



The primary purpose of the Society of St. Vincent de Paul:

TO INCREASE THE HOLINESS OF ITS MEMBERS

- The Rule, Part 1, Section 1.2

We cannot emphasize enough that our primary purpose as a Society is to grow in holiness AND THEN to serve those who are poor. This may seem self-oriented, but recall that holiness is to do the will of God, which for Jesus is to care for the least of our brothers and sisters (Matt. 25- our final judgment). That is the holiness we are striving to achieve.

Your Rule states that BECAUSE YOUR FOUNDERS SAID IT AND LIVED IT.

Let me give you an example. S.3a pg 51. When I asked the Sisters in formation why we pray an hour a day, they quoted our Constitution (like your Rule).. But no. Listen to what St. Vincent de Paul told the Sisters in his earliest Conferences 1634 – 36.

If, at the Community hour for prayer, some business matters unexpectedly arise, find another time for it, and in some way or another make up for that lost time. Sisters, never omit your hour of prayer.

It's in our Constitutions BECAUSE the Sisters have done that since the beginning BECAUSE our Founder taught us to do it.

Same with you. This striving for Holiness didn't start with your Rule. It started with your Founder and was put in your Rule.

When Frederic Ozanam founded the Society of Saint Vincent de Paul, the first objective was the members' own personal growth in holiness. Vincent taught his followers that "God asks first the heart and then the works." October 18, 1655, Conference 71

He was calling the first Sisters to grow in holiness.

Find reference for
Ozanam – Ozanam
spoke these words

He taught that only
through prayer will
our unfold according
to God's will. "Have a
deep love for this
holy exercise of

meditation, Sisters,
and go to it with the
greatest care, for it's
the seed bed of all
devotion, and
everything you do
during the day will
derive its strength
from this first
offering made to

God. July 1634 C.
**It's in prayer that
we find the strength
to be sustained in
the service of God
and our neighbor.
(May 1648 C. 37**

Living our Vincentian Life in Joy



I will always welcome
joyfully any opportunity
that comes my way to be
of service to you.

St. Vincent de Paul
Volume 4, Letter 1231

3

Joy! We go to the Poor with joy.

From Pope Francis – The Joy of the Gospel

85. One of the more serious temptations which stifles boldness and zeal is a defeatism which turns us into querulous and disillusioned pessimists, “sourpusses”. Nobody can go off to battle unless he is fully convinced of victory beforehand. If we start without confidence, we have already lost half the battle and we bury our talents. While painfully aware of our own frailties, we have to march on without giving in, keeping in mind what the Lord said to Saint Paul: “My grace is sufficient for you, for my power is made perfect in weakness” (2 Cor 12:9).



What is Vincentian Spirituality

Vincent never spoke of a particular spirituality.

His language to the Priests and Sisters and to all of us is: Be good Christians. That is, live the Gospel.

What we now call “Vincentian Spirituality”

So we will capture some of his teaching in word and deed to see the CORE of Vincentian Spirituality



Serving Corporally and Spiritually

St. Vincent insisted that the Poor have need both of our material help and our spiritual help. He nearly ALWAYS used these two words together. It was 'holistic' before the word was invented! To the Ladies of Charity, in fact, he said from the beginning. When you take food to the Sick Poor in their homes, linger awhile. If a person is poor and alone, go to that home last so that you can stay longer. He insisted spoke about seeing to the sacraments of the poor. Prepare them either for a good death or a good life when they are recovered. Corporally and Spiritually. Remember, he saw this as the duty of all Christians who serve. Here is what is written by Vincent wrote:

DOCUMENTS PERTAINING TO THE CONFRATERNITIES OF CHARITY

124. - GENERAL REGULATIONS FOR CHARITIES OF WOMEN - I

Aim of the Confraternity of Charity (Ladies of Charity)

- (1) To honor the love Our Lord has for those who are poor.
- (2) To assist poor persons corporally and spiritually.

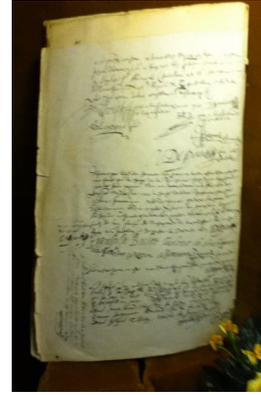
125. - GENERAL REGULATIONS FOR CHARITIES OF WOMEN - II

The Confraternity of Charity¹ was instituted to honor its patron Our Lord Jesus Christ and His Holy Mother, and to assist the sick poor corporally and spiritually in places where it is established: corporally, by giving them their food, drink, and the medications required during the time they are ill; and spiritually, by having the sacraments of Penance, Holy Eucharist, and Extreme Unction administered to them, seeing that those who are going to die will leave this world in a good state and those who recover will resolve to live well in the future.

Sister Louise Sullivan – to whom the entire Vincentian Family owes an eternal debt of gratitude for her life of research and writing – says that **the words Corporally and Spiritually which we see throughout Vincent's writing, was used first in the Rules of the Ladies of Charity** and then became his mantra.

Lots of people before the Ladies of Charity had served the poor materially. The priests took care of the spirituality. But Vincent combines them and hands this dual role over to the first group he founded. WOMEN. Ladies, this vocation to which has called you through the voice of Vincent was absolutely revolutionary. We will see a bit of this later when we are speaking specifically about the founding of the Ladies of Charity. But we know that encountering the whole person – corporally and spiritually became a mantra that he would repeat again and again. It's at the core!

First Rule Written in Vincent's Hand



6

From the first Rule of the Ladies of Charity written by St. Vincent de Paul 1617

“When it is your day to take food to the sick in their home, you must first greet the sick cheerfully and charitably. Then put the tray on the bed, put the napkin on the tray with a bowl, a spoon and bread. Wash the hands of the sick and say the blessing. Pour the soup in the bowl and place the meat on a plate arranging everything on the tray. Then encourage the sick charitably to eat for the love of Jesus and his holy Mother, doing all with love, as you would with your own child, or even more, with God, who takes everything as done to himself that is done to the Poor.”

VINCENTIAN SPIRITUALITY

Incarnational
Christ centered

- The Word became flesh and dwelt among us
- Matthew 25: 34-40 and Luke 4:16-20



7

- St. Vincent's theology was Incarnational / Christocentric / Christ centered
- And the Word became flesh and dwelt among us

Vincent saw this expressed in two texts:

- St. Vincent focused his life and mission on Matthew 25: 34-40 and Luke 4:16-20

MATTHEW 25



St. Vincent knew that the last words of this Gospel is the expression of living the reality of the Incarnation.

Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.' Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?' And the king will answer them, 'Truly I tell you, **just as you did it to one of the least of these who are members of my family, you did it to me.**' Matthew 25:35-40

These words, you did it for me, dwelt inside him and fell from his lips as naturally as he breathed air.

What you do to the least of mine, you did it to me. Serve this Christ present in the least of his both corporally and spirituality.
This is what I mean when I say we glean Vincentian Spirituality by what he said and did.

THE WORD BECAME FLESH



And dwells among us...

This dual photo captures this for us. The icon on the left is our usual image of the Incarnation. And the Word became flesh and dwelt among us. The icon on the right is that Word made flesh and is still here in the 'least of his.' Easier to see in a painting of a scene that could never have looked like that. Sweet and tender.

Still.....whatever you do to the least of mine, you do to me. He is made flesh on our icon on the right as well. Sweet and tender only with faith and loving eyes.

Frederic Ozanam
To M. Janmot 11/13/36
"It seems that we must see in order to love,
and we only see God by the eyes of faith, and our faith is so weak !

But men, but the poor, we see them with the eyes of flesh; they are there,
and we are able to put our finger and our hand into their wounds,
and the traces of the crown of thorns are visible on their forehead."
THIS IS THE INCARNATIONAL THEOLOGY AND SPIRITUALITY OF ST. VINCENT

Louise: We have a God who is unable or unwilling to be separated from us.

YOU DID IT TO ME



10

You did it to me! This is the only text in Scripture that tells us how salvation is attained. The interesting point is that the second half of this text tells us that it isn't enough to DO something. If we fail to see Jesus in the Poor and ignore him there – we are not in the Kingdom! We are in a Community. No one has to do everything, everyone has to do something. YOU HAVE BEEN CALLED TO THIS. YOU HAVE A VOCATION. YOU ARE NOT A VOLUNTEER. YOU WERE CALLED BY GOD TO BE A LADY OF CHARITY, A VINCENTIAN. YOU WERE CALLED BY GOD TO SEE CHRIST IN THE POOR. YOU ARE NOT A VOLUNTEER, YOU HAVE A VOCATION.

YOU DID IT TO ME



11

Wound care center

Epiphany Center, San Francisco

Epiphany Center is a multi-service agency, one program is residential drug treatment for women and their children. The goal is to keep children and women together while women change their lifestyles, improve attachment and parenting skills, and end the intergenerational cycle of drug abuse, homelessness, and poverty.

The Ladies support them by sharing a meal and fun activities with them and by reflecting God's love and compassion.

So we know that at the core of St. Vincent's spirituality is "What ever you do to the least of mine you do to me."

This is another mantra- that drove him to act.

The Ladies of Charity of the Archdiocese of San Francisco have been serving there for many years. They prepare special meals and enjoy it with the women. They do crafts with them. They spend time just visiting with them.

This Ladies of Charity also cook and serve meals to aids patients and do other works that live Matthew 25.



The dynamic duo

Our Lords and Masters



Let us devote ourselves with renewed love to serve persons who are poor, and even to seek out those who are the poorest and most abandoned; let us acknowledge before God that they are our lords and masters and that we are unworthy of rendering them our little services.

St. Vincent de Paul (Vol. XI Con. 164)

13

St. Vincent called the Poor our lords and masters. This language, so often repeated by St. Vincent, becomes our language that expresses our Spirituality. This language became the language of his collaborators and followers.

Above all, be very gentle
and courteous toward
your poor. You know
that they are our lords
and masters and that we
must love them tenderly
and respect them deeply.

St. Louise de Marillac
To a Sister in Angers, 1650



His closest collaborator, St. Louise followed this same mantra – the poor are our lords
and masters.

Frederic and Rosalie



18th

Century
Paris

15

The Second Dynamic Duo

I insert this slide before we hear from both of them.

During the early years of the Society, Rosalie's mentoring was indispensable. Two books are very instructive in this regard.

La Vie de la Sœur Rosalie, Fille de la charité.

This book on the life of Sister Rosale was written by Armond de Melun. He worked with Sr. Rosalie for about 20 years. He was a member of the Society of St. Vincent de Paul and was engaged professionally in politics.

This book by her first biographer was published in 1857, one year after the death of Sister Rosalie.

Sister Rosalie Rendu, A Daughterr of Charity On fire with love for the Poor by Sister Louise Sullivan, DC.

Both put these two together.

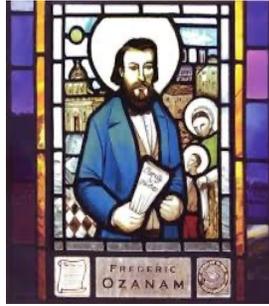
Because you see Christ
in His poor, I know you
will approach each one
you visit with humility
as a servant.. Be kind
and love, for love is
your first gift to the
poor.

Sister Rosalie to Frederic Ozanam

1833



Rosalie here speaks of this in a slightly different way. But she must have at some point spoken with Frederic Ozanam and the early Society about the Poor as our Lords and Masters because.....



"We should kneel at the feet of the poor and, with the Apostle, say to them: "You are our masters, we shall be your servants; you are the visible image of God whom we do not see, but whom we love in loving you."

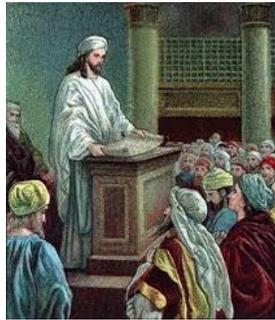
Frederic Ozanam, Letter to Louis Janmot
Lyon, Nov. 13, 1836

These words of Blessed Frederic reveal two things that are instructive for our Spirituality:

1. He is a man of Scripture. He has meditated on it and it and knows it to be what Rosalie knew..
2. He has the heart of St. Vincent de Paul
3. He heard and understood this core message
4. Later he would say, we cannot know the the lot of the poor or in what their well being consists. This is know by climbing the stairs to the poor man's garret and sitting with him, sharing his cold and hearing his sorrows.

Vincent's spirituality was born of the witness of the poor.
So the truth that the Poor are our lords and masters was repeated by Vincent again and again and is at the core of his spirituality.

LUKE 4: 16-22



When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, **17** and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

18

“The Spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor.

20 And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. **21 Then he began to say to them, “Today this scripture has been fulfilled in your hearing.**

mission statement of Jesus and it is ours as Vincentians. As we go about living Matthew 25, we do so bringing “Good News to the Poor” The Poor will know that through us, the mission of the incarnate Jesus is being fulfilled in their hearing and their seeing. We are doing what the son of God did on earth every time we go to the Poor with Good News. That Good News can be food, rent, whatever. It IS HOW we bring material goods that says it’s Good News.

Keep your smile. Only because of your love will the poor forgive you the bread you

give them.

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And this was to drive St. Vincent to reform the clergy, teach both seminarians and bishops. To bring Good News to the poor. Our service of the poor both corporally and spiritually is contained in this desire to bring the good news of salvation to those abandoned.

Spirituality in Action



Vincent's Spirituality
Is revealed in this:

Do the good
that presents
itself to be done.

St. Vincent de Paul

ST. VINCENT WAS A MAN OF PRAYER, HE ALWAYS INSISTED ON WAITING ON DIVINE PROVIDENCE. HE BELIEVED GOD WOULD LEAD. HE BELIEVED GOD'S WILL WOULD BE REVEALED IN EVENTS.

Coms from "What must be done."

DO THE GOOD THAT PRESENTS ITSELF AS DIVINE PROVIDENCE

This picture depicts the foundlings.

It presented itself.

Today – the women who are drug addicted and have drug addicted babies.

Aids, lonely, lonely, lonely. The elderly prisoners in their homes or nursing home.

Thought to be children of sin

Vincent thought of them as children of God

These babies were sold

Eventually, Bicetre

Always with trust in divine providence.

But at the heart of it all was this belief was Vincent's unwavering belief that GOD'S WILL has been revealed in events.

It happened when he was appointed as Spiritual Advisor to the Galley Slaves.

WHY might he have been appointed to that. So that God could reveal to his heart that these "throw away"

persons were children of God and deserved respect and dignity. Both, the foundlings and the galley slaves.

Divine Providence has spoken – care for them.

At the beginning I said, we know Vincentian Spirituality by what Vincent said and did.

He said, serve corporally and spiritually.

He said, because of Matthew 25, we know the poor are our lords and masters,

He said, Divine Providence is revealed in events. Do the good that presents itself to be done.

Waiting on Divine Providence and acting when it is revealed in the Good that presents itself was repeated and again. It is at the

Core of his spirituality.

And he said.....

Do The Good That Presents itself



Mark 5:24-34

20

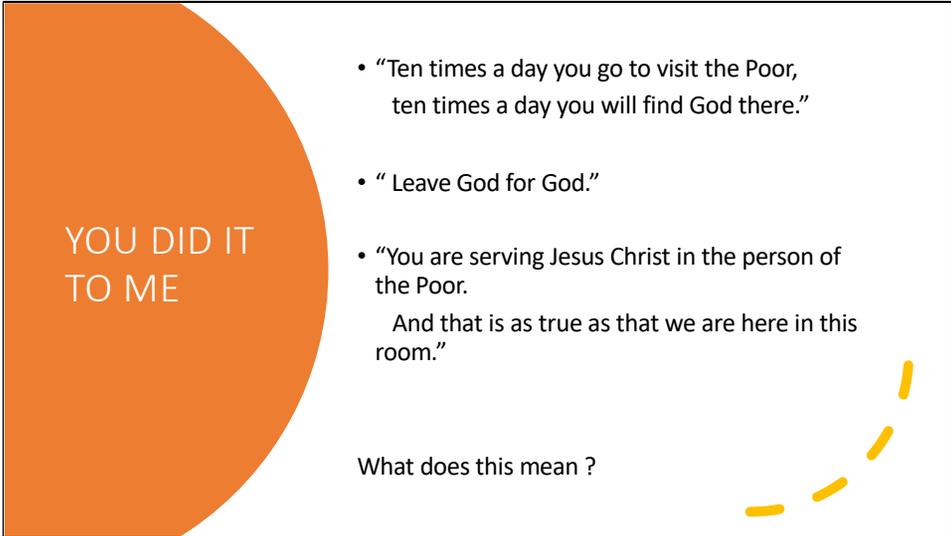
Mark 5:24-34. Jesus was on his way to the house of Jairus to raise his daughter from the dead.

A large crowd followed and pressed around him. ²⁵ And a woman was there who had been subject to bleeding for twelve years. ²⁶ She had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse. ²⁷ When she heard about Jesus, she came up behind him in the crowd and touched his cloak, ²⁸ because she thought, “If I just touch his clothes, I will be healed.” ²⁹ Immediately her bleeding stopped and she felt in her body that she was freed from her suffering.

³⁰ At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, “Who touched my clothes?”

³¹ “You see the people crowding against you,” his disciples answered, “and yet you can ask, ‘Who touched me?’ ”

³² But Jesus kept looking around to see who had done it. ³³ Then the woman, knowing what had happened to her, came and fell at his feet and, trembling with fear, told him the whole truth. ³⁴ He said to her, “**Daughter, your faith has healed you. Go in peace and be freed from your suffering.**”



YOU DID IT
TO ME

- “Ten times a day you go to visit the Poor, ten times a day you will find God there.”
- “ Leave God for God.”
- “You are serving Jesus Christ in the person of the Poor.
And that is as true as that we are here in this room.”

What does this mean ?

You see how relentless St. Vincent was about our Charism, our spirituality.

TAKE A MOMENT AND CONSIDER THIS QUESTION. WHAT DID ST. VINCENT MEAN WHEN HE SPOKE THESE WORDS. WHAT DOES THIS SUGGEST TO YOU.

These statements, repeated again and again in so many ways. It sums up his belief in Incarnational theology.
And so we have his statements and actions that reveal his spirituality and How to live it.

THE REAL PRESENCE

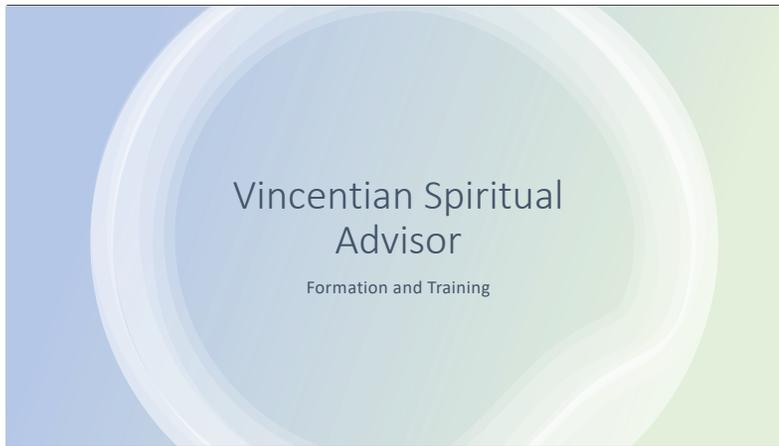


This belief in the real presence of
Christ in the Poor
became the driving force of St. Vincent's Life
and is fundamental in our Spirituality



22

VINCENT believed in the Real Presence in the Eucharist.
He also believed in the Real Presence in the Poor.
He said, That Christ is present in the Poor is as real as we are
here today. (Saul, Saul, why are you persecuting me?)
This is the core of Vincentian Spirituality.
Not because we projected it, but because Jesus proclaimed it.
And we have been called to a Vocation to live it in the
Vincentian Way.



Welcome to this Formation and Training for the role of Spiritual Advisor in the SVDP Conferences and Councils

[IF A FACE TO FACE SESSION:]

Thanks to the hosting Council/Region etc, ..

Purpose is to create an environment for learning and sharing and the development of friendships among those called to the Spiritual Advisor ministry

Any housekeeping around the facility and location of bathrooms etc



How do spiritual advisors in the society support the ongoing formation of Vincentians?

What are the roles and responsibilities?

Spend the next hour discussing the unique calling and ministry of the spiritual advisor. Ask questions, take notes for discussion.



The Spiritual Advisor in the conference

Review each aspect of the role in the conference;

- Assists in development of Vincentian formation: Role in promoting Ozanam, uses SVDP resources and materials to advance formation
- Keeps focus on practical love toward the poor: Focus on the importance of both action and spirituality in our love toward the poor
This might mean encouraging the members to consider the causes of poverty in their area and what types of works could best help.
- Reinforces Virtues and Values, and the spirit of Vincentian vocation
- Eg. I am the Spiritual Advisor for a small conference in San Jose. My Reflects are about the main thoughts of Vincent de Paul and I invite them to reflect on what it means for our service.
- I learned that sometimes the money is co-mingled with the Parish.
- We will address that issue because it is opposed to the Society

Responsibilities

Lead	Collaborate	Ensure	Mentor
Lead the Prayers and Spiritual Reflection at Conference meetings.	Collaborate with the Conference President, Council Spiritual Advisor, and Senior Formator to offer programs for formation of members.	Ensure that all meetings are conducted in a spirit of Vincentian Friendship	Mentor all Vincentians through the use of the Vincentian Pathway.



1. This is the best understood aspect of the role!
2. Developing a formation plan is very important! SVdP offers so many, varied, and rich resources, but without a plan, we can easily overlook many of them.
3. As Spiritual Advisors, we sometimes act as the “conscience of the Conference,” keeping our meetings on track and in the Vincentian spirit.
4. The last point is related to the second; our formation plans should guide members on the Vincentian Pathway – and the Vincentian Pathway book is a great resource to help with this!

Role of the President

- Assure time for prayer & reflection
- Provide funds for resources
- Provide books on Vincentian spirituality, Saints & Blesseds
- Encourage Spiritual Advisor to participate in service
- Express appreciation for the Spiritual Advisor's contribution
- Keep Spiritual Advisor "in the loop"



Spirituality is our bedrock: Review the "shoulds"

These are examples of ways in which the President supports spirituality during our conference gatherings.

Obstacles to Incorporating Spirituality into Conference Meetings:

Unclear about role

Feel inadequate for the role

Meeting structure cuts off reflection

Members reluctant to discuss feelings

This workshop should help alleviate several of these concerns.

Be a Spiritual Animator

- ✓ Bring to life
- ✓ Enliven
- ✓ Rouse
- ✓ Stir
- ✓ Stimulate



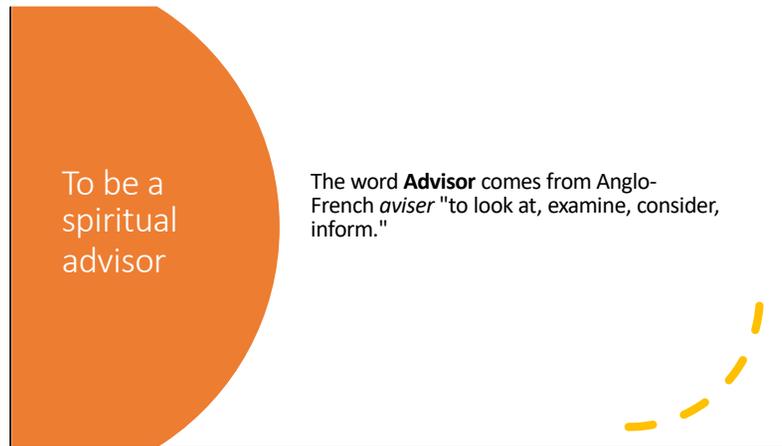
Be a Spiritual Animator:

Review Descriptors **NOTE: this does not say “lead” or “educate”.**

Do you know anyone who has this power to rouse others? Think of Jesus and how people came alive when he spoke or acted. He stirred some longing and truth in them. We pray for his Spirit to “enkindle in us the fire of his love.”

Implications for Spiritual Advisor’s role in identifying others that can participate actively in the animation of the spirit in the conference.

Identify those that could take up the role (succession planning) and give them opportunities to participate



To be a Spiritual Advisor

Read slide, *aviser* : *the meaning*: "to look at, examine, consider, inform.

Contrast with "Spiritual Direction/Director." The Spiritual Advisor journeys WITH fellow members as an animator, encourager, partner, friend.

Help develop Vincentian Spiritual Lives

Imitate the lives of our Founders

Vincent: Sweat of our Brow

Louise: Gentle and Courteous

Rosalie: Your Love is Your First Gift

Frederick: Be in the Poor Person's

Home



1. Imitate lives of Founders
2. Love God “in the strength of our arms & the sweat of our brow”
3. See Christ in the Poor
4. Be led by the Spirit, then Providence makes works possible
5. Give me a person of prayer and he/she will be capable of everything.
6. Live our Virtues –Simplicity, Humility, Zeal, Gentleness, Selflessness

Assist development of Vincentian Spiritual Life

Review the five goals for Vincentian Spiritual life

The Vincentian way of spirituality is a certain way of being. These are the 5 important themes of Vincentian Spirituality:

1. Reading - Absorbing the example of the lives of our founders & patrons.
2. Showing love of God in **action**.
3. God reveals self to us in the person and issues of the poor, and our faith response is to do something about it.
4. Always attentive to the inspiration of the Spirit; trusting God will provide the means for what is asked of us.
5. Our virtues are those which make the poor feel at home with us.



Choose an appropriate time & occasion
All members should annually renew their commitment

Celebrate Eucharist together for six Vincentian feasts
Commissioning/Commitment at Mass

Celebrate Eucharist together for six Vincentian feasts
Commissioning/Commitment at Mass

- Ozanam Sunday (the last Sunday of April)
- The feast day of Blessed Frederic Ozanam (September 9)
- The feast day of St. Vincent de Paul (September 27)
- The Immaculate Conception, Patroness of the Society (December 8)
- A Conference Mass celebrated at least once a year for all members, including spouses and children. During this Mass, it is most appropriate to commission new members into the Conference, pray for those we have visited, pray for our benefactors, pray for the poor, pray for the deceased members, and for continued good work.
- Another feast day of local custom, e.g., December 12, the Feast of Our Lady of Guadalupe.

Inspire & challenge toward new works



What does this mean?????

What must be done? The ultimate question

Never be afraid to bring it up. Even if it won't happen right now

You've planted the seed.

Provide inspiration and challenge toward new works

The picture depicts the diversity of talent and spirit with Vincent and Jesus in the middle.

When a Spiritual Advisor listens in the group, they become aware of how God is speaking to them in the needs of the poor of today (e.g. hearing the same unmet need repeated in meeting after meeting). That is how Vincent experienced God and Christ in the Poor. He believed God revealed Self in the events and concerns of the poor. Vincent responded to God by organizing actions to meet those needs. (Doesn't have to be a whole new work, maybe just gathering information on resources available or advocating for a service with the government officials).

Begin to discuss the role of the spiritual advisor in promoting good dialogue (a balance of advocacy for a position and inquiry so that all are understood)

This is the beginning of the role of the spiritual advisor in promoting a "culture of consensus" in the conference.



Desired outcomes; What we want to happen in the conference

Review the outcomes

Essentially, We evaluate our effectiveness as Spiritual Advisors by assessing whether our members grow in these hoped for outcomes.

Important to engage the conference members in dialogue around how the formation materials and experiences are working for them. Spiritual Advisors must be hungry for feedback that makes them more effective in the role

Reflection Questions

1. What kind of support do you need from your Conference?
2. What obstacles are you facing in carrying out your role?



Reflection questions:

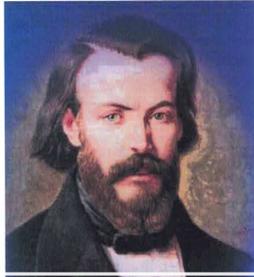
Three minutes in silence

Five minutes in table discussion

Ten minutes in plenary

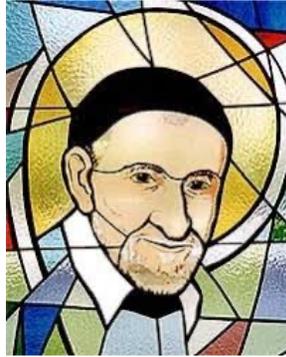
Opportunity to share practices, discuss obstacles. Use flip chart or white board if available so you can start identifying feedback themes.

**But be kind and love,
for love is your first gift to the poor.
They will appreciate your kindness and your love
more than all else you bring them.”**
(Sister Rosalie Rendu, DC)



What does this advice suggest to you?

Our Lords and Masters

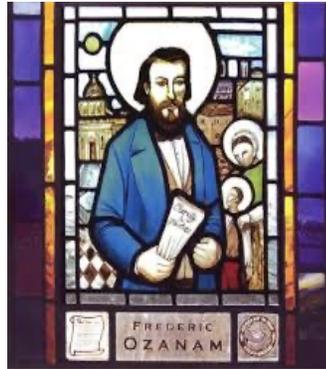


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St. Vincent de Paul Vol. XI Con. 164

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Lyon, Nov. 13, 1836

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4. Later he would say, we cannot know the the lot of the poor or in what their well being consists. This is know by climbing the stairs to the poor man's garret and sitting with him, sharing his cold and hearing his sorrows.

Vincent's spirituality was born of the witness of the poor.
So the truth that the Poor are our lords and masters was repeated by Vincent again and again and is at the core of his spirituality.

Quotes from St. Vincent de Paul



- There is not act of Charity that is not accompanied by justice.
- God's affairs are accomplished gradually and almost imperceptibly.
- God wants first the heart and then the work.
- Give me a person of prayer and he or she will be able to accomplish anything.
- Which Quote Resonates with you right now?