

CHRONOLOGICAL HISTORICAL VINCENTIAN DICTIONARY
1580-1660
INTRODUCTORY NOTES

by Rafael Villarroya, CM
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Father Rafael Villarroya (a936-1993) was a member of the Congregation of the Mission and the Visitor of the Province of Zaragoza from 1973-1976. He died without publishing any of his work. Those who knew him also knew that he was dedicated to the research of books, articles, places, photographs ... any material related to Vincent de Paul and his various establishments. Father Mixel put order into much of Father Rafael's material especially the material that will be found in this Dictionary. The Prologue to this work was written by Father Villarroya and he stated:

This material can be copied, photocopied, reproduced in its totality or partially without any obligation to cite the author. You can use this material in any way that you desire. The only condition is the following: you may not seek any momentary remuneration from the use of this material unless you poor ... this work belongs to those men and women who are poor.

In the pages that follow you will find the material related to Chapter Thirteen, the final chapter of this work which is entitled *The Final Years: 1658-1660*. The chapter is divided into the following sections:

- 1658: France; 1658: Life of Vincent de Paul; 1658: Letters of Vincent de Paul; 1658: Life of Louise de Marillac; 1658: Letters of Louise de Maillac
- 1659: France; 1659: Life of Vincent de Paul; 1659: Letters of Vincent de Paul; 1659: Life of Louise de Marillac; 1659: Letters of Louise de Maillac
- 1660: France; 1660: Life of Vincent de Paul; 1660: Letters of Vincent de Paul; 1660: Life of Louise de Marillac; 1660: Letters of Louise de Maillac

You will notice that there is a color scheme in this Dictionary: Blue is used when referring to the historical events that occurred in France during the years 1658-1660; Red is used when referring to the events and the writings of Vincent de Paul; Green is used when referring to the events and writings of Louise de Marillac. It is hoped that in the course of time the other twelve chapters will be translated and then published here online.

Charles T. Plock, CM (Translator)

CHAPTER XIII: THE FINAL YEARS (1658-1660)

1658: FRANCE

January 5:

The nephew of Cardinal Mazarin died at the age of thirteen (his skull was fractured when he was playing with his friends. Mazarin mourned his death and for ten days remained in seclusion in Vincennes.



PARIS-NOTRE DAME

March 1:

A very severe winter with many ice storms and much snow. During February and March there were great floods in Paris and the surrounding area. On March 1st the Pont Marie collapsed with twenty-two houses on it. That catastrophe caused the death of fifty-seven persons.

June 14:

The French Commander Tuenne, with the support of the English, defeated the Spanish at the battle of Dunes.

June 25:

The French Commander Tuenne and the English take Dunkirk which by treaty was to be given to the English.

June 30:

Louis the XIV accompanied the Northern Army but became ill. He had to leave Bergue and Mardyke and was transferred to Calais. His condition became worse.

July 4:

It was believed that Louis XIV's illness would be fatal; on the night of July 6th he received the Last Rites and the following day people throughout France prayed for the health of the King. A doctor from Abbeville, against the wishes of the royal physician, gave the king a special type of wine. On July 10th the fever left him and on July 24th the king was able to travel to Compiègne. The king's illness made Mme. De Chisy, Mme. Fiemes, Count Brissdac, and others supporters of the de Gondi's. They conspired against Mazarin in favor of the younger brother of the king, Philippe. When Louis XIV recovered his health, his conspirators were exiled. Mazarin, in order to gain the confidence of Philippe, bought him the Palace of Saint-Cloud.

July 13:

The people in Marseille rise against the Councilors of that city.

July 18:

Having recovered from his illness, the relationship between Maria Manzini and the king became more intense.

August 23:

The government confronted the Augustinians and as a result two religious were killed.

September 3:

Oliver Cromwell died at the age of 59; his son Richard succeeded him.

October 2:

Guillaume Lamoignon was appointed Presiding Judge.

**PARIS****October 26 – November 24**

First attempt to reach an agreement with regard to a royal wedding between Louis XIV and Maria Teresa. The Royal Court traveled to Lyon and they arrived there on November 24th and initiated conversations with the Princess of Savoy. This provoked a reaction from Spain.

November 2:

Moliere performed in front of the King at the Louvre (then for rent as a theatre) in Corneille's tragedy *Nicomède* and in the farce *Le Docteur Amoureux* with some success. He was awarded the title of *Troupe de Monsieur*.

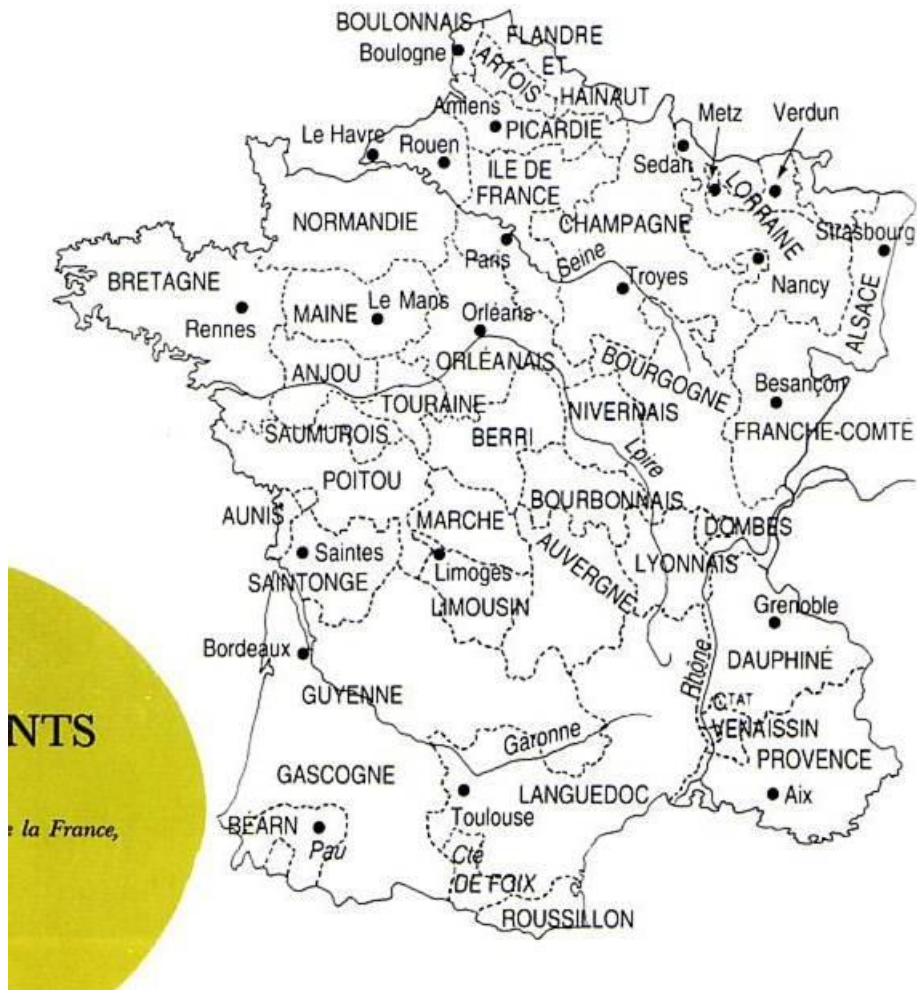
December 8:

Antonio Pimentel de Prado arrived in Lyon (having traveled there from Spain). His offer in the matter of marriage between Louis XIV and María Terers ended the conversation that were being held with the Princess of Savoy. The Princess and her mother return to Turin disenchanted and sad.

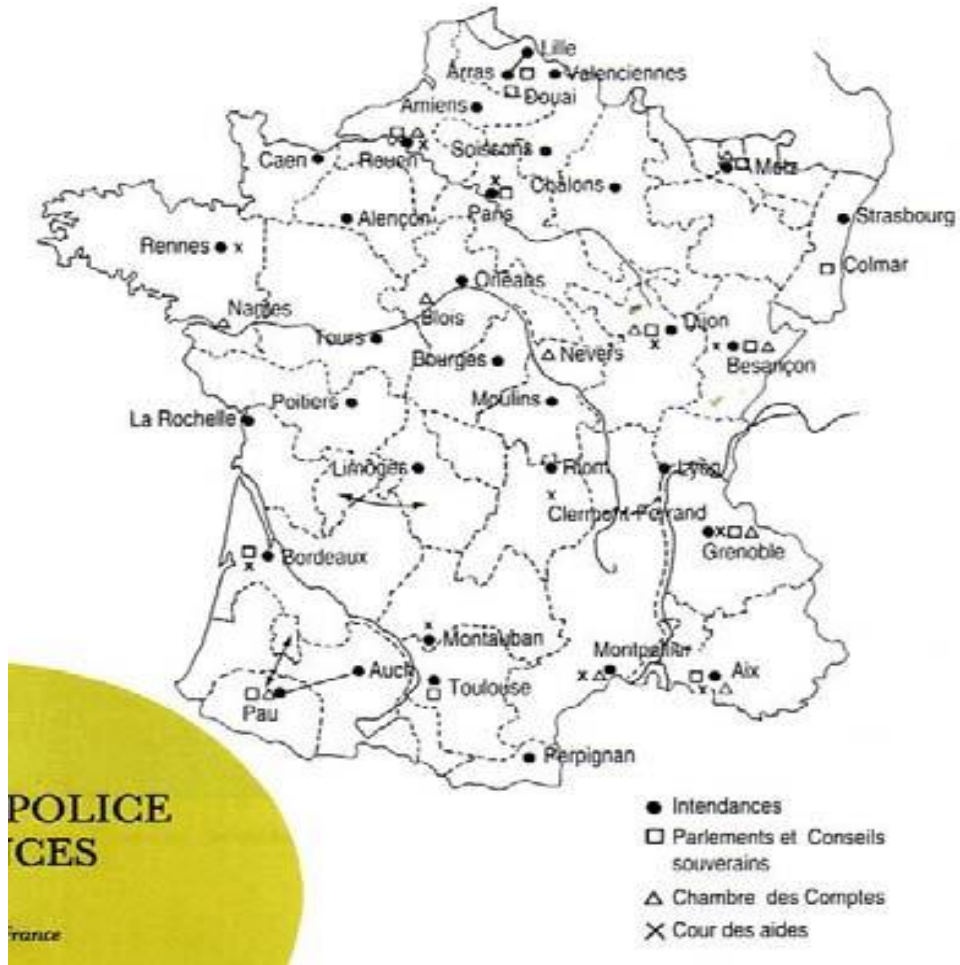
- Fouquet acquired the residence in Saint-Mande and the palace of Vaux-le-Vicomte, and the Island of Belle-Isle-en-Mer which became a fortress.

France in the sixteenth century

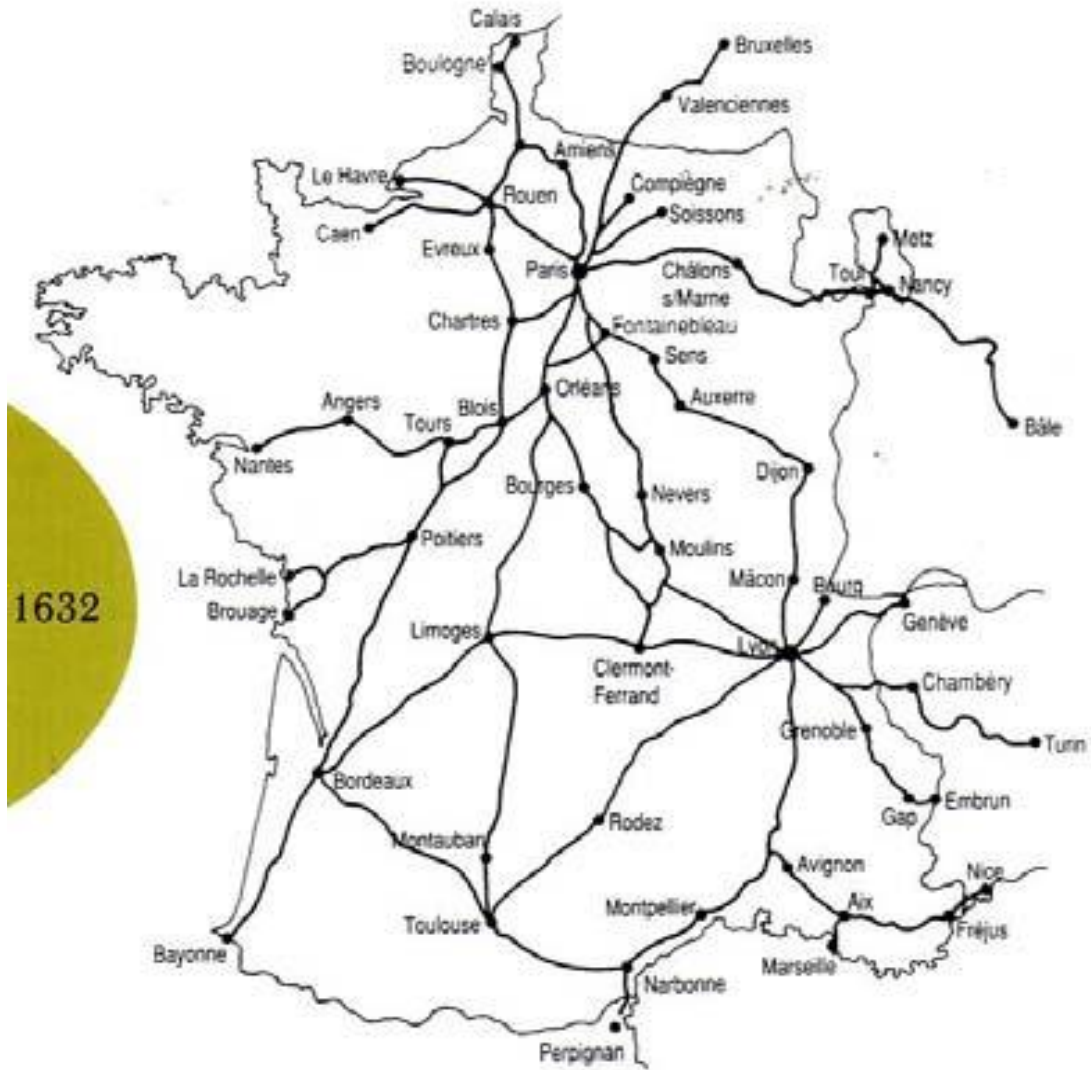
TERRITORIES



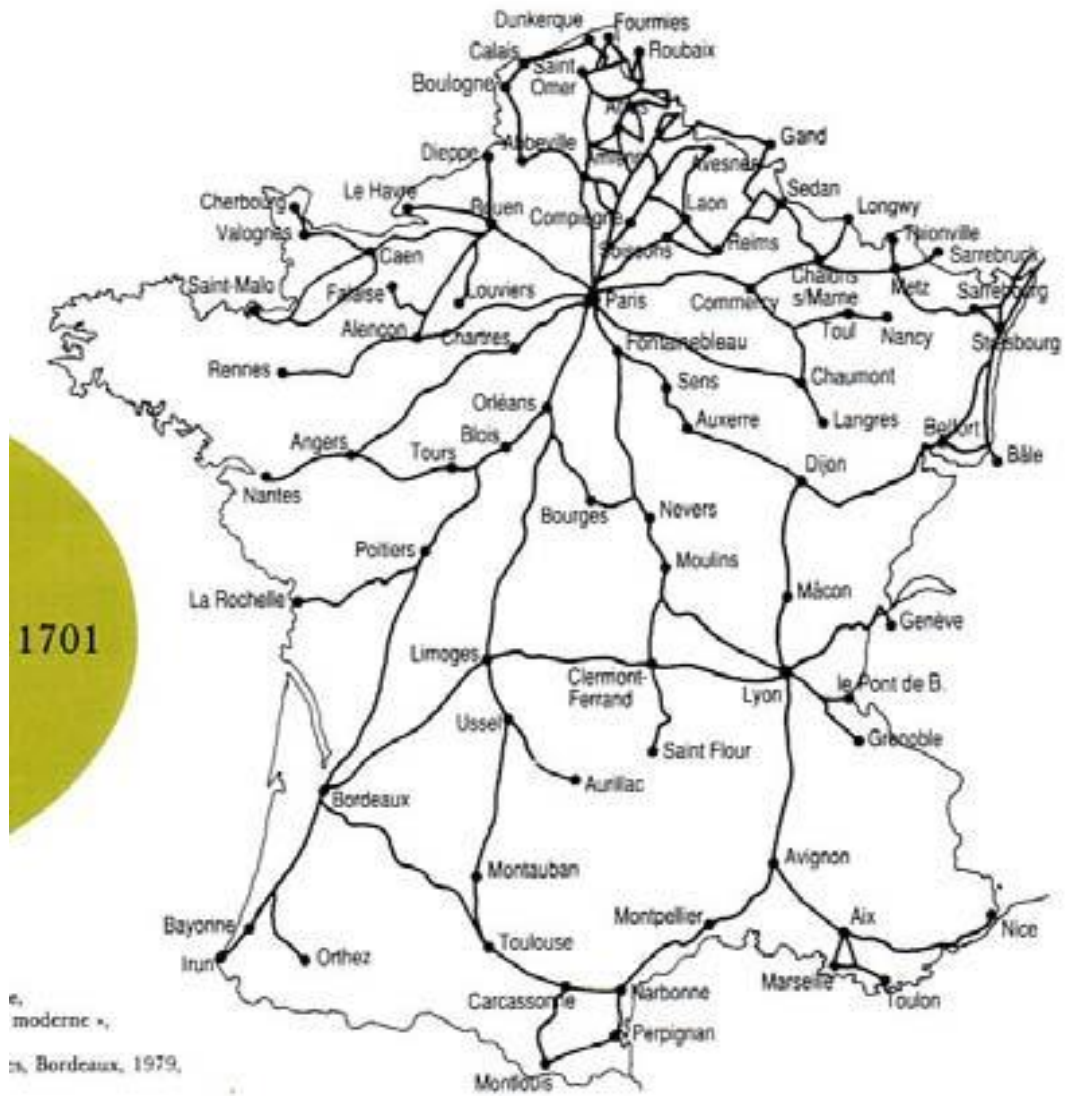
ADMINISTRATION



COMMUNICATION – 1632



COMMUNICATION – 1701



1658: LIFE OF VINCENT DE PAUL

January:

Vincnet's carriage turned over and he hit his head very hard on the pavement (CCD:VII:68, 90, XIIIb:359; SWLM:582 [L.560], 587 [L.565]). M. Le Vazeux created problems in Annecy: a law suit was brought against a lawyer and during an attempt to resolve this matter with the mediation of the Bishop the situation became more difficult when reproaches and insults were exchanged (CCD:VII:95-97).



January 4:

Death of M. Almeras [CCD:III:30, footnote #1, VI:265, VII:68, 75).

February:

Great flooding in Paris and the waters reach Saint-Lazare. The Pont Marie, connecting the Ile Saint-Louis with the Quai des Ormes, collapsed on March 1st with twenty-two houses on it. This catastrophe caused the death of fifty-seven persons (CCD:VII:107, 110 footnote #3, 111). Vincent supported the plan of Chevalier Paul in the matter of his planned attack on Algiers (CCD:VII:94, footnote #6, 154, 226).

CROMWELL

March 6:

The members of the Tuesday Conferences began a mission in Metz ... the mission was directed by L. de Chandénier and supported by Bossuet (the mission was concluded on May 22nd) (CCD:VII:63, footnote #5; XII:3-4).

March:

M. Le Vacher took up a collection in the parishes in Paris for the ministry in Tunis but that collection *produced more talk than results* (CCD:VII:106).

March:

The fifth expedition was being prepared to set out for Madagascar. This group would only arrive as far as Lisbon. Some of those who were shipwrecked took refuge in Santiago de Compostela. The Missionaries on that journey were M. Daveroult, M. Le Blanc, M. Arnoul, M. de Fontaines and Brother Christophe. They were accompanied by a man from Madagascar who had been educated at Saint-Lazare. First they encountered difficulties leaving Nantes and then when they transferred ships in Lisbon, a Spanish warship seized their ship (CCD:104, 128, 211, 239). M. Flacourt dedicated his Dictionary of the Malagasy Language *Dictionnaire de la Langue de Madagascar* to Vincent (CCD:XIIIa:185-187).

April:

The seminary-school in Marseilles closed. The only persons there were from Saint-Victor, undisciplined young men who did not have a vocation (CCD:VII:149-150, 179, XIIIa:408-409).

April 5:

Promulgation of the Bull uniting Saint-Méen Abbey to the seminary established in that place (CCD:XIIIa:423-429)

May 17:

Vincent distributed the Common Rules to the Missionaries and began his explanation of those rules (CCD:VII:163, footnote #3, XII:1-12).

May – June:

Vincent became infirm and was unable to leave the house (SWLM:594 [L.571], 595 [L.573]).

August:

The Canon Jean de Saint-Martin found the famous letters dealing with Vincent's captivity (CCD:VIII:301, 599-601).



MOLIERE

August 14:

Death of M. Ozenne in Poland; M. Desdames became the pastor there (CCD:VII:274-277).

September:

Plans for the establishment of a house in the Diocese of Toledo (CCD:VII:292, 400, 433). As the result of an incident that occurred at the fort known as the Bastion de France the life of Brother Barreau was endangered (CCD:XII:61-63).

September 3:

Loss of the farm at Orsigny which the Congregation had possessed since 1644 (CCD:II:538, VII:266, footnote #2, XII:47-51).



MEAUX

October 2:

Guillaume de Lamoignon was appointed Presiding Judge (CCD:VII:298).

October 19:

The Sorbonne censured *Apologie des Casuistes* (CCD:VII:499, footnote #9).

October – November

A new house of the Congregation is opened in Meaux (CCD:VII:353); an attempt was also made to establish a house in Alsace at Notre-Dame-des-Trois-Epis (VI:534, VII:335, VIII:11).

December

Vincent's legs became worse and he was unable to leave the house; he also developed an ulcer on his ankle as well as an infection in his eye (CCD:VII:405, 426, 432; SWLM:623 [L.603], 624 [L.605]).

December 6 and 13:

Vincent began to explain the Rules to the Missionaries ... the first two conferences were dedicated to the first chapter of the Rules, namely, the purpose of the Congregation of the Mission and members of the Congregation and their mission (CCD:XII:66-82, 83-97).



MEAUX

1658: LETTERS OF VINCENT DE PAUL

The ashes of these apostolic men will be the seed of a large number of good Missionaries (CCD:VII:19).

Perhaps Our Lord has permitted these causes of repugnance in order to preach to you yourself and to protect you from the empty satisfaction we imperceptibly seek in our work (CCD:VII:21).

I venture to tell you that this wretch that I am has never given better missions than when he was lodged in inns (CCD:VII:22).

Remember that frequent association with those who are close to you diminishes the spirit and often destroys it altogether (CCDS:VII:53).

Our maxim is always to give place to others [a reference to the Capuchins who were going to Madagascar], confident that they will do better than we (CCD:VII:58).

The eagerness of that large number of young women who want to enter your Company is not a sure sign that God is calling them to it (CCD:VII:64).

You are right in having no scruple about missing Mass to assist the poor, for God prefers mercy to sacrifice (CCD:VII:66)

The Daughters of Charity are only for the neglected sick who have no one to help them (CCD:VII:80).

God will grant you the grace of softening our hearts toward the wretched creatures and of realizing that in helping them we are doing an act of justice and not of mercy! (CCD:VII:115).

[This is a reference to the situation of Brother Jean Barreau] That is what happens to persons in Community who act on their own initiative (CCD:VII:122-123).

I feel that the men and the money would be well spent [a reference to the mission in Algiers] (CCD:VII:133).

You must not tolerate the evil but try to remedy it in a gentle way (CCD:VII:152).

You know, Monsieur, that God's gifts vary and He distributes them as He sees fit: one man is learned but is not suited to governing others; another is on the road to sanctity but is not apt for leadership (CCD:VII:159).

That is the reason why we have done our utmost to try to derive [our Rules] from the Spirit of Jesus Christ and to draw them from the actions of His life (CCD:VII:164).

Prayer is a great book for a preacher (CCD:VII:171).

The Company loses nothing but rather gains by losing a person who is dissolute and unwilling to leave (CCD:VII:177).

We have added nothing new in [the Rules] that has not already been practiced by [the Community] CCD:VII:178).



THE MOSQUE OF ALGIERS

It will be well for you to see that he [M. Fleury] does not work too hard at prayer or study because, being choleric by nature, he might easily give himself headaches (CCD:VII:181).

We should desire no other good for the Company nor any other works but those God is pleased to give it on His own initiative without us (CCD:VII:192).

Oh! how I hope that God will give this spirit to the Company so that all its houses will be one single house and all the members will have but one heart and one soul! (CCD:VII:198).

Sooner or later God tests by similar trials the souls He calls to His service (CCD:VII:201).

For, regardless of how disposed you may be to do good by walking on the broad way of your own freedom, you might fall by the wayside. That is where those usually fall who are attached to God only by silk threads, so great is the inconstancy of human nature (CCD:VII:201).

Virtue is virtue only in so far as we make the effort to practice it (CCD:VII:203).

One of our maxims is to accept only young people to work in [the Congregation] (CCD:VII:217).

We lack neither work nor foundations, thank God, but we do lack men; for few can be found who have-or are willing to acquire the apostolic spirit we should have (CCD:VII:223).

His faults are only flightiness and the ardor of youth that we should curb and not tolerate and, still less, encourage, as would happen if we let him continue (CCD:VII:225).

Remember that good establishments are not made all at once but gradually (CCD:VII:231).

In this world, things that of their nature must last longer are the ones that take the longest to develop (CCD:VII:235).

If a man cannot be won over by gentleness and patience. It will be difficult to do so otherwise (CCD:VII:241).

Our happiness lies in the Cross, and Our Lord willed to enter His glory only through the difficult things He endured (CCD:VII:246).

The simple, most ordinary workers are, as a rule, the ones best suited for us and most useful for the poor people (CCD:VII:251).

Often, by refusing what we ask, He grants us a greater grace than by giving it to us, and we should realize that, since He knows what is good for us better than we do, what He sends us is best (CCD:VII:255).

Serve the poor to the best of your ability and entrust the rest to the goodness of God (CCD:VII:256).

To preserve peace and charity among your men, you must accustom them to ask pardon of one another (CCD:VII:259-260).

We have objected to taking responsibility for parishes, especially in episcopal towns and in places where there is a Parlement or Presidial Court, but experience has taught us that wherever there is a seminary, it is good for us to have a parish to train the seminarians, who learn parish functions better by practice than by theory (CCD:VII:268).

What happens to an individual person happens also to a community; that is, it becomes downhearted, unfeeling, and turned in on itself (CCD:VII:290).

Patience is as necessary to bear with ourselves as charity is to bear with the neighbor (CCD:VII:291).

Be very careful not to attribute any [good act] to yourself; you would be committing larceny and insulting God, who alone is the author of every good thing (CCD:VII:305).

Our maxim is not to receive anyone into our houses to live there and do as he pleases (CCD:VII:306).

When we are considering another state of life, we picture what is pleasing in it; but once we are in it, we experience what is annoying and contrary to nature ... continue your journey to heaven on the same ship on which God has placed you (CCD:VII:309).

Every walk of life has its joys and sorrows; we have to drink both of them (CCD:VII:333).

What does it matter where God is served, provided He is served (CCD:VII:346),

God tries to save men through men, and Our Lord became man Himself to save all of them (CCD:VII:356).

God asks of you only that you cast your nets into the sea, and not that you catch the fish (CCD:VII:358),

Today in the refectory the reading told us that virtues on which we meditate but do not practice are more harmful than profitable to us (CCD:VII:378).

it is not men who make things go well, but God, who sometimes allows them to go differently than the way we would like so as to make us realize that we can do nothing about them, or to try our patience; and that you trust your own guidance too much when you think that, because you love good order, it is up to you to see that it is observed (CCD:VII:389).

Desires that come from God are gentle and leave the soul at peace; whereas inspirations of the evil spirit are, on the contrary, harsh and troubling to the person who has them (CCD:VII:434).

It is the distinctive duty of priests to procure mercy and to be merciful to criminals, so you must not always refuse to help those who seek your intervention, especially when there is more misfortune than malice in their crime (CCD:VII:443).

1658: LIFE OF LOUISE DE MARILLAC

January:

Louise and the other Sisters wanted to be included with the priests of the Mission who were preparing to leave for Madagascar in March (SWLM:584 [L.561], 585 [L.563]); the various



ministries continued to be developed at the Motherhouse.

February:

The Sisters who were sent to Arras were to minister only *to the neglected sick who have no one to help them ...* they were not to minister in the public hospital where other nuns are caring for the patients (CCD:VII:80).

May:

At the request of the Duchesse de Vantadour, Louise sent Sisters to Ussel where they encountered many difficulties in adjusting to life (CCD:VII:247, X:381-382; SWLM:581, 595 [L.573], 604 [L.578], 615 [L.596-], 617 [L.598]).

CAHORS

June:

The Sisters were sent to Calais to minister to the soldiers wounded during the battle of Dunes (June 14, 1658) and Dunkirk (June 14, 1658) (CCD:VII:185) ... they returned during October and



November (CCD:VII:200, X:440-447, XII:33-36; SWLM:581, 600-601 [L.581], 607-608 [L.589 – note #3 p. 607]). Election of officers was held and Louise wanted to be relieved of her duties (SWLM:597 [L.577]).

August 26:

A house is established in Metz (SWLM:581, 614 [L.595]; CCD:X:447-453).

METZ

September:

Because of family matters Louise traveled to Champlan where her son and his wife and their child lived. She then traveled on to Ollainville, to the residence of the Marillac's (CCD:VII:279, 286, 299; SWLM:609 [L.591, 612 [L.593]); one of the Sister left from the Hospice of the Saint-Nom-de-Jésus (SWLM:605 [L.585]).

November 5:

The Sisters depart for a new house in Cahors where they ministered in an orphanage for older children. It appears that they began this ministry the following year (CCD:V:628-629, VI:287, X:464-467).

December 16:

Registration by the Parlement of the Letters Patent of the King, letters that approved the establishment of the "Servants of the Poor" (CCD:VI:286; XIIIb:236-237)



METZ

CAHORS



December 27:

Sister Barbe Angiboust died in Chateadun (CCD:VII:436-437; X:511-522; SWLM:625 [L.605]). During the year Vincent explained the following matters to the Daughters: persons to whom temptations may be told, conversations with persons outside the Company, the obligation of secrecy, January 6; mutual charity and the duty of reconciliation, March 4; gracious condescension and mutual support, May 30; cordiality, respect and exclusive friendships, June 2; trust in Divine Providence, June 9; humility, charity, obedience and patience, July 14, fidelity to the rules, July 21, rising,

prayer and the Angelus, October 6; rising, prayer, examination of conscience, etc, November 17; gospel of the wise and foolish virgins, devotion to Saint Catherine, November 25; the rosary, how to spend Sundays and Holy Days, December 8.

1658: LETTERS OF LOUISE DE MARILLAC

The girls ... must be informed that it is not a religious house; nor is it a hospital from which they will never be moved. Rather they must continuously go to seek out the sick poor, in various places, in any kind of weather and at predetermined times (SWLM:583 [L.561]).

If you realized, my dear Sisters, the degree of humility, gentleness and submission Our Lord desired of the Daughters of Charity, you would be dismayed not to practice these virtues (SWLM:587 [L.565]).

All our exchanges and all our consolations, if we can have any, other than with Our Lord, must be found among ourselves (SWLM:587 [L.565]).

In my opinion, you misunderstand our sisters when you tell me that they object to your writing to us. I think that they mean that you should not write often or without necessity (SWLM:593 [L.572]).

The aforementioned Rule does not provide for the prolongation of the term of office of the three officers, nevertheless, my Most Honored Father, this would seem to me to be essential because nearly three to four months go by before they assume their responsibilities. If your Charity is in agreement, you could begin it this year because it is impossible to find other sisters since we must provide so many elsewhere (SWLM:597 [L.577]).

It is absolutely essential that she be fully aware of the obligations inherent in this holy action and that she realize the esteem she must have for it, although we make only simple vows. Lack of knowledge in this matter (the vows), or rather the failure to recognize the extent of their obligations, has been harmful to others (SWLM:599 [L.579]).

Avoid mournful probing to discover everything that is going on within you. This often leads in the end to imaginary virtues, puts you in a bad mood, and wears you out, finally producing a distaste for solid virtue ... Perfection is not to be found here but in the practice of true charity (SWLM:600-601 [L.581]).

God usually watches over the dear ones of those who are faithful to Him (SWLM:601 [L.581]).

Oh, how this incident (one of the Sisters has left the house without anyone being aware of her absence) makes me realize how much the Daughters of Charity must depend on those who hold the office of Superioress. I must find consolation in your charity, my Most Honored Father, for the loss of our poor Sister Jeanne-Baptiste' through my fault. I did not have the courage to speak to her frankly about the bad behavior ... from which she suffered intensely because of her timidity ... I think that fear, that was more vain than reasonable, has put her in the state in which she now finds herself (SWLM:605 [L.585]).

The more difficult a place is for service, either because of poverty or for other reasons, the more we must rely on assistance from heaven when we are striving to labor for the pure love of God, which I sincerely hope is your intention (SWLM:610 [L.592]).

Let me know a little bit about how you practice charity. Do you have a little time to observe your Rules? ... our Most Honored ... told us that, if we keep our Rules, they will keep us (SWLM:611 [L.592]).

Remember, my dear Sister, that no matter what you tell me, you will never hurt my feelings. My heart is not constituted in that way and I am never more pleased than when our sisters speak frankly to me (SWLM:611-612 [L.587]).

Do not be upset if things are not as you would want them to be for a long time to come. Do the little you can very peacefully and calmly so as to allow room for the guidance of God in your lives (SWLM:514-615 [L. 519]).

I imagine that the occasions for mental dissipation that you experienced will help you to acquire greater recollection and will prevent curiosity except about things that could lead you to perfection (SWLM:617 [L.598]).

1659: FRANCE



PHEASANT ISLAND

January 29:

The royal court arrived in Paris after the failure of negotiations with Spain with regard to a royal wedding. During the trip Louis IV and María Manzini continued their idyllic love affair. Portugal defeated Spain in the battle of Elvas.

April 11:

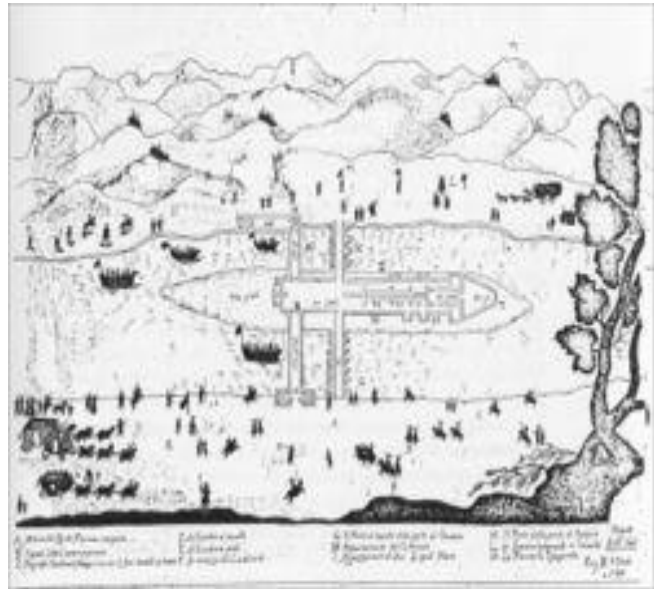
On Good Friday, Felipe Manzini, the Count of Guiche, Bussy and other young men organized a scandalous orgy and they were arrested. The nephew of Mazarin traveled to Brisach.

May 8:

Antonio Pimentel de Prado and Don John of Austria arrived in Paris. During their negotiations they would reach an agreement with regard to an armistice and a promise of marriage that would become a reality in the meetings that would take place on Pheasant Island between Mazarin and Luis de Haro.

June 21:

The relationship between Louis XIV and María Manzini created many problems for those who were engaged in negotiations between both countries. Louis had asked the Cardinal for the hand of Maria in marriage. The Cardinal viewed this situation as very harmful for the future of the kingdom and made his nieces leave the royal court. They traveled to Fontainebleau, Poitiers and La Rochela before reaching their ultimate destination in Burage.



Pheasant Island

June 25:

Mazarin traveled to Saint-Jean-de-Luz in order to continue the negotiations with Spain. He met his nephews in Fontainebleau and kept watch over any correspondence between Louis XIV and María Manzini. Later the whole royal court would travel to Saint-Jean-de-Luz.



VICOMTE DE TURENNE

August 10:

Louis XIV, with the permission of his mother, met up with Maria Manzini who traveled to join the royal entourage. The cardinal was very displeased with that meeting and became ill ... all of this led Mazarin to the decision to resign his position in the Court but that resignation was not accepted by the Queen.

August 15:

Mazarin (representing France) and Luis de Haro (representing Spain) began conversations on Pheasant Island. Because of the behavior of the young king the Spanish became more entrenched in their position.

September 3:

María Manzini broke off her relationship with Louis XIV in order to facilitate the negotiations between France and Spain. She wrote to the king and told him that he did not have to honor his commitment toward her. She also told him that she would not write to him again (would she go to the convent? Marry someone else immediately?). She would remain out of sight with a friend who would be known as the famous Madame de Maintenon.

September 21:

The king signs the document that committed him in marriage to María Teresa, the Infanta of Spain.

October 16:

Duke Grammot traveled in an official capacity to Spain in order to request the hand of María Teresa. He returned on November 7th. During that time the royal court traveled to the Southern part of France and visited Aix, Beaucaire and Toulouse.

November:

In the chapel of the House of Providence in Paris, Jacques B. Bossuet preached his famous sermon: *On the Eminent Dignity of the Poor in the Church*



M. MAINTENON

November 7:

An agreement is reached with regard to the Treaty of the Pyrennes which was negotiated between Mazarin and Luis de Haro on Pheasant Island (the marriage between Louis XIV and Maria Teresa). This treaty would be signed on June 4th, 1660.



EUROPE AFTER THE PYRENNES TREATY

November 15:

Moliere presented *Les Précieuses Ridicules* in the Petit-Bourbon; last Synod of the Reformed Church in France; the Vicomte de Turenne, Condé is appointed Maréchal of France.

- France acquired Artois and Roussillon and also the cities of Gravelines, Landrecies, Le Quesnoy, Avesnes, Philippeville, Marieburgo, Thionville and Montmedy.
- The Duke of Lorraine recovers his land but France remained with Argonne and other territories.
- Cardinal de Retz, despite all his efforts at reconciliation, was not included in the treaty in any way and continued to be viewed as an enemy and remained outside of France.

- Hugues de Lionne inserted into the Treaty of Pyrennes a clause for the payment of 500,000 escudos, a demand for renouncing all rights to the Spanish throne ... this clause would have very important consequence.

1659: LIFE OF VINCENT DE PAUL

January: Vincent's illnesses became constant ... he was unable to leave the house and could not



walk down the stairs of the house; he celebrated Mass in the infirmary and used crutches; in June he suffered from an inflammation of the eyes (CCD:VII:637, VIII:30-31; SWLM:631 [L.610], 641 [L.621], 661 [L.642], 662 [L.643]; plans to establish a house in Bétharram near Lourdes (CCD:VII:459, 623),

January 9:

Vincent seemed to experience the reality that the end of his life was approaching and he sent letters of gratitude to Father Philippe-Emmanuel de Gondi and his son, Cardinal de Retz (CCD:VII:452, 452-453).

February 21:

The Marquise de Vins (from Provence) left the house in Marseilles 18,000 livres (much effort and money would be spent in obtaining that inheritance) (CCD:VII:552, XII:125-126).

MONTPELLIER

April:

Bossuet gave the retreat to the Ordinands during Easter and was invited to do the same the following year during the time of Pentecost.

May:

The cold weather caused frost to form on the grape vines ... as a result there were certain restrictions at table (CCD:545, XII:233-234). A house was established in Montpellier (CCD:VIII:554, 631) and then closed almost immediately (CCD:XIIIa:471). Vincent advised M. Desnoyers with regard to the establishment of a hospital which would open in 1660 and where ultimately the Daughters would also minister (CCD:VIII:388).

July 21:

Nicolas Porcher confirmed the Bulls of union of Saint-Lazare to the Congregation of the Mission and Vincent would take possession of this house on August 7th (CCD:VIII:502-504, see also CCD:XIIIa:472-479 for an explanation of the process involved in this matter).

August 12:

Brief of Pope Alexander VIII, *Alias nos*, on the vow of poverty taken in the Congregation of the Mission (CCD:XIIIa:480-482. Vincent communicated this news on November 7th (CCD:VIII:133-134) and it was read on November 14th (CCD:XII:311).

August 21:

Apologie des Casuistes (written by the Jesuit, M. Pirot in 1657) was placed on the Index of condemned books. The priests wrote a response to this book in 1658 (CCD:VII:549, 627-628, VIII:100).



NARBONNE

September:

The community in Rome obtained their own house (the residence that had been Cardinal Bagni's [Montecitorio]) and the Pope obliged all those who were to be ordained for the Diocese of Rome to make their retreat with the Missionaries of the Congregation (CCD:VIII:147-148, 209). At the request of François Pallu and his collaborators the Propaganda Fide authorized the opening of a seminary for the formation of priests destined for the Far East. Formation began there in 1660, the buildings were inaugurated in 1663 and pontifical recognition granted in 1664 (CCD:VI:630).

September 12:

Establishment of a house in Narbonne (CCD:VIII:144).

October 7:

Vincent appointed M. Almeras as Vicar General of the Congregation (CCD:XIIIa:483).

October 9:

During his retreat Vincent secretly designated M. Almeras and M. Berthe as the possible persons who were to succeed him (CCD:484-485).

November:

In the chapel of the House of Providence in Paris, Jacques B. Bossuet preached his famous sermon: *On the Eminent Dignity of the Poor in the Church*

December 6:

The sixth expedition for Madagascar. Nicolas Étienne and Brother Patte left Nantes and traveled to Saint-Nazaire where they were detained for six days because of the weather (they were travelling to La Rochelle where they would board the ship for Madagascar and where they would also meet M. Daverout, M. Feydin and M. de Fontaines). As the ship raised anchor and tried to enter the river, the mast broke in two and tumbled into the sea along with the mainsail. They were guided to Saint-Jean-de-Luz and reached there in good health after many close encounters at sea. They would set out for Madagascar once again on January 18th (CCD:VIII:239-242, 250-253, 255-258).

December 31:

Death of Alain de Solminihac, the bishop of Cahors; he was beatified by John Paul II on October 4, 1981 (CCD:I:206; SWLM:546 [L.518]). During the year Vincent explained the Rules to the Missionaries: gospel teachings, February 14th; seeking the Kingdom of God, February 21st; conformity with the will of God, March 7th; simplicity and prudence, March 14th; gentleness, March 28th; humility, April 18th; mortification, May 2nd; indifference, May 16th; uniformity, May 23rd; charity, May 30th; how to benefit from calumnies, June 6th; the five characteristic virtues, August 22nd; teachings contrary to those of the gospel, August 29, 1659; illusions and genuine inspirations, October 17th; speaking with the superior, October 24th; the vows, November 7th; poverty, November 14th; poverty, November 21st; the desire for benefices, November 28th; poverty, December 5th; chastity, December 12th; obedience, December 19th.

1659: LETTERS OF VINCENT DE PAUL

That is the resolution of a rebellious, proud spirit, capable of depriving you of the graces of God, who gives them only to the humble and peace-loving (CCD:VII:449-450).

We must never accept any remuneration for our missions, either from persons absent or present, rich or poor (CCD:VII:450).

I have reason to think that this is the last time I will have the honor of writing to Your Eminence because of my age and an ailment I have, which perhaps are going to lead me to the judgment seat of God. In this uncertainty, Monseigneur, I most humbly entreat Your Eminence to forgive me if I have displeased you in any way. I have been wretched enough to do so unwittingly, but I never did so intentionally. I also venture, Monseigneur, to recommend to Your Eminence your Little Company of the Mission, which you have founded, maintained, and favored. Since it is the work of your hands, it is also most submissive and very grateful to you, as to its father and Prelate. In addition, while it will be praying on earth for Your Eminence and the house of Retz, I will recommend the one and the other to God in heaven, if His Divine Goodness grants me the grace of welcoming me there, as I hope from His mercy and your blessing, Monseigneur, which I ask of Your Eminence. Prostrate in spirit at your feet, I am, in life and in death, in the love of Our Lord.... (CCD:VII:452-453)

Nothing repels and unsettles beginners more than to see that their seniors do not give them good example (CCD:VII:465).

God has no use for our knowledge or our good works if He does not have our heart, and He does not want that heart if we give it to Him away from the place where He asks for it (CCD:VII:483).

The Superior is responsible for all the duties of a house (CCD:VII:492).

God's works are not governed according to our views and wishes (CCD:VII:531).

The spirit of the world is restless and tries to do everything (CCD:VII:531).

It is not the most learned persons who have the best results but rather those who have greater grace from God (CCD:VII:534).

The Missionaries will be ... admitted to Sacred Orders under [the title] of mensae communis (CCD:VII:543).

It is not advisable to bandage fresh wounds right away ... God never fails to come to our rescue in our time of need (CCD:VII:563-564),

Do not think that the advice that is on this paper can diminish your sufferings; God must give His Spirit to it (CCD:VII:565).

Abase yourself before God, acknowledging that you are nothing but a useless instrument, capable of spoiling everything (CCD:VII:568).

Change of place does not change the person (CCD:VII:578).

Experience has shown us that a person who leaves one Community to enter another is successful in neither (CCD:VII:584).

Oh! how good God is, since [the Bishop of Geneva] is so good! (CCD:VII:601).

Neither should you find it strange to see some inconstancy in the most determined and the wisest among them, since the human spirit is never in the same state (CCD:VII:603).

The grumbling of certain individuals must not deter you from dealing cordially with them and, still less, from being firm in maintaining good order (CCD:VII:605).

Superiors who try to do their duty well by word and example have much to suffer from their subjects (CCD:VII:610).

Pay special attention to not being troublesome to anyone, but a consolation to all (CCD:VII:624).

The obligations of justice have priority over those of charity (CCD:VII:633).

There are Communities who visit important people, but ... there is not much advantage in that for them (CCD:VII:640).

If the priests are good, the people will also be good, and heretics will return to the Church (CCD:VIII:3).

It is a maxim of ours never to act except in a passive way and to do nothing to establish ourselves in a place (CCD:VIII:12).

I ask Our Lord to be Himself your strength and your life, as He is of all those whose food is His love (CCD:VIII:20).

You would be acting contrary to the intention of the Company if you were to spare the expense when your health, which is so dear to us, is at stake (CCD:VIII:20).

We must have nothing that has not been given or acquired properly and, if we are truly grateful for the acts of charity that have been done for us, we will always be ready to return willingly the goods our benefactors have given us (CCD:VIII:24).

We should not be surprised to see persons who waver and forget themselves; they are to be found in the holiest Companies (CCD:VIII:35).

Yes, Monsieur, their zeal and exactness are painful to those who do not have these virtues because their observance is a reproof to their own laxity (CCD:VIII:36).

Those whose eyes are sore or bleary ... cannot look at the sun's rays without being pained by them (CCD:VIII:37).

Saint Paul ... recommends that we be wise unto sobriety. An average amount suffices, and what a person wishes to have beyond that is rather to be feared than desired by Gospel workers because it is dangerous. It puffs up, incites us to put ourselves forward, to become conceited and, in a word, to avoid humble, simple, and ordinary actions, which are, however, the most useful ones (CCD:VIII:40).

You will practice greater charity by preserving yourself so as to serve your neighbor for a long time than by wearing yourself out quickly for the salvation of a few (CCD:VIII:42).

Always remain indifferent to places and duties (CCD:VIII:45).

We are seeing a number of bankrupt Communities in Paris-not because of a lack of confidence in God, but because they have erected magnificent buildings ... [such] splendid edifices are not pleasing to God ... [in the Company you must] will only what God wills, and God wills only what is within your power (CCD:VIII:49).

Since God is not dependent on time, He sometimes grants more graces in one day than in eight, and we profit more by short retreats than by long ones because they are more inviting and less wearisome (CCD:VIII:81).

Let two men live together and they will have difficulties with one another, and even if you were alone, you would be a burden to yourself and would need to practice patience (CCD:VIII:113).

One liberty has no sooner been granted than another is requested (CCD:VIII:120).

They will make this a custom and go from one abuse to another, and it will end in disorder (CCD:VIII:120).

[I am speaking to you about] fraternal union which makes us pleasing to God and strong in attracting others to His love (CCD:VIII:169).

Ask God to give us the grace to produce fruits worthy of penance that may be useful to the neighbor (CCD:VIII:169).

The reputation of the Company must be in Jesus Christ, and the way to maintain it there is to conform oneself to Him, and not to great preachers (CCD:VIII:173).

The more we are like Our Lord, stripped of everything, the more we will share in His Spirit (CCD:VIII:175).

The more we seek, like Him, the Kingdom of God His Father ... the more will the necessities of life be given us (CCD:VIII:175).

How good it is to do nothing else but to practice charity! (CCD:VIII:186).

One means of meriting the continuation of Our Lord's benefits is to use them as we receive them, according to His good pleasure and for the greatest benefit to the neighbor (CCD:VIII:203).

I have given myself to Our Lord never to petition in any lawsuit of persons outside the Company, and, still less, to induce others to do so (CCD:VIII:213).

Provided God's work is done, it does not matter who does it (CCD:VIII:215).

The angels ... they inspire us to do good but do not pressure us to do it. This is a thought I learned from the late Cardinal de Berulle, and experience has shown me that we have greater influence over others by proceeding in this way than by urging them to adhere to our views and trying to get the better of them. It is the usual method of the evil spirit to act in haste, and it is characteristic of him to upset souls (CCD:VIII:224-225).

Words that are not based on truth go up in smoke (CCD:VIII:233).

If we are concerned with instructing the poor people in order to save them --- and not to put ourselves forward and make a name for ourselves-we will have sufficient talent for that (CCD:VIII:236-237).

1659: LIFE OF LOUISE DE MARILLAC

January:

Louise was infirm and upset by the death of Sister Barbe Angiboust whose funeral she wanted to be celebrated at Saint-Lazare in the presence of all the Sisters (SWLM:624 [L.605b]). Some of the Sisters would have preferred if the document of their establishment used the term “Society” or “Community” rather than “Confraternity” (SWLM:629-630 [L.609]).

March 23:

The Council discussed changes in the habit of the Sisters who were ministering in Poland (CCD:XIIIb:366).

April 27:

Vincent gave a conference to the Daughters on the virtues of Sisters Barbe (CCD:X:523-526).

April – July:

Since Easter I have been continuously ill and still am (SWLM:642 [L.623]).



Vaux-le-Vicomte

August 2:

The town council studied the Sister’s petition to have water brought from the city to their house (SWLM:643 [L.624]). This request was granted --- pipes were laid and a water tank installed and everything should be operational by November (SWLM643 [L.624], 652 [L.632], 654 [L.634]; CCD:VIII:3, footnote #1).

September:

Establishment of a house at Vaux-le-Vicomte (CCD:VIII:124; SWLM:624).

September 12:

Establishment of a house at Narbonne (CCD:VIII:144); authorization of the Sisters to travel to Narbonne (CCD:XIIIb:237; SWLM:624 [under the heading of 1659], 646 [L.628], 647 [L.628b], 648 [L.629], 667 [L.647b]).

October:

M. Dehorgny visited the houses in Nantes, Cahors and Ussel (CCD:VIII:222; SWLM:661 [L.642]). Vincent sent documents to Rome which were then studied by M. Jolly in order to explore

the best way to obtain approval from the Holy See for the establishment of the Daughters of Charity (CCD:VIII:142-143).

November 11:

Since some more Sisters who knew Sister Barbe returned from the villages where they were ministering, Vincent gave another conference on the virtues of Sister Barbe (CCD:X:537).

December 8 and 14:

Vincent gave two conferences to the Daughters of Charity on the virtue of indifference (CCD:X:545-5680).

December 25:

Louise reminded Vincent that on the following day (December 25th) Mass should be celebrated for the entire Company. It was Christmas and Louise felt that the only gift she could give the child Jesus was the renewal of her vows and the deprivation of the only consolations that God's goodness had given her in the person of Vincent (SWLM:664 [L.644]). During the year Vincent explained to the Sisters how to spend Sundays and Holy Days, acts of adoration on leaving and returning to the house, fast and abstinence, confession, communion, communications, retreats, conferences, March 16, 1659; communication of Sisters in distant houses with Superiors in Paris, August 11, 1659. At the end of the year Vincent explained the Rules for the Sisters in parishes: the perfection required for Sisters in parishes, attachment to confessors, monastery, cell, chapel, cloister, grille and veil of parishes Sisters, August 24, 1659; Rules for Sister in Parishes: care of the sick, October 19, 1659; Rules for the Sisters in Parishes: care of the sick, November 11, 1659; summary of the particular rules for Sisters in parishes: care of the sick, informing Mlle Le Gras when a Sister is ill, management of money intended for the poor, November 25, 1659.

1659: LETTERS OF LOUISE DE MARRILAC

It is not necessary always to be filled with joy and consolation in order to please God. Since the Son of God accomplished the work of salvation for the entire world through sorrow and pain, it is quite logical for us, if we wish to share in His merits, to overcome ourselves and to accept suffering (SWLM:626 [L.605B])

You must not worry about the sheets that were lost, since it was through no fault of yours. As for the sheep, if it belonged to you, you can say. "God has given it to me and God has taken it away. Blessed be His holy name in us and in what belongs to us!" (SWLM:627 [L.607]).

Her devotion throughout her illness (Sister Barbe Angiboust), her conformity to the will of God, her patience and her ability to see herself as dying at the feet of Jesus Crucified reveal to us the goodness of her life and the love of God for those who are faithful in carrying out His designs (SWELM:628 [L.607]).

I am convinced that all her intentions are good (she has a very joyful and simple character), even during her periods of recreation, but everyone does not see things this way (SWLM:631 [L.610]).

I beg you, for the love of God, my dear Sister, not to deprive yourself of the food you need. Sister Genevieve was shocked to see how thin you are, but she had forgotten that you are naturally so. Nevertheless, be careful ...Borrow money freely when you need it (SWLM:633 [L.613]).

We must not find it strange that lying persons utter calumnies against us because we are Christians and Daughters of Charity as well. This fact obliges us to put up with everything as we have been taught by this great lover of suffering, Jesus Christ (SWLM:634 [L.614]).

I am ashamed that you defended yourself so vociferously. But, what can we expect? Our weakness will not allow us to be overcome (SWLM:634 [L.614]).

Spirits lacking in steadfastness never lay solid foundations of virtue because their vacillation prevents them from developing habits of obedience, humility, forbearance and fidelity to the observance of their Rules (SWLM:637 [L.618]).

So long as these holy practices exist among you (love with regard to your serve, practice of the Rules, cordiality and tolerance), you can be certain that God is with you (SWLM:639 [L.619]).

As for the sister whose will has turned in another direction, this is a sign that she was not really called. We will always have enough sisters because we will have only those whom God wills to give us (SWLM:640 [L.620]).

I know that you are so tolerant that you are not always aware of things that are to be feared [a reference to the soldiers] (SWLM641 [L.621]).

It is in this way, my dear Sisters, that you must edify the public and not be persons who only bear the name and wear the habit of the Daughters of Charity and who do everything except their duty, yielding rather to gossip and idle thoughts, with no consideration for the observance of their Rules (SWLM:643 [L.623]).

I beg you to be an example for her of a true Daughter of Charity who is given to God for the service of the poor and who, therefore, must be more with the poor than with the rich; who has Rules to observe and no time to waste; who, except when she is required to visit the poor, must prefer her own house and the company of her sister whom she must love and support; who, consequently, must never complain to anyone about her companion or about anything that transpires between them (SWLM:645 [L.627]).

The Daughters of Charity are obliged, therefore, to strive to become more holy than religious (SWLM:645 [L.627]).

I did not want to lose the opportunity to assure all of you [that is, the Sister who were travelling to Narbonne] that physical separation does not prevent spiritual presence among persons whom Our Lord has united by the bonds of His holy love (SWLM:647 [L.628B]).

If it [a reference to the establishment at Narbonne] is for a hospital, do not forget to represent the needs of the bashful poor who would receive no assistance because they would never go to the hospital no matter how much pressure was put on them. For this reason the establishment of the Fraternity of Charity is absolutely essential (SWLM:647-648 [L.628B]).

Let those who speak see that it is only the expression of truth that is causing them to become angry and most often to seek self-justification, although they are guilty. However, when what is said is false, you must be at peace, not worry about it and leave our justification to God (SWLM:650 [L.632]).

This is the work of Divine Providence in which the Daughters of Charity must place all their trust, rather than in the powerful, or in spiritual leaders, or still less, in our own efforts (SWLM:651 [L.632]).

Both of them [that is, the Sisters in Narbonne] are overwhelmed with difficulties but this is the seal God places on His works (SWLM:654 [L.634]).

If you had not so often been employed in very arduous work, I would encourage you to be generous; but you do not need generosity, you have enough. However, I would ask God for the grace to enable you to imitate the inaction of the Son of God. During His' stay upon earth, He did not always work to the full extent of His powers (SWLM:659 [L.575]).

[A reference to the visit of M. Dehorgny with the Sisters] I urge them to dispose themselves to make their communications truthfully and with simplicity of heart, for the glory of God and not for their personal satisfaction or for any other reason ... because what can sisters, who have given themselves to God, desire but to seek all the assistance possible to be faithful to Him (SWLM:657-658 [L.640]).

My Most Honored Father, tomorrow is the twenty-fifth of the month, the day on which holy Mass is to be celebrated for the entire Company, for its needs and intentions (SWLM:664 [L.644]),

It is from the example of Jesus in His infancy that you will obtain all that you need to become true Christians and perfect Daughters of Charity. You will do so by entreating Him to grant you His Spirit as He did at your holy Baptism (SWLM:666 [L.647]).

I must tell you that my powerlessness to act has caused me to see very clearly the difference between a Sister Servant who says, "Let's do this," and one who is content to say, "Do this," without ever putting her hand to the task. In the first case, the Sister Servant is an equal among her sisters (SWLM:667 [L.647B]).

Some people believe the worst and gossip about it. You are publicly mocked and scorned. Oh, what a blessed beginning! You have every reason to be consoled. God looks after the interests of the afflicted (SWLM667-668 [L.647B]).

Sometimes the initiation of marks of respect or deference is very helpful in winning hearts and in entering upon the practice of solid humility (SWLM:668 [L.647B]).

I am sure, my dear Sister that you have no time to spare for anything else or for any other purpose than the service of the poor. Therefore, you must not think that you are obliged to visit or to write to nuns or to the Ladies, unless there is great necessity. If you have time to spare, I am convinced that it would be better spent earning some money by working for your poor (SWLM:668 [L.647B]).

1660: FRANCE

January 27:

After the Treaty of the Pyrenees, Louis II of Bourbon met with the royal court in Aix. He then



continued to travel south while preparation were being made for the royal wedding between Louis XIV and María Teresa. Louis II had recuperated his property and was appointed governor of Borgoña. Even though he was invited to the royal wedding, because of his pride and his strong personality he refused the invitation.

February 2:

Death of Gaston, Duke of Orléans, the son of Louis XIII and the uncle of Louis XIV. It was as



though even the dishes had to be pawned in order to pay for the funeral which took place on the 14th of the month.

May 13:

Treaty of Oliva was signed between Sweden and Poland.

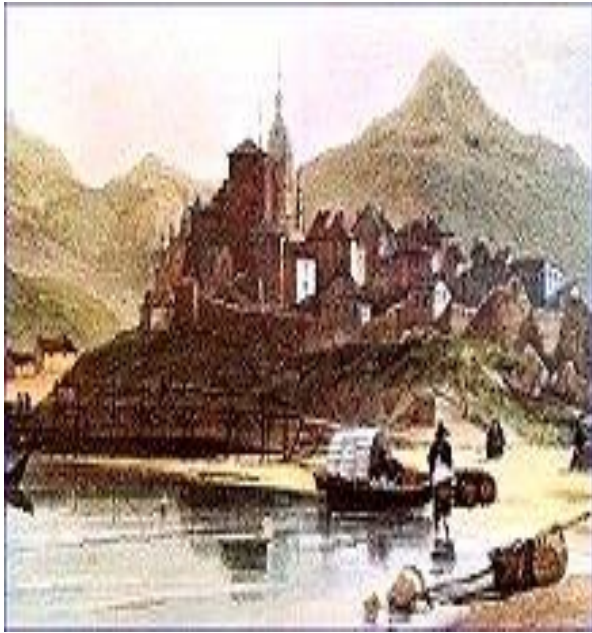
FUENTERRABIA

May 28:

Moliere present *Sganarelle or the Self-deceived Husband*. In October he left the Petit-Bourbon which was torn down in order to make way for the new colonnade of the Louvre. In 1661 he displayed his work in the Royal Palace.

June 3:

The wedding of Louis XIV, by proxy, was held in Fuenterrabia and Louis was represented by Luis de Haro.



FUENTERRABIA

June 4:

The Spanish and French royal families meet on Pheasant Island, Philip IV, Anne, Mazarin and Maria Teresa. Later Louis XIV went to the island incognito. The final points of the negotiations were agreed upon and the Treaty of the Pyrenees was signed. That same night Louis XIV and Maria Teresa returned to Fuenterrabia.

June 7:

Official meeting between Philip IV and Louis XIV; they pledged peace and friendship and presented Maria Teresa to France who was clothed in a French style.

June 8:

Immediate preparations for the royal wedding that took place in Saint-Jean-de-Luz

June 9:

Wedding of Louis XIV and Maria Teresa in Saint-Jean-de-Luz, presided by the Bishop of Bayonne.



VAL-DE-GRACE

June 25:

The court traveled to Paris. Louis XIV escaped from the retinue in Saintes and met up with his lover Marie Mancini. María would later marry Lorenzo Onofrio Colonna.



ENTRANCE OF THE ROYALTY INTO PARIS

August 26:

The royal couple entered Paris

August 27:

Te Deum in Notre Dame to celebrate the wedding of Louis XIV and María Teresa



LOUIS II

- Racine wrote *La Nympe de la Seine*



- Mansart built the Val-de-Grace
- Assembly of the Clergy which resulted in the public burning of Pascal's *Provinciales*; the Bishops condemned the five propositions and then an oath against Jansenism was imposed.
- Death of the artist Velázquez.

LOUIS XIV

1660: LIFE OF VINCENT DE PAUL

January:

A very harsh winter. Vincent's infirmities become worse and he was unable to go downstairs or to celebrate Mass (CCD:VIII:254, 268-269); in July Vincent was unable to stand or to rest at night (CCD:VIII:385); a small chapel was set up in the adjoining room so that he could hear Mass and in August he accepted a wheelchair (CCD:VIII:253-255; SWLM:669 [L.648], 670 [L.649], 676 [L.653]). M. Portail was better but withdrew to a small house at the far end of the garden, a place that was used by the priests of Saint-Lazare during the time of their retreat (SWLM:529 [L.638, footnote #1]), 669 [L.648]). Brother Jean Barreau sent two lions from Algiers to France and Vincent decided that they should be given to the King as a present (CCD:VIII:261-262).



MANSART

January 18:

A sixth attempt is made to send Missionaries to Madagascar. After the failure of the previous year this new group of Missionaries set out from La Rochelle but only arrived as far as the Cape of Good Hope where on May 20th the ship was wrecked. The Missionaries returned to Amsterdam on a Dutch ship and then went to Belgium and finally arrived in Paris in July 1661 (Vincent had already died). Another group of Missionaries would depart in 1663 and they would remain in Madagascar until 1674. It would not be until 1896 that another group of Missionaries would go to Madagascar (CCD:VIII:290-291, 532-597; SWLM:679 [L.656])

February 4:

Difficulties in ministering to the Daughters of Charity in Cahors. Vincent reminded the confreres that the Missionaries should minister to the Sisters in the same way that they engage in other ministries (CCD:VIII:270-271).

February 6:

The Bishop of Montpellier closed the seminary and as a result Father Get returned to Marseilles in order to resume his duties there (CCD:VIII:272, 303-304, 320).

February 14:

Death of M. Portail; on the 20th of the month Vincent gave a conference on the virtues of M. Portail (CCD:VIII:288, 294, 297, 300; XII:437).

February 23:

Vincent requested Rome to appoint Toussaint Bourdaise as the Prefect for the mission in Madagascar (CCD:VIII:282).

March:

Plans for an establishment in Plasencia (Spain) (CCD:VIII:311, 326, 338; see also the years 1644 and 1658 of this Dictionary). Registration of the Letters Patent confirming the Union of Saint-Lazare Priory to the Congregation of the Mission (CCD:XIIIa:485). *Brother Barreau is at it again and has lost 2,800 écus through his own fault* (CCD:VIII:320-321, 326-328).

March 15:

Death of Louise de Marillac who was buried on the 17th (CCD:VIII:312); Vincent exclaimed: *we must praise God for this* (CCD:VIII:317) and *I recommend her soul to your prayers, although perhaps she has no need of this help* (CCD:VIII:322).

March 18:

Vincent wrote to Canon Jean de Saint-Martin requesting *the wretched letter which mentions Turkey* (CCD:VIII:213). Vincent submitted (for reasons of health) his resignation as superior of the Visitation convents in Paris, Chaillot and Saint-Denis (CCD:VIII:314).

May:

Another religious Congregation wanted to give retreats to the Ordinands but the Pope did not consent to that request (CCD:VIII:345, 358). Some of the cardinals (Ludovisio, Durazzo, Bagin) wrote to Vincent and inquired about his health and told him that he was dispensed from praying the Divine Office (CCD:VIII:515, 543, 544).



RACINE

May 2:

Death of Louis de Chandenier, Abbé de Tournus (CCD:IV:64, footnote #3, VIII:354). He had undertaken a pilgrimage to Rome at the end of 1659 and on his return he became ill when he reached Chambéry on April 29. M. Berthe, who accompanied him, admitted him into the Congregation of the Mission. The confreres in Annecy took charge of his remains which were later brought to Saint-Lazare where they were buried (CCD:VIII:342-343, 354, 355, 360, 375).

May 13:

Treaty of Oliva was signed between Sweden and Poland (CCD:VIII:280, 300-301, 314, 353).

June 18:

M. Eudes gave a popular mission in Paris, in the courtyard Quinze-Vingts. Vincent stated: *we have only the consolation of seeing that our modest works have appeared so beautiful and useful to others that they have been inspired to devote themselves to them as we have done* (CCD:VIII:367, 371, 413)

June 22:

M. Almeras traveled to Richelieu and there on July 7th baptized a six year old child for whom the King and Queen were godparents; he became ill and on September 24th he returned to Paris on a litter (CCD:VIII:371, 386- 413, 463-464, 536).

July 12:

Death of Brother Sirven in Sedan, he was *the living Rule of the Community* (CCD:VIII:393, 394).

July 25:

Establishment of the second Visitation Monastery in Paris on rue Montorgueil (CCD:VIII:47-50, 436-437, 529).

July – August:

Captain Paul, with force, attempted to free the slaves from Algiers and was supported by Vincent. The attempt failed since he was unable to disembark. Only forty people were saved, persons who were able to swim out to the ship (CCD:VII:94, 174; VIII:316, 527, 538, 553-554).

August:

Brother Ducournau thanked Canon de Saint-Martin for having sent the letters concerning Vincent's captivity to the Bons-Enfants and not to Saint-Lazare (CCD:VIII:599-601).

August 15:

Bossuet was preparing for the establishment of a house of the Priests of the Mission for the instruction of the clergy and the evangelization of the poor peasants (CCD:VIII:449, footnote #3).

August 25:

Paris was preparing to welcome Louis XIV and the new Queen, Maria Teresa, the Infanta of Spain; on the 27th the *Te Deum* is sung at Notre Dame (CCD:VIII:466, footnote #4; 473-474).

September 15-27:

Diary of Vincent's last days (CCD:XIIIa:191-208).

September 25:

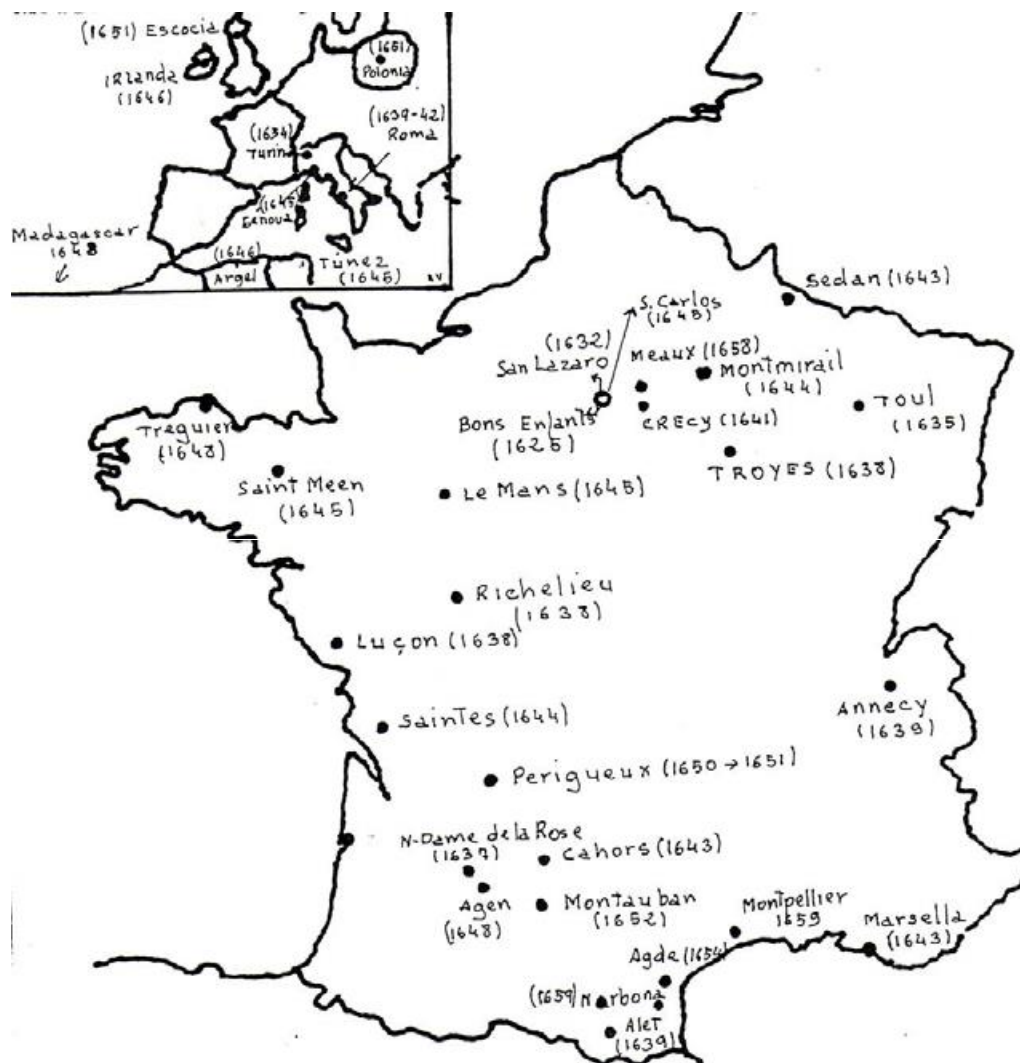
In his last letter Vincent stated: *We have decided ... not to admit to our Company anyone presented to us by his relatives or friends. Our experience has been that few succeed who do not apply on their own and do not come to us out of devotion and a desire to give themselves to God* (CCD:VIII:550).

September 26;

M. Dehorny administered the last rites to Vincent de Paul (CCD:XIIIa:203).

September 27:

Vincent de Paul died at 4:45am (CCD:XIIIa:206). During that year Vincent had received many letters from people requesting counsel and mediation: the Visitation Sisters (CCD:VIII:498-499), the Carmelites (CCD:VIII:70, 474-475, 497, 506-507), the Ursulines (CCD:VIII:516-518), Claude de Pouilly, Marquise d'Esne who requested that her imprisoned son be admitted into the Congregation (CDD:VIII:419-420), a galley slave who stated that a letter from Vincent would set him free from prison (CCD:VIII:545-546), Madame de Longueville wanted Vincent's blessing for her children and thus, wanted to visit Vincent (CCD:VIII:498). Vincent is offered a foundation (CCD:VIII:518-519) and some women want to cooperate with him in the ministry of popular missions (CCD:VIII:534). Some persons request admittance into the Congregation (CCD:VIII:521-522).



THE CONGREGATION OF THE MISSION IN 1660

October 1:

The Nuncio Piccolomini sent a communication to Rome in which he stated: *on Tuesday M. Vincent de Paul died. He was the superior the Congregation of the Mission, a man of great virtue and esteem because of the many works of piety that he engaged in* (Translator's Note: this document was not included in volume XIIIb of the *Correspondence, Conferences and Documents* of Vincent de Paul; in Spanish it can be found in volume X, p. 236 of *Obras Completas*).

1660: LETTERS OF VINCENT DE PAUL

Good works, as well as bad, are subject to criticism, and people who are opposed to us may still have good intentions (CCD:VIII:262)

I pray that Our Lord, in His infinite goodness, will be pleased either to restore you to perfect health or to give you such a powerful grace that you may be able to make perfect use of the states in which you find yourself (CCD:VIII:269).

A perfect abandonment to Providence such as yours is far more valuable than any other establishment (CCD:VIII:271-272).

Service and relationships with the Daughters of Charity (VIII:277-278).

Death of M. Portail, Louise de Marillac, Chandenier and Brother Guillaume Servin (CCD:VIII:288, 312, 317, 324, 354, 393, 402).

The grace of perseverance is the greatest grace of all; it crowns all others (CCD:VIII:292-293).

All things will turn to good for those who serve God (CCD:VIII:298).

Letters concerning his captivity (CCD:VIII:313, 599).

It is up to us to ask [God] to send good workers into His harvest and to live so well that we will give them, by our example, an attraction rather than a distaste for working with us (CCD:VIII:342).

Departure of some Sisters from the Company (CCD:VIII:350-352)

How few people in this world are willing to serve God and His Church in purity of faith, detachment from creatures, and self-abnegation (CCD:VIII:367)!

Where we do not find our own satisfaction, God finds it to His advantage (CCD:VIII:381).

You should never expect to see your house without some failings; provided, however, that there are no grounds for complaint or nothing scandalous occurs, make up your mind to bear with others and, at the same time, do whatever you can to lessen them, both in quality and quantity (CCD:VIII:400).

I thought I was doing well when I sent you to Richelieu, but I will never do so again, even if you and I should live for fifteen or twenty years in the same state (CCD:VIII:413-414).

It is not right that resting should supersede the most important action [prayer] of the day (CCD:VIII:442).

Norms for the establishment of a house (CCD:VIII:538-539).

Houses of the Congregation of the Mission – 1660



Vincent's last letter:

CCD:VIII:552-597 – [Translator's Note: This account of the Missionaries trip to Madagascar was not written by Vincent but was a letter that was written by Nicolas Étienne to Vincent and therefore, the title "Vincent's last letter could be misleading].

1660: LIFE OF LOUISE DE MARILLAC

January:

Louise began the year in a better state of health. The pastor of Saint-Laurent wrote *The Charitable*



Lady of the Parish and Louise sent some copies of this publication to the Sisters (SWLM:673 [L.651]; 39-40 [L.33] --- Translator's Note: I believe the last reference to L.33 is a mistake since it is dated 1640 and this section is dedicated to the final year of Louise's life, 1660). As she did every year, Louise sent holy cards to the houses. That year (1660) Louise sent one to Vincent, a depiction of Jesus crowned with thorns. She also sent Vincent a medal that a woman gave her after she had returned from Notre-Dame-de-Liesse. As she often did Louise offered some advice to Vincent for his various ailments (CCD:VIII:245; SWLM:671-672 [L.650]).

Chateaudun

February 4:

Louise suffered an ailment in her right arm that caused her to become fevered (CCD:VIII:280). Louise's last letter is dated February 2, 1660 and is addressed to Sister Jeanne Delacroix: *I beg you to send me news of yourselves. Above all, let me know if, while they are occupied with exterior service, the Sisters' minds are directed toward vigilance over themselves so that, for the love of Our Lord, they can overcome and control their passions* (SWLM:678 [L.656]).

February 7:

Vincent wrote to Jacques de la Fosse about the obligation to provide for the Daughters of Charity (CCD:VIII:276-279).

March 12:

Louise de Marillac received the Last Sacraments and for a few days felt some relief (CCD:VIII:288-289, 298, 300).

Chateaudum



March 15:

On Monday of Holy Week, Louise died between the hours of ten and eleven in the morning (CCD:VIII:312).

March 17:

The body of Louise de Maillac was laid to rest in Saint-Laurent Church, under the floor of the chapel of the Visitation Sisters. She had wanted to be buried in Saint-Lazare but left the decision in the hands of Saint Vincent. With regard to her funeral Louise wrote: *For my funeral I declare that I do not wish any greater expense to be incurred*

than what is usual in the funerals of our deceased sisters. Anyone wishing to do differently never really cared much for me (McNeil, Betty A. D.C. (1994) "Last Will and Testament of Saint Louise de Marillac," *Vincentian Heritage Journal*: Vol. 15: Iss. 2, Article 1. Available at: <http://via.library.depaul.edu/vhj/vol15/iss2/1>

May:

M. Jean Dehorgny (CCD:I:39) is appointed as Director of the Daughters of Charity (CCD:VIII:352).

Establishment of Gex



May 24:

Vincent asked Sister Maturina to leave La Fere in order to participate in a new establishment in Brittany, the hospital on Belle-Ile-en-Mer (CCD:VIII:340, 349-350).

July 3 and 24:

Vincent gave two conferences to the Daughters of Charity on the virtues of Louise de Marillac (CCD:XI:569-590).

August 27

Sister Marguerite Chétif was appointed to succeed Louise de Marillac and other Sisters were elected to various positions (CCD:VIII:312, footnote #3). Vincent gave his last conference to the Daughters (CCD:X:591-597).

September 15:

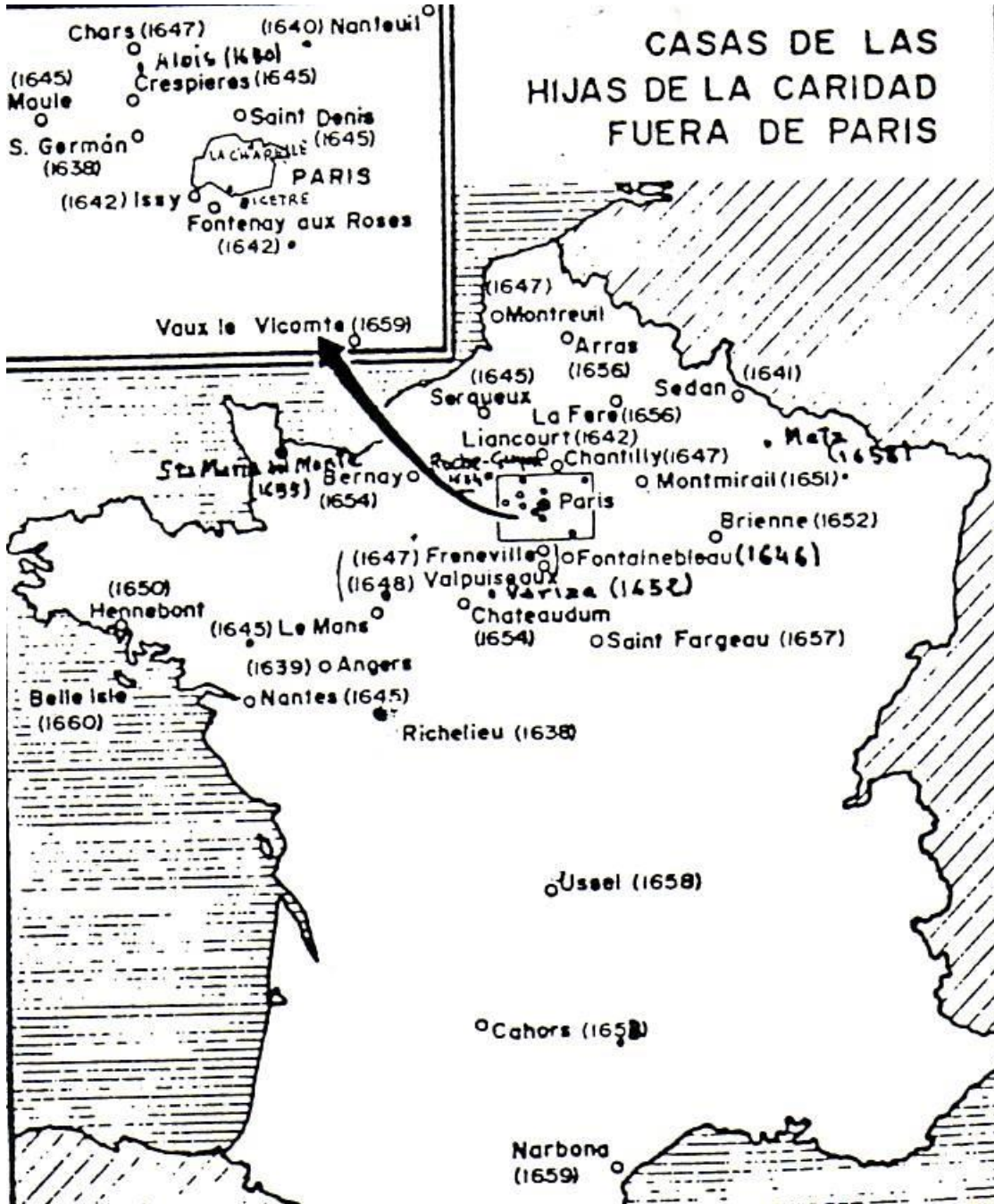
M. Dehorgny presided over the installation of Sister Marguerite Chétif as Superioress (CCD:XIIIa:196); M. de la Brière, Brothers Get and de Marthe, a coadjutor Brothers and three Daughters of Charity leave for Poland (CCD:VIII:535, 537; XIIIb:238-239); Regulations for the Company of the Ladies of the Hôtel-Dieu (CCD:XIIIb:443-447).



Establishment Moutiers-Saint Jean.

1660: LETTERS OF LOUISE DE MARILLAC

I am going to repeat what I have already told you concerning the teaching of catechism. If the time has come for the work that, for a long time, the Daughters of Charity have been doing quietly, to blossom into the open, may the holy name of God be blessed! (SWLM:672: [L.650]).



HOUSES OF THE DAUGHTERS OF CHARITY - 1660

[With regard to seeking vocations] *this requires strong characters who desire to reach the holiness of true Christians and who want to die to themselves by mortification and a veritable act of renunciation, which they already made at the time of their holy Baptism, so that the Spirit of Jesus Christ may abide in them and grant them the strength to persevere in this way of life which is totally spiritual, although they will be employed in exterior works which appear lowly and despicable in the eyes of the world but which are glorious in the sight of God and His angels (SWLM:674 [L.651]).*

It appears that our sisters are no longer as esteemed or loved. They are treated more rudely and there are places where they are much more carefully watched because they are mistrusted ... All this, my Most Honored Father, leads me to realize how necessary it is for the Rules to continue to oblige the sisters to live poorly, simply and humbly because I fear that if they settle into a way of life that requires great expenditures, is ostentatious and partially enclosed, they would thereby be obliged to find ways to maintain it, and so they would become a very withdrawn and inactive group, living apart from passers-by and poorly-clothed people, leading some to say that this wearer-of-a-rough-headdress, this sister in name only, has no authority, rather she elicits contempt (SWLM:677 [L.655]).

I know that not only the sisters but others, who are obliged to honor the designs of God for the spiritual and corporal service of the sick poor, will have a strong inclination toward this way of life which is so dangerous for the continuation of the work of God which, my Most Honored Father, your Charity has so firmly sustained against all opposition ... If your Charity sees that God wills something other than what has been done until now, then in the name of Our Lord, be the one to declare and order it. I will always remain the same, offering no argument once I have taken the liberty, as I do now, of representing the reasons that occur to me. Because of my infidelities. I dare not say that they are the thoughts given me by God (SWLM:677-678 [L.655]).

You realize that, without this (that is, exterior actions must always be accompanied by an interior domination of our feelings and passions), external actions, although they are for the service of the poor, cannot be very pleasing to God, nor can they merit a recompense for us (SWLM:678 [L.656]).

UNDATED LETTERS

God wants only our hearts. He placed within our power only the capacity to make a simple act of the will. He considers this alone and the deeds resulting from it ... In all simplicity, I present these suggestions to you, Madame, as Our Lord has given them to me since, in your humility, you requested them from my poverty (SWLM:679 [L.40]).

There should be such perfect equality that when things are well-regulated in the Company it might be possible for the sisters to replace one another as Sister Servant on an annual basis (SWLM:682 [L.395]).

We must learn to ask not to command and to teach by example rather than precept (SWLM:682 [L.395]).

How amiable the truth is! I have told you over and over to get rid of these animals and you pay no attention to me and then you complain that a sister does not obey you promptly! (SWLM:682 [L.556]).

Allow me to take the place of a bashful poor woman who begs you, for the love of God, to be charitable enough to give her the alms of a short visit. I urgently need this since I cannot write to you about the matter which is preventing me from doing many things (SWLM:685 [L.558]).