

1250: *To Dr. Bernard Schels*  
*Rome*

Our Motherhouse in Munich  
October 26, 1852

Very Reverend Doctor!

By now, you have received 200 florin,<sup>1</sup> the woolen socks, and our letter delivered to you by Fr. Ambrosius, a Carmelite missionary from Bavaria and brother of our dear Sister M. Margaretha Käss.

We will see to it that we get a bank draft through Court Chaplain [Joseph Ferdinand] Müller.<sup>2</sup> Then we can send you several hundred florin more so that you will have money for the journey. We ask that you would not suffer want and that you would provide yourself with warm clothes for the winter. Do not worry if woolen articles are expensive in Rome. It is not too much for us because everything depends on your good health and safe return. May God grant the speedy and successful completion of our very important business!

We will not write any more about Mass stipends; you know our request and the designated intention until you are with us here again.

We have not received any response from the archbishop regarding your last petition to extend your stay in Rome.<sup>3</sup> I am probably to blame for this because I still have not submitted the draft of our petitions to the Holy Father.<sup>4</sup> I can hardly submit this draft now because the situation will probably get even more involved. It could turn into a real dispute.

No one can advise me; no one wants to tell me what to do. What are they saying in Rome? If God does not call me through the Holy See, I cannot go to Rome. As God wills!

No one here wants me to go. They say, "To what avail? It is altogether unnecessary."

His Eminence, the apostolic nuncio,<sup>5</sup> also spoke that way and said that *I cannot even speak a foreign language, and so forth*. That is certainly true and it is my own fault, but God led me across the ocean and back again, and I could speak only my native tongue. God, who has come to my help so often, can also help me find a solution to this.

How painful! According to what we hear, our cause appears to be a complaint against the archbishop, which does

not speak well for us and will be misinterpreted in Rome. Will this not harm us? As you know, I never wanted to complain against the archbishop. What I feared from the beginning is happening now!

The apostolic nuncio paid us a visit on behalf of the Holy Father and then he spoke with our archbishop. In the beginning, His Eminence spoke only to my interpreter, (Sister Margaret [of Cortona Wiedemann] from Amberg), about errors that had been made. *About me* it was said that:

1. Until now, I *acted* only *arbitrarily* and everything depends on me. I departed from the *real purpose* intended by our founder (a priest from the diocese of Regensburg at one time).<sup>6</sup> *Everything is going in the wrong direction, and it is unsuitable for Poor School Sisters.* We are aiming too high; we are meant only for *poor children*, especially those in the country, and so forth. Now we are going *even further and teaching foreign languages!*

You already know what we said in reply because we often discussed these two points in great detail. I only want to point out here that we refer to *Job's book* as the *Spirit of the Constitutions*, in which the founder himself refers to the *Notre Dame Rule* that we accepted and according to which we lived and professed simple religious vows. The sisters have copies of the points from this rule that can still be followed despite our growth and expansion, the circumstances of our times, and the laws of the land regarding schools. All of this happened with the knowledge of the bishops who gave us their *advice* and *approval*.

Furthermore, the founders of blessed memory entrusted all of this to *me* and instructed me to turn to the Holy See only after we had sufficient experience.

We also explained why we *bear the name, Poor School Sisters*, as well as its *significance*. Given the circumstances of the times, we could more easily come to life with this name because, as our holy founders said, we could *never have developed* as Notre Dame nuns.<sup>7</sup> Moreover, the title declares our *free* and *unrestrained* acceptance of the fact that, as members of the order, we want to *lead a very poor life* so that we can more easily have houses in *poor* communities.

We explained that the word *poor* refers only to the *vow of poverty* and to the *poor way of life* that we sisters want to lead so that we can more easily serve the children wherever Divine Providence leads us. The word *poor* does not refer to our field of labor, however, as if we were allowed to teach only *poor children*. We have institutes in places that include both cities and the smallest villages. It is also true that we have boarding schools for very poor children, for children who will become servants, and for children of the middle class. (We do not have boarding schools for the upper class, and therefore we are not taking anything away from other religious societies.) Nothing is lacking.

Even persons who will be servants need to learn *foreign languages*, because otherwise, they will no longer find employment in stores or with the higher class. With railroads now, contact with other countries is growing hourly, and if you do not know foreign languages, you cannot get ahead in the world (*just as I cannot go to Rome*).

Most of *our new members* come from our boarding schools. The royal government demands much of our teachers. Can our teachers have less education than servants? It would not work. Since we must obtain most of our *livelihood* from our boarding schools, without them we would no longer be able to go to little country villages and market towns where most of the civil servants are penniless. No matter *how poorly we live* as *Poor School Sisters*, we cannot manage with the little income we receive in the country or in the cities.

If we may not make progress in *further education* with our *own* members, as well as with the children and boarders entrusted to us, *our dissolution* is inevitable. We could not remain and fulfill the purposes of education or follow the school curriculum. Unable to comply with our country's laws regarding education, we would fade away and become obsolete.

Moreover, we did not begin teaching languages in Munich. In Amberg, we have been teaching French for 14 years, and this paved the way toward our conducting all the elementary classes there. We had nothing to do with the fact that God sent us very talented people with skill in languages. Should we turn them away because we teach only poor children? Furthermore, we did not seek such places. God sent them all.

Even those orders whose original purpose was never teaching and character formation make progress in this regard in order to secure their existence and extend their work for the salvation of their neighbor.<sup>8</sup> Orders that were never concerned with ordinary schools accept village schools in order to achieve the purposes mentioned above. Each order does what it can in God's fields. All work together and precisely in the manner that will best achieve a common goal. We are the object of a form of spiritual envy everywhere. Some religious orders set their goals very low and apply for places that are bound with every kind of obligation, places that are simply offered to us.

When our forerunners began their common religious life in France,<sup>9</sup> they taught only poor village children. How God blessed them wherever Divine Providence led them! Their effectiveness is still visible today, just as in the beginning of their history (very poor and small).

How do things stand with the house in Württemberg that was torn away from us?<sup>10</sup> Does it have only *poor children*? Was our education and knowledge too advanced there? How is it turning out in Bohemia?<sup>11</sup> In addition to Bohemian, the native language, German and French are also required. Could that house survive if languages were not taught? No! Although the first house in Bohemia is in a small poor village, we still must be concerned about this.

We see the same situation across the ocean. In addition to English, the language of the country, the sisters must teach German, French, and music if they want to become established and survive. The bishops even ask them to do this.

The *seed of life* for the young order lies precisely in the fact that we Poor School Sisters must be qualified everywhere and fulfill our mission in all places and with every class of people that Divine Providence gives us. This is the order's *life thread*. *Now it should be severed*.

2. Forgive me for being so long-winded. I must return to the second accusation, that is, that I greatly deceived the archbishop, put myself over everyone else, came into conflict with the bishops, and wanted to rise above them. (I asked for an example to explain this, and the apostolic nuncio said that I told the archbishop that we had *only one copy* of the *old* rule book, which he took from me. The nuncio said that this is *not*

*true*. When the archbishop was in Eichstätt,<sup>12</sup> he himself gave me six copies.)

That is certainly correct, but these books were only *general* ones, that is, the *incomplete rule* that did not contain *all* the sections.<sup>13</sup> We burned these in 1848, the year of the revolution, but the archbishop does not want to believe this. Sister Foreria [Schiesser] was present and said that she herself carried them to the fire because we were in such great danger. We knew what happened to books and documents belonging to other orders during that turbulent time.<sup>14</sup>

It seems to me that it was an act of Divine Providence that this example was cited. With this story, the archbishop himself provided evidence that already then he knew the rule by which we endeavored to live. He also proved this by the eight-day retreat that he conducted, which was a great blessing for us. Ninety sisters heard him refer precisely to this rule, but we may not even mention it anymore. How can it be that I gave the sisters orders solely on *my own judgment*?

Whatever is from me, I would immediately *cast aside before the whole world, before the Holy See*. Thanks be to God, apart from the points where the conditions of the times and other circumstances demand an exception, little or nothing will be found that is not wholly and entirely in the old rule—as our professed sisters in the motherhouse affirm. The spirit of religious discipline and order is there, thanks be to God! This is what our sisters who *live with each other* are saying.

The Rottenburg story also came up for discussion, that is, how I *behaved* and *acted* toward the bishops and so forth, at which time we said that this was a single case. It was not caused by the two bishops,<sup>15</sup> but by an outside influence<sup>16</sup> and an unfaithful sister who left us.<sup>17</sup>

Did the *testimonials* from the bishops arrive in Rome, and did anyone pay any attention to them? They must be seen, not on my account, but for the sake of the cause. How it grieves me that such suffering has befallen God's work because of me, precisely now when it should be receiving canonical status, and *a prominent person* is standing in the way! Woe betide me if my sins are recorded because of the destruction of God's holy cause! I certainly deserve all punishment—I say this in all sincerity—because my heart is overcome with bitterness. If only God

would have mercy on this work! Oh, plead for this grace at the tomb of the Prince of the Apostles! No salvation will come from here.

3. If I had given the sisters directives on my own, they would have had to live according to my thinking and would not know anything about constitutions and rules. (This is also stated above. In any case, you know the situation, having seen it for yourself.)

These are more or less *some* of the accusations. The entire situation makes it clear that Rome and the apostolic nuncio know very well all the opinions and know how our archbishop sees the cause, which makes our situation terribly difficult. I must take second place to the archbishop. The Church's reputation and my submission to the Church and to our archbishop require this. *Accusations* against me and *excuses* for the archbishop were really the *main topic* of our discussion. May God do with me whatever is pleasing to God! If God's most holy will directs the cause, I am willing to do anything.

After this, the question arose if *all* the sisters are for the general superior, or rather, if they would choose her. There are also doubts about this, which I very well deserve. It seems that our entire community and I have lost everyone's confidence. Furthermore, I was informed that the Holy See wants me to report all the transfers of sisters, including those in other dioceses, to the archbishop because I am subject to his authority. Therefore, the *Holy See has not abolished the decree* but *confirmed* it instead. I think that we must conduct ourselves very quietly. Otherwise, it is possible that the Sacred Congregation<sup>18</sup> will hold that we are definitely rebellious. May God grant a speedy decision lest everything fall into ruin!

On the other hand, it seems that the archbishop may not separate any more houses from us until Rome makes a decision.

According to reports from Rottenburg, we treated our house there so abominably that it had to be separated from us. It was our fault. That is how they are talking in other countries, at social gatherings, and so forth.

The apostolic nuncio wrote down the dioceses where we have sisters. He will probably inform the bishops about our situation, as well as about the directives that we will receive from Rome. He will probably tell them about the *plan* for us,

which our archbishop submitted for confirmation in Rome, and ask for their opinion.

The apostolic nuncio also made note of Rottenburg. Perhaps it has to do with an *investigation*, the result of which is easy to conclude. God forbid that Rome judges us accordingly! We will see if [Dr. Joseph] Mast, the seminary director, comes to Rome soon, as you already suspected.

We still do not have the *written decree* with the *directives* that we will receive from *Rome*. I expect a new papal announcement, and there is certainly no doubt that a signature will be necessary. In any case, in Rome they know about my opposition.

We finally received the enclosed plan drawn up by our archbishop.<sup>19</sup> We are to add our remarks, which we will do more or less according to the *enclosed*, if that is sufficient and acceptable to us. According to your last letter, you already have the archbishop's plan to judge. You have probably read it already, but if not, it is enclosed.

The apostolic nuncio also told us that, according to the view of the archbishop, *the houses outside Bavaria must be separated from us* because of *national laws*, and every country must have *its own superior*. We referred to the Religious of the Sacred Heart and other already existing orders, to unity, to the advantages of the connection, and so forth, but our words will hardly find a hearing. According to all appearances and statements, our *outline will not be accepted* because there will be more votes for the archbishop's plan. Unless God worked a miracle through the Sacred Congregation, it has already happened. The evidence, information, and conclusions that we gathered here will hardly turn the tables *for us*.

The plan for us, which the archbishop presented in Rome, contains nothing more than *his own justification* in the Rottenburg affair. Everything is written into the plan. In the words of the archbishop, "It must be done the way *I want it to be*, and that is the way it will go in Rome, too."

How often I told you about my reservation that, in the end, we will have to structure ourselves according to the new house in Rottenburg and accept the same constitution! Now this really is the case. Our sisters say at every paragraph: "Oh, just like Rottenburg! Lord, have mercy on us!!!"

If Rome does not put an end to the affair, our dissolution is at hand, even if the work of God is flourishing. There are now approximately 700 children in the weekday and holiday schools in our motherhouse, and you know the approximate number in the Au Suburb. Even with all the disputing by parents, clergy, and others, the children are very attached to the sisters. Despite the awkward situation of our shaky existence, which is becoming increasingly well-known, the children could not be kept away from us. They kept coming back instead.

Our boarding school has 100 pupils, 30 of whom want to remain in the convent. We have 50 candidates in the motherhouse. Even the royal government pays attention to them and, among other things, intends to establish scholarships and provide a musical instrument for them.

Both here and in the Au Suburb, the buildings will soon be ready. The chapel in the Au Suburb is very nice. With the mediation of Canon [George Carl von] Reindl, the institute for poor children and adults is growing,<sup>20</sup> and now a central institute is being built in the Au Suburb. I will enclose more about that at the end of my letter.

Would God let this work develop so beautifully only to make its ruin even more painful, even more noticeable? I cannot believe this, and I continue to hope that God's mercy will not allow the entire work to be punished because of my sins.

With everything flourishing as it is, Rome should decide soon, very soon. Parents and clergy, especially from religious orders, are very concerned about our future existence. I recently heard that parents of a very good family would not allow their daughter to enter our order because we still have not received a decision from Rome.

The entire body is swaying and tottering. Since our sisters are *employed as teachers*, the secular government will be involved. It could come to an awful end, as the apostolic nuncio also told me. May God thwart the old saying, "Often the most beautiful works flourish for 50 years, and then they fall into ruin!"

We all beg you to have a few devout religious communities pray and do good works for us. Our situation is terribly difficult. Please do not abandon us, but persevere in Rome until a decision regarding our outline is made! In Jesus' name, we ask this of you!

Finally, when His Eminence, the apostolic nuncio, was leaving, we gave him our outline signed by five bishops.<sup>21</sup> Expressing his joy over this, he immediately wanted to keep it. He also said that he wanted to show it to the archbishop, but we asked that he return it to us. We want to give the apostolic nuncio both our outline and our response to the archbishop's plan in French. In the enclosed you will see how the bishops signed the outline.

*Enclosures:*

1. Our archbishop's plan as he presented it for confirmation in Rome
2. The reply that we intend to make
3. The signatures of the bishops relative to the outline we presented<sup>22</sup>

Now we are sending to all of our professed sisters in Bavaria both our outline and the archbishop's plan. The sisters are *completely free to decide* which one they wish to follow. It will probably take a while before we get all of their signatures, but when we do, we will also enclose them.

Nevertheless, we think the cause is growing in stability and thoroughness. May God grant that the Sacred Congregation will not convene at the beginning of November, but only at the end, and that Prince [Gustav] Hohenlohe will be able to present very clearly and calmly to both the papal emissaries and the examiner of this cause our need as it stands before God!

May God's Holy Spirit be with you, give you strength and inspiration, and allow you to obtain this favor for us!!!

Our archbishop will not and *cannot* place any obstacles in your way, and therefore you will be allowed to continue working on our cause and acting as our agent. I am concerned about that because all of us must still go through bitter suffering. Oh, please do not abandon us! If it should come to this, please find a just solution instead!

It makes me wonder if our petitions and testimonials ever reached the Holy See. If you think it advisable to send *our signed German outline* to you, we will do so, but we ask that you would bring it back to us. No matter how things go, it will

remain a valuable document and belongs in the convent archives as part of our chronicle of God's work.

Well, that is the way things are with us. How are you? With a sigh of yearning, we often wonder. Please give us news again soon!

Our confessor [Matthias Siegert] is alone, misses you very much, and is almost crushed by the burden. He went to Regensburg and Eichstätt to acquaint the two bishops with the new outline.<sup>23</sup> May God bless and keep him! He sends cordial greetings in the Lord, as does everyone in our house and in the Au Suburb.

Every day we are more convinced that it is almost universal knowledge that you are in Rome because of our rule. Canon Reindl, the cathedral dean and proposed coadjutor of the archbishop of Bamberg,<sup>24</sup> also asked if you were *returning* and if you would *stay in the institute*.<sup>25</sup> I did not want to answer directly, but the question came up again, and I heard that he asked the *same* question of the vicar-general, [Frederick] von Windischmann. The latter said that, if you return, you probably would not stay, and that you wanted to leave from the very beginning.

I am supposed to ask you the same question because, as I mentioned above, the institute is expanding and no one wants to see it without a priest. The boys no longer attend the public elementary school but are taught at the institute by a male teacher and, whenever possible, by the priests themselves.

In about three years, it is hoped that a building can be put up in the large institute garden, the so-called Heights. The girls would remain with us. See how beautifully God prepared the way for the teaching brothers! The cause is turning out precisely the way we once discussed and without our having been involved in any way. We were even approached and given the means and the place, which was very small and sparse in the beginning, just as it always was when our foundation was formed. Should this not be God's way? Please let me know your opinion.

I only regret that we are now involved in such disputes that, if God allows, even the Holy See could have doubts about us.

If only we were in another diocese! If the Holy See recognizes the generalate, could it be located outside the

diocese—at least until everything is settled and established? Is there no other possibility? The nuncio told us that, if we were given *exceptional* orders, we should turn to him—but, my God! Our first conversation deterred us somewhat. We concluded that, in such cases, we could not expect much, but the last thing I want is any judgment, any sound of complaint, about our Church authorities.

Please do not allow anyone to see this. It is sufficient if you know this so that you can help us with your prayer.

If only I were no longer *here*, if only I were not the *superior*! The archbishop and the Holy See could help immediately. In whatever way the cause is decided, things will never go well for *me here*.

I almost forgot to say that I asked Canon Reindl what would happen if you did not want to stay at the institute in the Au Suburb. I then said that we would be happy if you would stay with us in the motherhouse where there is enough work for two priests.

You would stay with us here, wouldn't you?

Please give us your reply, because the question keeps coming up. If necessary, our Sister Margaret from Amberg will have the opportunity to speak personally with the bishop of Regensburg soon.<sup>26</sup>

O my God, what will become of us?

You will also forgive my well-meant question—*is there anything we can do for your younger brother now at the beginning of the new school year?* We will do it most gladly, and we still have enough money!

I also wanted to tell you about the *future direction* of our order according to the archbishop's plan, but I will *add only one thing* now. God called us Poor School Sisters into being so that *girls and young women* would be taught and formed by *women* and not by *men*. How would it be, what benefit would it bring, if *these same women* must be *trained, educated, and directed by men* and *become* completely dependent on them, like tendrils on a vine, unable to do anything without their knowledge and forced to tell them everything, even the least little thing? How does this fit together?

As it is, women have a trusting nature. Even devout souls become dependent on their confessors. How much there is to do

in this regard in the spiritual formation of young women! We have always worked valiantly with our young people to open up their hearts. What should *we* do in the future? What will emerge from this?

The bishop makes himself the director, but he can only be in this motherhouse. In reality, there would be one director in *every* diocese, whereby it follows that the bishop needs *representatives* at the missions who, of course, would be the local pastors. We have already experienced how that goes! What will happen when they are granted *this right*?

The work of God still stands *in all its purity*. Thanks be to God! Nevertheless, how will it be when there is a male director? The topic is too sensitive for me. I do not want to pursue it any further, but I must say that it is precisely this point that intensifies my concern for this work of God. I have had many experiences during the 20 years that I have been directing young women, and I have reason to worry if the *entire order* would be subject to *male direction at the head*.

I know what spiritual jurisdiction is, and I am certain that not one of our members wants to renounce this, but we cannot accept what goes beyond that. If the vows must be professed before the director, which is certainly implied, how *can unity* be maintained when the order *branches out*? Then where will the Poor School Sisters be headed? Our unfaithful Rosa [Franz] certainly took advantage of the fact that the archbishop was at her profession, even if only as a guest!

I must stop here, or I will go too far. If I want to die in peace someday, I must state even more counterarguments. Although stating these will be for my own interior peace, it will be attributed again to my pride and desire to rule. In God's name!

If they insist on male direction, our best sisters—to whom religious *life* and *seclusion* are very dear—will be driven away from our community and drawn to other convents. They are already saying this. Male direction alone requires a rule that is very different from the one we have been living until now.

Oh, how much I have written and, you will say, mostly lamentations. You do not see a valiant woman in me, and I ask for your patience. I often visualize the Blessed Virgin Mary

beneath the cross of her Divine Son, Jesus, and I meditate on the words, “She stood.”

I am lying in a coffin on the bare floor of a large, beautiful hall. In the name of all of us, I repeat the request—please have mercy on us and persevere to the end!

We entrust you to the Most Sacred Hearts of Jesus and Mary, and we ask for your prayers and priestly blessing.

Praised be Jesus Christ!

Your grateful,  
*M. Theresa of Jesus*

*Letters of Mary Theresa of Jesus Gerhardinger*, translation and notes by Mary Ann Kuttner, SSND, vol. 3, *Jolted and Joggled, 1849-1852* (Elm Grove, Wisconsin, 2009), 190-204.

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1. \$80 in American currency at the time
  2. Joseph Ferdinand Müller (1803-1864), Royal Court Chaplain in Munich, was the business manager of the Louis Mission Society from 1841 until 1855.
  3. In a letter to Dr. Schels written on October 23, 1852, Archbishop Carl August Reisach stated that, because Dr. Schels did not have the archbishop’s permission to be in Rome, his capacity there was not recognized. It was up to Dr. Schels to decide how long he would stay there, but he would have to answer for “his unauthorized interference in the affairs of the Poor School Sisters.” (Typescript, Generalate)
  4. When Mother Theresa repeated her request for episcopal permission to go to Rome, Archbishop Reisach replied that this travel could be approved until she gave the reason and motive for going and until she would present, without reservation, all of her petitions to the Holy Father. (See Document 1249 a.)
  5. Carlo Sacconi (1808-89), Apostolic Nuncio to Germany (1851-53)
  6. Fr. Francis Sebastian Job
  7. In 1829, Caroline Gerhardinger and Anna Hotz proposed the restoration of the convent of the *Congrégation Notre-Dame* in Stadtamhof, whose members followed the *Notre Dame Rule* compiled by St. Peter Fourier. The community of five would have consisted of three former members of this congregation, Caroline Gerhardinger, and Anna Hotz. The city of Stadtamhof, however, did not approve the plan.  
In 1833, Fr. Job wrote the book, *Spirit of the Constitutions*, in which he gave the new congregation the name, *Poor School Sisters of Notre Dame*, and a new structure which was substantially different from that of the former Notre Dame Convent in Stadtamhof.
  8. After King Louis I of Bavaria expressed his intent to restore the Benedictine convent in Eichstätt, “the government posed three options to the women of St. Walburg’s. They would be allowed to reopen their convent and restore community life on the condition that they could support themselves by (1) seeking revenue through votive stands and selling the oil of St. Walburga, or (2) reopening the brewery they once managed, or (3) assuming teaching responsibilities in Eichstätt’s school for girls.” After decisively rejecting the first two options, “the community’s decision in favor of the third option was expressed in a petition to King Ludwig dated July 10, 1834.” The

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official decree of restoration was published a year later. In October 1836, three novices were professed and the school for girls was opened in Eichstätt. See Ephrem Hollermann, O.S.B., *The Reshaping of a Tradition: American Benedictine Women, 1852-1881* (Winona: St. Mary's Press, 1994) 27-28, 58.

9. Blessed Alix Le Clerc and four companions publicly consecrated themselves to God during the celebration of the Christmas Midnight Mass in 1597. This marks the beginning of the *Congrégation Notre-Dame* (Congregation of Our Lady), whose rule was adapted for the Poor School Sisters of Notre Dame.

10. The house in Rottenburg

11. The house in Hirschau, Bohemia

12. Archbishop Reisach was the bishop of Eichstätt from 1836 until 1846.

13. The *Notre Dame Rule* was made up of seven sections: (1) Acceptance of Postulants, Reception of Novices, and Profession; (2) Obligations of the Sisters; (3) Education of Girls; (4) Local Government in Each House; (5) Obligations Toward Benefactors; (6) Unity of All the Convents; and (7) Means Toward Preserving and Protecting the Religious Institute. See *Regel und Constitutionen deren Geistlichen der Congregation Unser Frauen von dem Ehrwürdigen Diener Gottes Petro Forerio* (Eichstätt, 1721).

Superiors had access to the entire rule, but only Sections 2, 3, and 4 were accessible to the sisters.

14. In the wave of revolutions that swept through Europe in 1848, mass demonstrations took place in Munich and other parts of Germany in March of that year. Demands were made for freedom of the press, freedom of assembly, and a national German Parliament. King Louis I abdicated the throne on March 20, 1848. Mother Theresa was in America at the time and returned to Munich on August 9, 1848.

15. Archbishop Reisach and Joseph von Lipp, Bishop of Rottenburg (1848-69)

16. Dr. Joseph Mast

17. Sister M. Rosa Franz

18. The Sacred Congregation of Bishops and Religious

19. In early September 1852, the Congregation of Cardinals dealt with the questions regarding the Poor School Sisters. The apostolic nuncio, Archbishop Sacconi, was asked to contact Mother Theresa and Archbishop Reisach and give them appropriate directives. He was also asked to make inquiries of the bishops of Eichstätt and Regensburg and then prepare a report of the true state of affairs. Finally, the cardinals stated that Archbishop Reisach must be given a copy of Mother Theresa's outline of the rule and that Mother Theresa must be given Archbishop Reisach's plan for the congregation. Both were to write their comments on the outline or plan received and submit these to the Holy See. See Ziegler, *Kampf um die Regel*, 95.

In this translation, the word *outline* refers to the document submitted to the Holy See by Mother Theresa and *plan* to the document submitted by Archbishop Reisach.

20. In 1851, the Poor School Sisters began conducting an institute for the education of poor children that had been opened in the Au Suburb in 1832. In addition to the elementary subjects, the children were taught many different skills so that they could be prepared for employment that best suited their talents and abilities. A home for neglected children in the Au Suburb was also entrusted to the sisters. See Ziegler, *Magd des Herrn*, 178.

21. By October 26, 1852, Cardinal Diepenbrock from Breslau and Bishops Riedel from Regensburg, Oetl from Eichstätt, Hofstätter from Passau, and Stahl from Würzburg had signed Mother Theresa's outline of the rule and expressed their support for the current structure of the congregation.

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22. The enclosures were not included with the copy of this document that was prepared for the beatification process.
  23. Bishops Riedel and Oettl
  24. Boniface Caspar von Urban (1773-1858), Auxiliary Bishop of Regensburg (1835-42), Archbishop of Bamberg (1842-58)
  25. In the Au Suburb
  26. Dr. Schels was originally from the diocese of Regensburg.