Sick Poor in the Parishes. In collaboration with Saint Louise de Marillac, whom he called Mademoiselle Le Gras, 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 Confraternity of Charity model.<sup>11</sup> As a prototype of rules for apostolic women, its rule 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 a large scale.<sup>12</sup> Many influences have produced the leaven of charity that forms the extended Vincentian Family in today's world. Among these, the *Common Rules* of Vincent de Paul have played the most prominent role.

Many bishops both in and beyond France soon adopted the rules and model of apostolic service of Saint Vincent and adapted them to meet pastoral needs within their diocese. Simultaneously, sisterhoods were needed to assure continuance of new schools that were then emerging, especially for little girls. This introduced another step forward for apostolic women.

## **The Vincentian Mission over the Centuries**

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.

This study identified approximately 100 communities that have Vincent de Paul as congregational 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 approximately sixty distinct communities in at least nine countries throughout the globe, with one-third of these located in China. Approximately forty 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 both died. A few examples of these communities from several centuries include the Daughters of Charity of the Most Holy Annunciation of Ivrea (1744, Italy), the Anglican Society of the Sacred Mission, (1894, Great Britain), the Sisters of Charity of Cardinal Sancha (1869, Cuba), the Sisters of Providence of Holyoke, Massachusetts (1892, USA), 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, Saint Vincent de Paul Church at Laval in Quebec became the first parish in the world named after the great apostle of charity.

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 Reverend Nicholas Placid Filippone claimed Vincent de Paul as patron for their institute at Palermo, which cared for the sick, orphans and widows. This institute may have been the first to do so outside France.

Confronted with the cross-cultural challenges inherent in 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 as 1750 when the Chinese Daughters of Charity of Tonkin (Chungqing) were founded. This community has the distinction of being the first community founded outside of Europe.<sup>13</sup>

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 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).

## **Nineteenth Century.**

The French Revolution, which began in 1789, ultimately caused communities to disperse and many of their members to migrate elsewhere. Many continued the Vincentian tradition and embodied it in new institutes and lay groups. 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.

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. Sister Rosalie Rendu, D.C., (1786-1856), introduced Blessed Frederic Ozanam (1813-1853) to practical charity and became his mentor. This relationship played an important role in his founding 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 across the Atlantic Ocean. This, with the impact of exploration and colonization in the Americas, were factors influencing Reverend Louis William Valentine Dubourg, S.S., (1766-1833), to invite the widow Elizabeth Ann Bayley Seton (1774-1821) to Baltimore (1808) to establish a Catholic school for girls and later a sisterhood (1809). In 1816, as bishop of Louisiana (1815-1826), 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 initiate the first Vincentian mission in North America.<sup>14</sup>

The French Sulpicians befriended Elizabeth Ann Seton, who became the first native born person to be canonized in the United States. The Sulpicians were instrumental in obtaining the rule of Vincent de Paul for the Sisters of Charity of Saint Joseph's, the first religious institute of women founded in the United States (Emmitsburg, 1809).<sup>15</sup> Several other communities in North America (also called Sisters of Charity of Saint Vincent de Paul) developed from the Emmitsburg foundation. These were established at New York, New York (1846), Cincinnati, Ohio (1852), Convent Station, New Jersey (1859), Greensburg, Pennsylvania (1870), and Halifax in Canada (1856).<sup>16</sup> The Religious of Notre-Dame-du-Sacré-Coeur (1924, Canada) developed from the Sisters of Charity of the Immaculate Conception (1854, Canada). These institutes now form the Sisters of Charity Federation that began in 1947 as a collaborative effort to promote the Seton cause for canonization. Today these communities and others sharing the Vincentian charism are united in ongoing projects that further the mission of the Company of Charity.

## **Twentieth Century.**

Two world wars, economic crises, communism, nazism and fascism brought a new level of complexity to human needs within the global village. The cries of today's poor peoples continue to inspire new initiatives on their behalf. Among the newest institutional branches of Vincentian charity are the Sons of Charity (1918, France) dedicated to serving the poor; the Missionary Catechists (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. Seventeen new foundations have been made throughout the world since the Vatican II.

## **Family Groups**

Several family groups are especially noteworthy within the extended Vincentian Family. Among the oldest, is the Strasbourg line emanating from the Sisters of Charity of Strasbourg (1734, France) whose spiritual descendants (dispersed during the French Revolution) now comprise the Vincentian Federation in Germany, united under the patronage of Vincent de Paul. 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 Brandis, D.C. (1815-1900), became their first visitatrix (provincial) and in 1878 founded a lay group of visiting nurses to assist the sick that developed into the Marienschwestern, a community of women religious (also known as Sisters of Mary of the Miraculous Medal). In 1964 Mother Suzanne Guillemin, D.C., superioress general, received seventy-nine sisters from the Austrian province of the Marienschwestern community into the Daughters of Charity of Paris.

After reading a biography of Vincent de Paul, Bishop Clemens Droste zu Vischering was so inspired that he founded the Sisters of Mercy of Münster (1808, Germany) to serve the poor, sick, and needy. The bishop incorporated Vincentian concepts in the rule he compiled. That rule became the model for other founders, especially Bishop Joannes Zwijsen who instituted several communities in Holland from this root. Peter Joseph Triest wanted to replicate the spirit of Vincent de Paul, so he initiated three congregations in Belgium to serve the poor.

Seeking to preserve the faith among Catholic peoples by engendering a missionary spirit within the faithful, the family of Trinitarians (USA) established by Reverend Thomas A. Judge, C.M., includes: the Missionary Cenacle Apostolate (1909, New York); the Missionary Servants of the Most Blessed Trinity (1912, Philadelphia); the Missionary Servants of the Most Holy Trinity (1929, Mobile); and a recent lay branch, the Blessed Trinity Missionary Institute (1964, New York).

Several other founders either had a relationship with the Vincentian family when establishing their own congregations or selected various elements of the Vincentian mission and charism for adaptation in their new institutes. Such examples can be found in the institutes of these founders: Saint Louise Grignon de Montfort and Blessed Marie Louise Trichet, Saint Paul of the Cross, Saint Gaspare de Bufalo, Saint Charles Joseph Eugène Mazenod, Saint John Bosco and Mother Teresa of Calcutta.<sup>17</sup>

## **Ecumenism and Vincentian Mission**

The ecumenical appeal of Vincentian service also inspired others like Florence Nightingale (1820-1910) and Theodore Fliedner (1800-1864). Nightingale learned the technique of caring for soldiers in war time from the Daughters of Charity in Paris before establishing her lay corps of nurses called the Anglican Association of Charity. Fliedner, an Evangelical Protestant pastor who had been inspired by Vincentian works of charity and the organization of the Daughters of Charity during his travels in Europe (especially Holland and England), initiated lay deaconesses in Germany in 1836.<sup>18</sup> The Society of the Holy Cross (England, 1855) 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.<sup>19</sup> Despite the canonical secular identity of Saint Vincent's daughters, their distinctive religious garb (especially the large cornette) had quite an appeal for some founders. Among these were Bishop Horace Potter and Miss Harriet Starr Cannon (1824-1896) whose Anglican Community of Saint Mary (1865, New York) adopted a habit and headdress closely resembling the winged cornette of the French Daughters of Charity.

The Oxford Movement in Great Britain was a seed bed that nurtured religious institutes in the Anglican Communion.<sup>20</sup> 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]."<sup>21</sup> Pusey did obtain a copy of the *Common Rules of the Daughters of Charity* which he used when developing a rule for the Anglican Sisterhood of the Holy Cross.

## Worldwide Web of Charity

The Family Tree Project findings are a point of reference for community leaders, members, and scholars. The *Vincentian Family Tree*, is the only international compilation of all the communities known to belong to the extended Vincentian family of the great patriarch of charity, Saint Vincent de Paul. This unique resource contains illustrations and a concise summary of each of the 268 communities describing its foundation (date, place, and by whom), mission, and current location of the generalate (if extant). To facilitate further research, bibliographic data is provided for each entry, plus a comprehensive index. Appendices include listings of communities chronologically by criteria and the addresses of international resource groups dedicated to Vincentian studies.

The Vincentian Studies Institute 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!

## Endnotes

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<sup>1</sup> John Rybolt, C.M., "From Life to the Rules: The Genesis of the Rules of the Daughters of Charity." *Vincentian Heritage* 12: 2 (Fall 1991: 173-99). Also see Miguel Pérez- Flores, "The Common Rules of the Daughters of Charity." trans. Stafford Poole, C.M., *Vincentian Heritage* 8: 1 (Winter 1987):1-26.

<sup>2</sup> The Vincentian Studies Institute is cosponsored by the provinces of the Daughters of Charity and the Congregation of the Mission in the United States and may be contacted through Reverend Edward Udovic, C.M., Presiding Officer, DePaul University, 2233 North Kenmore Avenue, Chicago, IL 60614-3594 USA (TEL 773-325-7348, FAX 773-325-7279, E-Mail: eudovic@wppost.depaul.edu).

<sup>3</sup> Raymond Chalumeau, C.M., "La Descendance Spirituelle de Saint Vincent de Paul." *Bulletin des Lazaristes de France* 69 (1979); Chalumeau used seven criteria.

<sup>4</sup> Ibidem. Also see: Nicolás Mas, C.M., *Fundación de las Hijas de la Caridad in España*, (106-140); *Anales de la Congregación de la Misión*, 85-86 (1979):106-140. Luigi Mezzadri, C.M. "Quando la Legge libera il Dono." *La Regola Delle Figlie Della Carita 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.

<sup>5</sup> 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, Very Reverend René Alméras, C.M., (1613-1672, superior general 1661-1672). Alméras

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organized Vincent's original rule into chapters and included oral teachings of the founder. It has become the text commonly referred to as "the rule of Vincent de Paul," which has passed from generation to generation, although it is a revision of the text compiled by Saint Vincent and Saint Louise. See Rybolt, "From Life to Rules," 173-99.

<sup>6</sup> In 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 P. Maloney, C.M., superior general. See Alfonsa Richartz, D.C., "Affiliation," *Echo*, no. 1 (January 1995): 42-44. For a complete discussion of affiliation, see Miguel Pérez Flores, C.M., "Los Antiguos Privilegios de la Congregación e la Misión ye el Nuevo Ordenamiento Canónico," *Vincentiana*, no. 1-2 (1992): 35-97.

<sup>7</sup> Mother Étienne Hall, S.C., (1806-1872), superioress of the Sisters of Charity of Saint Joseph's at Emmitsburg, was notified in August 1849 by Reverend Jean Baptist Étienne, C.M., superior general of the Daughters of Charity (1843-1874), approving the union of the Emmitsburg community with the Daughters of Charity of Saint Vincent de Paul of Paris. The first religious institute founded in the United States, the Sisters of Charity of Saint Joseph's of Emmitsburg officially joined the French Daughters of Charity on 1826-1830 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 Austria. 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. The 1876 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.)

<sup>8</sup> The exact location of the institute which had the *Common Rules of the Daughters of Charity* is unclear. See Louise Sullivan, D.C., Letter #447, 19 August 1655, to Sisters Marguerite, Madeleine and Françoise at Warsaw, and "Instruction to Three Sisters who were being sent to Poland," *Spiritual Writings of Louise de Marillac* (New York: 1991), 477-79; 791.

<sup>9</sup> This study omits information about any communities now serving in the Church of silence because of communism in order not to jeopardize the safety and welfare of their members.

<sup>10</sup> Jean François Paul de Gondi, coadjutor of Paris, signed the Act of Approbation of the Company on 20 November 1646. He was the nephew of Jean François de Gondi, archbishop of Paris. See Marie Poole, ed. et al, Letter #773, August or September 1645 to Jean François de Gondi, archbishop of Paris, *Correspondence, Conferences, Documents* (New City Press: 1990), 2:599 and *ibid.*, Letter #860, written between

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August and November 1646, to Jean François de Gondi, 3:59. See also *ibid*, 2:773 and 3:860.

<sup>11</sup> The Daughters of Charity of St. Vincent de Paul evolved from the first sisters working in the Confraternities of Charity of the Servants of the Sick Poor in the Parishes and with the Ladies of Charity at the Hôtel-Dieu in Paris.

<sup>12</sup> For a complete discussion of women in the Church of France during this period and their response to social needs, see Elizabeth Rapley, *The Dévotes. Women & Church in Seventeenth-Century France* (McGill-Queen's University Press, 1993).

<sup>13</sup> 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.

<sup>14</sup> John E. Rybolt, C.M., "Three Pioneer Vincentians," *Vincentian Heritage*, no. 1(Fall 1993):153-68.

<sup>15</sup> Reverend Louis William Valentine Dubourg, S.S., superior of St. Mary's College, Baltimore invited the widow Elizabeth Ann Bayley Seton to that city in 1808 to establish a Catholic school for girls. A wealthy seminarian, Samuel Cooper, generously endowed the project but designated a rural site in western Maryland where he funded the Sulpicians' purchase of 212 acres near Emmitsburg, the cradle of the community in the United States. The *Régestre* minutes for the Sulpician Assembly for March 14, 1809 reads: "It is a matter of buying a plantation near Emmitsburg to found there a community of daughters, *à peu près sur le même plan que les filles de la Charité, de St. Vincent de Paul*; who join to the care of the sick, the instruction of young girls in all branches of Christian education." According to the rule which Bishop John Carroll approved in January 1812 for Saint Elizabeth Ann Seton, her Sisters of Charity of St. Joseph's were subject to the superior of the American Sulpicians (who was also the superior at St. Mary's College and Seminary in Baltimore). Therefore, the Society of St. Sulpice in the United States became the canonical Protector of the Constitutions of the Sisters of Charity of St. Joseph's. Before the union with France, the sisterhood had the Sulpician superiors (most of whom were familiar with the Daughters of Charity in France prior to the Revolution that precipitated the priests emigrating to America). These Sulpician superiors inculcated and nurtured the Vincentian charism in the American community: Reverend William V. Dubourg (1809-1809), Reverend John Baptist David (1809-1811, obtained the *Common Rules of the Daughters of Charity* from France), Reverend John Dubois (1811-1826, modified the *Common Rules* to meet the needs of the Church in America and suggested uniting the American community with the Daughters of Charity in France), Reverend John F. Hickey (1830-1841), Reverend Louis R. Deluol (1826-1830; 1841-1849, successfully negotiated the union with France in 1848-49). Although never appointed the superior, Reverend Simon Bruté became Mother Seton's spiritual director (1812-1821), translated the rule of Vincent, and actively promoted Vincentian teachings and spirituality among the early sisters. See also [Sister John Mary Crumlish], *1809-1959* (Emmitsburg: 1959) and Annabelle Melville, *William Louis Dubourg* (2 vols., Chicago, 1986), 177.

<sup>16</sup> The Sisters of Charity of Saint Joseph's, founded by Saint Elizabeth Ann Seton at Emmitsburg, Maryland, began service in New York in 1817. Between 1817 and 1841 the Emmitsburg community opened missions in eleven states, and remained under the jurisdiction of Mothers Elizabeth Seton, Rose White, Augustine Decount, M. Xavier Clark and Etienne Hall. The New York community of sisters became an

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autonomous branch in 1846. The year 1817 could be cited for its foundation date but that date, like numerous others studied by the Family Tree Project, marks the year when 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 example, opening of the first mission, declaration of autonomy, episcopal or pontifical approval, etc. 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 of Paris.

17 McNeil, *The Vincentian Family Tree*, 23.

18 The Oxford Movement spawned numerous religious institutes in the Anglican communion based on their Roman Catholic counterparts. See A. M. Allchin, *The Silent Rebellion. Anglican Religious Communities, 1845-1958* (London, 1958), 556-61. Allan T. Cameron, *Religious Communities of the Church of England* (London, 1918). Deaconesses of the Protestant Church were founded in 1836 in Germany near the Rhine River at Kaiserwerth by Theodore Fliedner, a Protestant Evangelical pastor inspired by Vincentian works of charity in Europe. *Dizionario degli Istituti di Perfezioni*, 1973 ed., (Edizioni Pauline, Rome), s.v. "Fliedner, Theodor" 4:76-79; "Diaconesse di Kaiserwerth" 3:477; "Diaconesse de Strasburgo" 3:484-85.

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

20 Anson, *The 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.

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

# Vincentian Bibliography

## NOTICE TO READERS AND AUTHORS!

From now on, the *Bibliography* of *Vincentiana* will be called *Vincentian Bibliography* because it will concentrate on books which are directly related to St. Vincent and Vincentian spirituality, as well as to the life and works of the Congregation of the Mission and the Vincentian Family. These books will be accompanied by a blurb, because the purpose of our magazine is to promote the knowledge of that which relates to St. Vincent and his relevance today, and to present it to the readers.

Under the title **General Bibliography**, however, we will offer references to books treating other subjects, whose authors are members of the Congregation of the Mission, without adding a blurb.

*Vincentiana* repeats its invitation to authors to send in their books.

## VINCENT DE PAUL

### *Correspondence - Conferences - Documents* *Volume VI*

Published by New City Press, Hyde Park, New York, USA, 1996

This book is the English translation of the letters of St. Vincent from July 1656 to November 1657. It is edited by Sisters Marie Poole, Julia Denton, and Elinor Hartman, D.C.

It can be ordered from: Vincentian Translation Project - St. Joseph's Provincial House  
333 South Seton Avenue - Emmitsburg, Maryland 21727-9297 - USA.

## PIERRE MIQUEL

### *Vincent de Paul*

Fayard - Paris, France 1996 (521 pages)

Pierre Miquel is a professor at the Sorbonne and a specialist in the wars of religion. He wanted to write a biography of St. Vincent and has done so in a very likeable and enthusiastic way. It is interesting. Some points are rather new, like the context of the

religious tensions during St. Vincent's childhood. One is surprised, however, that, in a work expected to be of quality, there are so few citations, and that at times the expressions concerning ecclesiastical life are imprecise if not disconcerting. The figure of St. Vincent also has a difficult time standing out in the midst of the multiple historical events on which the author likes to dwell. He, being more at ease in general history than in a biography, has trouble bringing out the spiritual character of his subject. In fact, this book presents more of St. Vincent in history than of St. Vincent's life itself. (Yves Danjou, C.M.)

The book can be ordered from: La Procure, 95 rue de Sèvres, 75006 Paris, France

**ROBERT P. MALONEY, C.M.**

***Il Signore ascolta il grido dei poveri***  
***Lineamenta di spiritualità vincenziana***

Published by C.L.V. Edizioni Vincenziane, Rome, Italy, (229 pages)

This book is the Italian translation, by Stefano Angiuli, C.M., of the well-known book by our Superior General *He Hears the Cry of the Poor, On the Spirituality of Vincent de Paul*, New City Press, New York, 1995. You will find a blurb on this book in *Vincenziana* 1995/2, p. 135.

It can be ordered from: C.L.V. - Via Pompeo Magno, 21 - 00192 Roma, Italy.

**COLLECTED WORKS**

***Commemorazioni in memoria del***  
***"Signor Manzella" Prete della Missione***

Editions Stampacolor, Sassari, Italy, 1995, 2 volumes (352 and 289 pages)

As the title suggests, these two volumes contain the discourses pronounced at the commemorative celebrations for Fr. Manzella, C.M., which are held annually on the anniversary of his death, which occurred on 23 October 1937. The first volume covers the period up until 1959.

After the commemoration of 1959, there was a long "manzellian silence." The Eucharist was celebrated on the anniversary of his death without a commemorative discourse, in obedience to the wish of the Archbishop of Sassari.

In 1967, the thirtieth anniversary of the death of our Servant of God, and then from 1972 to the present, the commemorative discourses were taken up again with the participation and blessing of the Archbishop of Sassari (2nd volume).

In these volumes, one will find very valuable testimonies of Cardinal Jerome Hamer, former secretary of the Congregation for the Doctrine of the Faith, numerous bishops, diocesan priests, and confreres who knew, loved, and esteemed Fr. Manzella.

Clerics and faithful were always very numerous on that day which recalls the memory of the apostle of Sardinia. These volumes contain their voice, the voice of the entire Church, which accentuates the wonders which the Lord accomplished through his intermediary.

## **JEAN-GABRIEL PERBOYRE**

### *Correspondance*

Published by the Provinces of France, Rome, Italy (324 pages)

The Provinces of France have reissued the valuable book of Perboyre's correspondence, first published in Peking in 1940. This work, of exceptional interest because of the witness the letters give us of the spiritual journey and action of Perboyre, had become unobtainable. The reissue is a critical edition, after a revision of the original texts. This book, even though written in French, might be of benefit to all people, interested in this great Vincentian figure. Libraries, formation houses of the Congregation, and so on, should take special note.

It can be ordered from the *Procure de la Maison-Mère* (95, rue de Sèvres - 75006 Paris - France) or from the *Maison Provinciale de Toulouse* (16, Grande Rue Saint Michel - 31400 Toulouse - France), for the price of 60 FF for the Vincentian Family (CM, DC, etc.) or 80 FF for others.

## **JOSEPH EYLER, C.M.**

### *Monseigneur Sontag, Martyr en Perse*

Published by his niece, in Mutzig, 1996 (163 pages)

Msgr. Sontag, C.M. was a missionary in Persia (present day Iran), archbishop of Ispahan, then Apostolic Delegate in Persia. He died as a martyr with thousands of Christians in 1918.

At the request of Msgr. Sontag's niece, Fr. Eyler has written this biography, which is presented in a glossy edition with beautiful photos.

This book can be ordered by writing to: Imprimerie Girolde - 67190 - France. Or to: La Procure - 95 rue de Sèvres - 75006 Paris - France.

**BRUCE INNES**

***Priest & Scientist***

***Joseph Slattery - Australia's First Radiographer***

Crawford House Publishing, Bathurst, Australia, 1996 (116 pages)

The book recounts the life of this priest of the Congregation of the Mission, born in Ireland in 1896, who taught in our St. Stanislaus College in Bathurst, Australia. There he discovered x-rays experimentally, practically at the same time as the German, Röntgen. He was also one of the pioneers in radio transmission. He died in 1931.

This work tries to penetrate the life of this exceptional man, who was at the same time, professor, scientist, and priest. It analyzes the influence of Fr. Slattery on science today and shows how his personality left its mark on those with whom he lived.

**ALAIN SCHERRER**

***Le Père Pedro de Manantenasa***

Editions du Puits Fleuri, Hericy, France, 1996 (203 pages)

This is the second book on Fr. Pedro Opeka, C.M., missionary in Madagascar. With the humanitarian association Akamasoa, which he created, he helps 15,000 people of Tananarive live every day. Previously, they were living in garbage dumps and on the streets, dressed in rags, without hygiene or schooling.

With his collaborators, he has constructed 15 villages where each one has a decent roof, work, and dignity, and where each one takes up again life in society. In addition, he is preparing centers of life in all of Madagascar. At the same time, he announces the Good News to them.

It can be ordered from: La Procure - 95 rue de Sèvres - 75006 Paris - France.

**CEVCO (COLLECTED WORKS)**

***Lineas de renovación Vicentina***

Cuadernos Vicentinos No. 13

Published by the Provincial House of Colombia, Bogotá, 1996 (111 pages)

The Commission of Vincentian Studies of the Province of Colombia (CEVCO) wanted to tackle a point of vital importance: ongoing formation. This notebook approaches this theme successively from four different points of view:

- in the life of St. Vincent,

- in function of the Church and of the service to the poor,
- in our Rules, Constitutions, Directories, and Ratio Formationis,
- in the most recent General Assemblies.

**LUIGI MEZZADRI, C.M.**

***Prima che si rompe il cordone d'argento***  
***Pregare alla scuola di S. Vincenzo***

Published by C.L.V. Edizioni Vincenziane, Rome, Italy, 1996 (189 pages)

This collection of prayers, expressing the poetic talents of the author, is divided into nine chapters: prayers of faith and what is not evident, Marian prayers, prayers at the school of the word, Vincentian prayers, St. Louise and her companions, the Vincentian holy year, St. John Gabriel Perboyre, prayer of the pilgrim and the volunteer, various prayers.

It can be ordered from: C.L.V. - Via Pompeo Magno, 21 - 00192 Rome, Italy.

## **General Bibliography**

- **TIMOTEO MARQUINA, C.M., Al vuelo de la gracia (Poemario Mariano). Devociones, Invocaciones y Advocaciones.** Editorial La Milagrosa, García de Paredes, 45, 28010 Madrid, Spain, 1994 (149 pages)
- **ANTON STRES, C.M., Svoboda in pravičnost. Oris politične filozofije** (Liberty and Justice, treated as political philosophy), published by Mohorjeva Družba, Celje, Slovenia, 1996 (240 pages)
- **STANKO ŽAKELJ, C.M., Čudodelna Svetinja** (The Miraculous Medal); Collection of meditations published by the Provincial House of the Daughters of Charity in Ljubljana-Črnuče, 1996 (72 pages).