



# *A Handbook for* **ASSOCIATES** SISTERS OF CHARITY-HALIFAX







★ Where Associates meet







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# WHAT IS AN ASSOCIATE?



*"When... a few kindred spirits... come together...for prayer, faith-sharing and assisting in ministry... That is what becoming an Associate is all about."*



# Introduction

**W**hat is an Associate? What does it mean to make that commitment with a congregation of Sisters? It's perhaps best described by one of our Associates, in this way:

*"When you find a few kindred spirits and you come together with them for prayer, faith-sharing and assisting in ministry, you no longer feel alone on your spiritual journey. That is what becoming an Associate is all about."*

Let's step back, for a bit of history about the relationship. Since the time of the Desert Fathers, there have been lay people who felt called to learn from the lives of the hermits and wanted to be in association with them.

The first Associates began with the Benedictines in the 4th Century. Associates often carried out the apostolic works in the world, while religious lived the life of prayer.

From the 1500's to 1800's, apostolic congregations developed, and their life of ministry came to be lived in a more integrated way with the life of prayer. So the need for Associates lessened.

But the Vatican Council in 1964, with its focus on the "universal call to holiness", gave a new impetus to this kind of relationship. Women and men who knew a congregation were called by the Spirit to seek a connection with that congregation. Throughout the Catholic world, many groups of Associates formed in the 1970's and 80's, and there has been phenomenal growth in the movement in the past 15-20 years.

Many congregations now have a formalized Associates program. The North American Conference of Associates and Religious (NACAR) offers this definition of the relationship:

*"The Associate relationship is a way in which adults outside of the vowed membership can share in the mission and goals of a religious congregation."*

*"The relationship is intended to foster a creative mutuality which can enrich, support and challenge both*

*Associates and vowed members in their response to the gospel. The essential element of association is to widen and strengthen bonds with others who affirm the goals and mission of a religious congregation and who wish to live these from within their own lifestyle."*

Some current congregations of women religious actually began as lay enterprises — for instance, Ursulines came from the Angela Merici; Sisters of St. Joseph started with the work of Father Medaille; and Sisters of Mercy with Catherine McAuley.

For Sisters of Charity-Halifax, early efforts to establish the concept of what was then called "extended community" didn't flourish. But by the 1990's, the first Associates were received in New York and then in Halifax. The Associate relationship gained momentum when the Congregation officially affirmed its "desire to be in mission with others as vowed members, associates, and those who would be connected in less formal ways" at its 1996 General Chapter. Another impetus was through the 1999 celebration of the Congregation's 150th anniversary.

Our congregational guidelines define Associates as "men and women who share the charism of the Sisters of Charity- Halifax, and are called by the Spirit of God to recognize this charism of charity in themselves."

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*Today, more than 200 Sisters of Charity-Halifax Associates meet in at least 12 locations across Canada, the eastern United States and Bermuda. In Peru, there is a similar group of women called Vicentinas.*

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This handbook is offered as a guide for all who have made a commitment, or wish to discern a call to this commitment, as Associates of the Sisters of Charity-Halifax.



# SPIRIT & MISSION



*"In serving the poor,  
you serve Jesus Christ ...  
— Vincent de Paul*



*"Above all, be very gentle and  
courteous toward your poor. You  
know that they are our masters,  
and that we must love them ten-  
derly and respect them deeply."  
— Louise de Marillac*



*"Our vocation, then, is to go not  
into one parish, not even to one  
diocese, but throughout the whole  
world. And to do what? To cast  
fire upon the earth, to inflame it  
with God's love."  
— Elizabeth Seton*



# Each of us has a mission

Each of us has a mission in life. Jesus prays for his followers, saying: “As you sent me into the world, I have sent them into the world.” (Jn.17:18)

We aren’t called to save the world, to solve all problems, to help all people. But we each have our own unique call, our own unique circumstances — in our family, our workplace, our parish, our community. It is in these everyday situations that we are called to give our witness of love — joyfully, humbly, simply.

The Constitutions of the Sisters of Charity-Halifax state that we “strive to show forth the love of God by serving those in need in a spirit of

humility, simplicity, and charity according to the circumstances of the times”. In living in this way, Sisters and Associates share in the saving mission of Jesus, who is the love of God made visible.

Our particular mission is shaped by the tradition of our founding saints, who were called into the service of those in need. Vincent de Paul and Louise de Marillac saw the need for a community of women who would reach out in compassion to the poor, the sick, the homeless. And Elizabeth Seton found in Vincent’s rule the purpose for her community: to honor Jesus Christ by temporal and spiritual service — especially to the poor, the sick, children and prisoners.



## REFLECTION

What moves you as read these words?

How do you find this mission lived out in the particular circumstances of your life?



# CHARISM OF CHARITY



*This charism ... is so attractive and alluring that it draws us like a magnet, ... It compels us ... and calls us to embrace the poor.*



# *I'm doing God's work...*

**H**ow often have we heard someone say, “I am doing God’s work”? If we stopped and thought about that, would we come to the conclusion that God’s work is already done and we are invited to take part in its “ongoingness”? God, the giver of all gifts, invites us to join in the ongoing creation of the world. Our gift — the power to love as God loves — is our charism.

This charism or “blessing” is both a communal and personal call, and is so attractive and alluring that it draws us like a magnet unto itself. It compels us to defy the norms of this world — power, money, free time — and calls us to embrace the poor.

The charism of any religious congregation comes from the Holy Spirit, through the gift and call of a founding person. It is the permanent element that

gives the group a particular life and spirit. Sisters and Associates of Sisters of Charity-Halifax share the charism — or gift of grace — given to Saints Vincent de Paul, Louise de Marillac and Elizabeth Seton for the good of the world.

Saint Vincent de Paul tells us the poor are our masters, not power and prestige. They have many faces, many cultures and colours, and different ages. In God’s eyes, all are equal, all are expressions of God’s unconditional love.

Our response in love allows God’s life to flow in us without limit. Thus, the charism of charity is alive in each one who embraces it. Life and love explode within the soul and others catch its fire. By its power, it releases in us a love that cannot be contained, but must go out from us to the broken planet we inhabit.



# OUR STORY

## Mother Basilia McCann

The ways of God are often mysterious, bringing about wonderful events through simple human instruments. No one would have predicted that a young girl walking the paths of Emmitsburg on her way to school in the early 1800s, would some day be a means of bringing God's grace to the people of a far-off northern city. How well God arranged events to make that happen!

The McCann family emigrated from Ireland and settled in Emmitsburg, a pretty Maryland village. Around the same time, in 1809, the newly-founded Sisters of Saint Joseph (later called Sisters of Charity) had moved from Baltimore and set up a house in Emmitsburg. Since education was the great need of the time, they started a boarding school for girls under the leadership of Mother Elizabeth Seton.

As the school thrived, Elizabeth — who had a great love of the poor — wanted to include village children in her outreach. She opened a free school, to be taught by the Sisters. To this new school came a flock of village children and among them, undoubtedly, was the little Irish girl, Mary Ann McCann. We cannot but wonder whether Mary Ann knew Mother Seton. At any rate, Mary Ann was to later know many things about Mother Seton and to live in the community Mother Seton had founded.

In the late 1820's, Mary Ann chose to enter the Emmitsburg novitiate of the Sisters of Charity. The Sisters there were living the Rule of Saint Vincent de Paul, adapted to American culture and imbued with the gentle spirituality of Elizabeth Seton, who by then had gone home to God. Mary Ann — now known as Sister Basilia — joy-

fully embraced the hard novitiate training. From what we now know of her, we must conclude that her formation years were lived in faithfulness to the Rule, in strong devotion to the Lord in His Eucharistic presence and in His presence in the poor.

The Sisters of Charity were responding to the need in America for more education and to the growing suffering among the poor. There were large numbers of homeless, unwanted children. Little ones must be cared for, nurtured and taught their faith. Sisters opened and staffed orphanages. And so it was that Sister Basilia was missioned first to Philadelphia, and then to New York, to help care for orphaned children. She loved her work, for in her heart she always longed to respond to "the cry of the poor".

As time went on, difficulties arose between the community at Emmitsburg and that in New York. Eventually, the New York group became an independent congregation, and Sisters were required to choose between the Emmitsburg and New York groups. For the sake of the growing ministry in New York, Sister Basilia and many more elected to stay in New York. This was a heart-breaking choice, for Emmitsburg was the cradle of their religious lives — and for Sister Basilia, her family home.

After some years, a new and different call for service came from Bishop Walsh in far-off Halifax, Nova Scotia. In 1849, he asked for New York Sisters to come teach Catholic children, many of them Irish immigrants.

Here again, we see God's guiding hand, for it was Basilia who was chosen to lead a small group.

It must have seemed to Sister Basilia that they were embarking on a ship to a cold, unknown future. But she was to bring to Halifax a vibrant spirituality which perhaps no one else would have done as well.

Large numbers of children enrolled in the school. In a matter of days, orphaned girls were housed in the convent. After school hours, Sisters visited the homes of the destitute. Mass was well attended and the Rosary, scarcely known as a devotion among Halifax Catholics, became a well-beloved prayer in the homes. A Catholic atmosphere, before unknown, was now found in Halifax.

Bishop Walsh, knowing there were religious vocations among Halifax girls, set about helping the Sisters in Halifax become an independent congregation. In 1855, a novitiate opened in Saint Mary's Convent and Sister Basilia McCann became Mother Basilia.

A number of young Halifax girls entered. They learned to live the Rule of Saint Vincent, and they came to love the devotions and practices passed down through the years from Mother Seton. We know those first Halifax Sisters were fervent; it seemed they couldn't do enough. Though difficult and full of sacrifice, religious life for them was also joyful and made sweet by God's presence.

Even into the 20th Century, some of those early Sisters recorded their memories. They remembered Mother Basilia as a tall woman with dark eyes and olive complexion. She kept the rule perfectly but she also had a warm heart, especially for the young. She often entertained the novices with stories of her early days at Emmitsburg. She laughed with them at their mistakes and misunderstandings. They loved her and strove to imitate her fidelity. They never forgot her.

The stories of life at old Saint Mary's are interesting and full of faith. But that faith was shaken

when the news came in 1858 that Mother Basilia was soon to return to her New York congregation. The young Halifax Sisters were to be left on their own – their director, friend and mother was to be taken from them. Of the five New York Sisters then living in Halifax, all left except one: Sister Mary Alexis Mooney spent the rest of her life with the Halifax congregation.

Mother Basilia had done much for the Halifax church, but what she had done for the new Halifax congregation can scarcely be measured. As time went on, Sisters she had trained preserved and passed on the charism. New ministries grew and vocations flourished.

God had given us a founder to be revered and remembered. She left behind spiritual values which would never be lost. We treasure still the example of her religious commitment, her compassion for the poor, her gift for quietly and simply walking with God.



The first four Sisters arriving in Halifax, NS in 1849



# Saint Vincent de Paul

When Vincent de Paul was canonized in 1737, Frenchmen — even those least partial to saints — rejoiced. Even Voltaire was heard to declare, “Vincent de Paul: now there’s a saint for me!”

Who is this man called Vincent de Paul? What impact did he have on the society in which he lived? Why are many of the works he began in the 17th century still in existence today? As we look at these questions, it’s important to remember that no person’s life exists within a vacuum. Vincent was indeed affected by the happenings in his own family, country, church and world. Likewise, his work radically changed the society in which he lived.

Even today, members of the extended Vincentian family — including all of us who are part of the Charity charism — continue to embrace his life, legacy, mission and ministry.

Vincent was born in the village of Puoy, southern France, in 1581. His family was hardworking and frugal. They owned two small farms with pigs, sheep and a horse or two. Everyone in the family had responsibilities and for Vincent, this meant keeping the herds of pigs and lambs.

In his younger years, Vincent was ashamed of his background. When his father came to visit him in college, Vincent refused to even acknowledge him because he was so shabbily dressed. But later, Vincent would describe this scene as one which “was a great sin for me”. Whenever he would meet people who were impressed with



their own self-importance, Vincent often humbled himself by speaking of how he herded pigs as a child.

Vincent saw in the face of his mother an unlimited source of love. When he met beggars on his way back from the mill, he would open his sack and, as his parents did, give them some flour.

Vincent originally saw his ordination to the priesthood as the means to live a somewhat comfortable life. Yet God had other plans for him. When he was falsely accused of theft and evicted, he quickly learned how one’s life could dramatically change. Did this experience affect his future ministry to accused convicts and galley slaves?

At the same time, Vincent met Pierre de Berulle who became his adviser, model and spiritual director. For Berulle, there was an urgent need to reform the Church and the priesthood, and Vincent seemed drawn to this. Vincent spent more time in hospital wards and slum areas, and donated a large amount of money to a community of brothers for the care of the suffering poor.

In 1612, Vincent undertook what he described as his happiest ministry: working in a parish. When he worked as a tutor for the de Gondi family, Madame de Gondi requested that he preach a "mission" encouraging people to seek forgiveness and reconciliation. It has been said that the Congregation of the Mission, the order of priests founded by Vincent and funded by Madame and Monsieur de Gondi, had its origin in that sermon.

One Sunday morning after Vincent returned to parish life, he learned of the terrible plight of a poor family. After explaining this situation to his parish, he went to visit the family. He was amazed at the tremendous outpouring of food and concern, but he realized that an organizational plan was missing to respond to ongoing needs. The Confraternity of Charity was born, and groups of wealthy women became collaborators with Vincent and his priests.

One of these women was Louise de Marillac. Like Vincent, Louise responded deeply to God's call. She organized the many Confraternities which

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*In 1633, a group of young unmarried women dedicated to God and the service of the poor became the first Daughters of Charity. This concept of "sisters" not cloistered, but living within the world doing charitable works, was a revolutionary idea.*

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worked among the poor and in collaboration with Vincent, developed a new approach to service.

It was the rule of Vincent and the work of Louise that Elizabeth Ann Seton studied and modified as she founded her community of Sisters some centuries later. We are grateful this call and response to service continues even today!



# Saint Louise de Marillac

**D**evoted mother, loving wife, cherished friend, founder of a 'new type' of religious order for women, advocate for the poor and marginalized, single parent, compassionate teacher, social reformer...

All of those words accurately describe a woman who, for the most part, has remained virtually unknown to most people. For Saint Louise de Marillac, being unknown was in keeping with her strong desire to imitate the "hidden life of Jesus". In fact, Louise would probably want to be remembered only as a faithful and loving disciple of Jesus, one whose life was strongly rooted in her relationship with God.

Louise was born on August 12, 1591 in or near Paris. Her father was a proud nobleman but there is no record of her mother's identity. Louise was born between her father's two marriages and though recognized as his daughter, she was placed in the care of her great aunt, a Dominican Sister at the Royal Abbey of Poissy. She was well cared for and received an excellent education. However, young Louise didn't experience the warmth and love of family life.

When she was about 12, Louise was sent to a pension operated by a poor lady. She did



household chores and organized the other girls to get work from the local merchants. It would seem that from an early age, Louise was preparing for her future work.

Louise believed that God was calling her to religious life, but her frail health meant she wasn't permitted to enter the convent. In 1613, when Louise was 22 years old, she married Antoine LeGras. Her husband's family, long-time residents of Paris, were known for their charitable endeavors.

During the years of her marriage, Louise visited the sick in her parish, attentive to their physical and spiritual needs. She shared this concern with other women of noble birth and was successful in enlisting their help.

Louise endured many hardships including the death of several relatives, financial uncertainty, anxiety over her only son's health, and Antoine's serious illness. Antoine died in 1621 and Louise suffered with bouts of depression for many years.

Conditions in France were horrific at that time with civil war, extreme poverty, children abandoned in the streets, little or no employment, inadequate housing and no medical services for the poor.

In 1624, Louise met Vincent de Paul for the first time and realized that this man would challenge her. Vincent, in turn, saw her deeply rooted relationship with God, her spirituality and her strong commitment to the poor. He invited her to join the Confraternities of Charity, and soon sent her to set up a Confraternity outside Paris.


Louise knew she was wholeheartedly serving God, but there was also the deep desire to do more. She had a vision of serving the poor with others who have taken vows, consecrated women living in community. In 1633, she began training the young women who became the first Daughters of Charity.

This new community was to be different from those already in existence. The members were not to live behind cloister walls, but to go where they were needed, among the people. The Daughters served in hospitals, ministered to the elderly, the poor, the orphans, the galley slaves. Soon their service extended beyond France to all parts of the world.

Vincent de Paul said, "I never thought of it; Made-moiselle never thought of it; God thought of it."

Louise de Marillac went to her eternal reward on March 15, 1660. She was canonized in 1934.

## REFLECTION



For those of us connected to the charism of Charity, this marvelous woman leaves behind a great legacy: countless hours of humble service, compassionate care for those in need and a great love of God and God's people.

What about Louise touches your heart? How are you part of the legacy of charity?



# Saint Elizabeth Ann Seton

Although Elizabeth Ann Bayley Seton was born in New York City on August 28, 1774, she has great appeal to people in our life today because of her various experiences: she married the man who filled her heart with love, bore five children, was widowed and disinherited, rich then poor ... a teacher, a nun, a nurse, a social worker and finally a saint.

We first meet Elizabeth Ann Bayley, as the daughter of Catherine Charlton and Richard Bayley, a famous Colonial physician. At the tender age of three, she lost her mother along with her baby sister. Elizabeth's father remarried a year later and though "Betsy" was devoted to her father, he had little time to give her because of his medical practice, research, and the seven children he fathered in his second marriage. Her early childhood was lonely and unhappy.

Elizabeth turned to God who heard her prayers, turning the tide of her father's affection. The two forged a new and delightful bond. He sent her to a private school and was careful to guide her in line with her spiritual inclinations.

Elizabeth grew into a charming young woman and — in the time of the American Revolution — took her privileged place in the fashionable High Episcopalian society of old New York. She was beautiful and fun-loving, wealthy, cultured and courted on all sides.

At 19, she married William Magee Seton, an educated, well-traveled and handsome young man, the son of one of New York's wealthiest

importers. Their love and devotion never wavered for one minute of their married life. God blessed them with three girls and two boys in their seven years together.

It was during this phase of Elizabeth's life that she embarked on her career of public charity by forming the "Widows Society of New York", one of the first charitable organizations in the city and probably in the United States. These women raised money for poor widows and nursed and comforted them. Elizabeth was beloved by all for her kindness to those in distress and for her constant willingness to surrender everything to God's will.

Ideal happiness was hers for a very short time. One disaster after another began to fall. Her husband Will was a fabulous dancer, but a poor businessman. Under his control, the shipping business went bankrupt. He became depressed and desperately sick from tuberculosis. At the end of a long ill-advised sea voyage to Italy, he died with the name of the Lord on his lips and firm in the faith they would be reunited in heaven.

Thus began the third and final phase of Elizabeth's life — as a widow and single parent with no money. While in Italy, Elizabeth was greatly influenced by her husband's business friends, the Filicchi brothers. She began to comprehend for the first time the meaning of Catholic piety. The Churches of Florence were a revelation to her and she sensed in the absorbed devotion of the worshippers a "presence".

Eventually, she converted to Catholicism in 1805. Elizabeth was encouraged to begin life anew in Baltimore, where she founded a school — the beginnings of the Catholic school system in America. The hope of establishing a religious community connected with the school was apparent from the start.

Family troubles plagued Elizabeth through the rest of her life including the death of her beloved sisters-in-law, the heartbreak over the teenage romance of her oldest daughter, Anna Maria, and the restlessness of her two sons. Eventually, Anna Maria took vows as a member of the Sisters of Charity, but she died of consumption in 1812. Elizabeth's youngest daughter, Rebecca, died at the age of 14. Elizabeth bore all with great resignation.

"Sorrow is the seed of holiness" and somehow the sorrows of her life — and the strength with which she turned them to spiritual advantage — nourished a profound goodness within her.

She was also a real woman. Her moodiness, fits of temper and jealousy are described in her journals and letters.

About 1820 Elizabeth's heart began to fail and her struggle with tuberculosis returned. She died

on January 4, 1821 at the age of 46. Elizabeth's last words were, "may the most just, the most high, and most amiable will of God be in all things fulfilled, praised and exalted forever".

On September 14, 1975, Elizabeth Ann Bayley Seton was canonized, becoming the first American-born saint.



## REFLECTION



What are the incidents in Elizabeth's life to which you can relate?

# GOSPEL REFLECTION ON CHARITY



*"There is reason to believe that it is still not  
what it will be when God has perfected it."  
— Saint Vincent de Paul*



To begin your reflection, read  
I Corinthians 12 or the following excerpt:

*Now concerning spiritual gifts, brothers and sisters, I do not want you to be uninformed. ... there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge ... to another faith by the same Spirit, to another gifts of healing ... to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses. ...*

*For just as the body is one and has many members ... so it is with Christ. For in the one Spirit we were all baptized into one body – Jews or Greeks, slaves or free – and we were all made to drink of one Spirit. ... Indeed, the body does not consist of one member but of many. If the foot would say, “Because I am not a hand, I do not belong to the body,” that would not make it any less a part of the body. ...*

*Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak in tongues? Do all interpret? But strive for the greater gifts. And I will show you a still more excellent way.\**

All of us give new definition to the charism in each new situation. We discern the needs of our time and our presence to them.

The words of Vincent in 1647 are as true today as they were then, speaking of his Company of Charity: “There is reason to believe that it is still not what it will be when God has perfected it.” As Sisters of Charity and Associates today, we are not yet what we will be when God has perfected us. Today, we only know that “the love of Christ urges us to spend ourselves for others.” (Constitutions)

\* from The New Oxford Annotated Bible, 2001

## REFLECTION

In resonating with the charism of Charity, are you aware of the ways in which you already give expression to it in your daily life? Are you aware of ways you can continue to live out the charism of Charity in your daily life?

What are your feelings as you read the passage?

How does the passage convey to you a sense of being called?

How did the charism of Charity come alive for you?



# PERSONAL REFLECTION ON BELONGING



**T**he overall goal of your reflection is to answer the question: What does it mean to belong as an Associate of the Sisters of Charity-Halifax?

More specifically, let's try to

- explore your own "inner sense of belonging" with regard to this Congregation;
- compare your lived experience with the identity and mission of the Sisters of Charity; and
- understand a little more about this Congregation so we can live our association more effectively and happily.

### Exploring your sense of belonging

A sense of belonging implies an experience of bonds or ties. Name two or three groups where you sense you truly belong. As you look at each group, ask yourself: What is it about my relationship with this group that makes me feel I belong? What contributes to that sense of belonging?

When you reflect on your relationship with the Sisters of Charity — as a committed or aspiring Associate — what gives you the sense that you belong in this relationship?

To help explore this particular sense of belonging, look back briefly at your personal history, and recall any event or time when you felt drawn in the direction of the Sisters of Charity. Was it the presence of a particular person at that time, which drew you to the Sisters of Charity?

In the here and now of your life, what can help to deepen your sense of belonging?

Is there something you need, to strengthen that sense of belonging? What is it?

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*A sense of belonging implies an experience of bonds or ties.*

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### Comparing your life experience with the identity and mission of the Congregation

What do you already know about the Sisters of Charity? Who they are (identity) and what are they are called to do (mission)?

Perhaps you'll relate to one of these references:

*Sisters of Charity "strive to show forth the love of God by serving those in need in a spirit of humility, simplicity and charity and according to the circumstances of the times."*

*They "accept a life of work, recognizing its human meaning and dignity and valuing it as an expression of service."*

*Each one "shares in the mission of the Congregation by holiness of life, loving support of one another and joyful dedication in service."*

*Sisters of Charity "seek to grow in faith, recognizing God's presence in all things."*

(all from the Sisters of Charity-Halifax Constitutions)

As you reflect on the above references, in which ways does your own life resemble the Sisters' lives? Do you have a sense that you are serving God in similar fashion?

Give a brief description of who you are (identity) and what you feel your mission is in life.

From the very brief summary of the Sisters of Charity identity and mission, and your description of who you are, do you sense that your life does indeed resemble theirs? How do you feel about this recognition?

If you recognize the Congregation of the Sisters of Charity-Halifax as a gift of God to the world and to the Church, take time to reflect on whether this charism finds a home in you. What response is awakened in you?



# Resources

Available from: Communications Office, Sisters of Charity Centre, Halifax NS • Tel 902-406-8119 • Email [communications@schalifax.ca](mailto:communications@schalifax.ca)

## ~Websites~

**Sisters of Charity-Halifax**  
[www.schalifax.ca](http://www.schalifax.ca)

**Sisters of Charity Federation**  
[www.sisters-of-charity-federation.org](http://www.sisters-of-charity-federation.org)

**Vincentian Family**  
[www.famvin.org](http://www.famvin.org)

**Vincentian Heritage Collection:** Provided by DePaul University Libraries  
<http://via.library.depaul.edu/vhc>

**North American Conference of Associates and Religious (NACAR)**  
[www.nacar96.org](http://www.nacar96.org)

## ~DVDs~

**A Time for Miracles — The Life of Mother Seton**  
1 hour, 30 minutes

**Elizabeth Ann Seton: A Citizen of the World: From Dawn to Sunset Glow**, Marie Celeste, SC. Don Bosco Multimedia  
30 minutes

**Mother Seton — A Courageous Woman #14 of the Famous Men and Women of the Church Series.** Don Bosco Film  
25 minutes

**Saint Elizabeth Ann Seton — Her Legacy: The Elizabeth Seton Federation, 1996**  
25 minutes

**Elizabeth Seton, A Woman for all People**, Patricia Wilson, SC. Vision TV 1999  
30 minutes

**Elizabeth Ann Seton — Reflections, Views of Emmitsburg and Elizabeth's Words**  
15 minutes

**Elizabeth: Key Relationships in Her Life** Kelley/Kelley  
1 hour, 52 minutes

**Towards Eternity: Elizabeth's Experience of Suffering and Hope**, Fay Trombley, SCIC and Regina Bechtle, SC.  
1 hour, 22 minutes

**The Mission of Charity in the 21st Century**, Maryanna Coyle, SC Keynote address at SC Assemblies, July 1998  
1 hour, six minutes

### **Charity: A Shared Vision**

Heritage/Charism Judy Metz, SC (Cincinnati)  
55 minutes

Heritage/Charism Gertrude Foley, SC (Greensburg)  
50 minutes

Spirituality Regina Bechtle, SC (New York)  
50 minutes

Charity and Justice Therese Moore, SC (Halifax)  
50 minutes

***Saint Vincent de Paul #8 Famous Men and Women of the Church*** Don Bosco Film

***The Life of Saint Vincent de Paul*** Don Bosco Multimedia  
39 minutes

***New Frontiers of Charity – 2001 – Reflection on Globalization***

Session 1 Marie Elena Dio, SC (Halifax)

30 minutes

Session 2: Paula Gonzalez, SC (Cincinnati)

30 minutes

***Earth Charter a New Story*** Miriam MacGillis and Sisters of Charity, 2003.  
1 hour, 44 minutes

***Let the Call Be Heard***, Joan Chittister, OSB, presented at NACAR Conference, 2002  
50 minutes

***Associates of Sisters of Charity-Halifax*** produced for General Chapter 2008

***Fostering an Associate Community***, Jean Sonnenberg NACAR 2003  
30 minutes

***Religious Charisms and the Spiritual Journey***, Ron Rollheiser, OMI NACAR 2006  
2 DVDs, 60 minutes each

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***Living the Charity Charism : 12 Essays Exploring Contemporary Implications of the Vincentian-Setonian Heritage***  
Charity Connections Volume 2, 2008



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The logo was developed in 1999 to present an updated visual identity of the Congregation to its many friends and supporters. The cross represents Sisters' commitment to the work of Christ and the church. Its position inside the moving globe represents our place in today's world: taking a values-driven, contemplative stance to reach out as part of a global community.