

**Reflection Sheets  
for  
Sister Moderators  
and  
Spiritual Advisors**

Sister Claire Debes, DC

# Reflection Sheet 1 for Sister Moderators and Spiritual Advisors

## SPIRITUAL MODERATOR: A Calling from God

### *Opening Reflection*

An important point, and one to which you should carefully devote yourself, is to establish a close union between yourself and Our Lord in prayer. That is the reservoir in which you will receive the instructions you need to fulfill the duties on which you are now about to enter. When in doubt, have recourse to God and say to Him: “O Lord, you who are the Father of light, teach me what I ought to do in this circumstance.”: *Vincent de Paul Coste. Conferences to the CMs, Conference 153*

### ADVISORS ACCORDING TO THE MIND OF ST. VINCENT

St. Vincent believed in the laity and had great confidence in them but he demanded of them a response to their vocation of developing the charitable work of the Church. He showed his faith in the laity by founding various associations. He delegated to lay people responsibility for directing these associations and the rules that he drew up when founding the first confraternity clearly define the role of a good Advisor. *“The confraternity should be composed of lay people and it should be autonomous with its own specific form of governing body elected by all the members.”* (Cf. Rule for the Charities at Châtillon les Dombes, November/December 1617, V. 575-577). The members are to be responsible for organizing the works of the Confraternity as laid down in Chapter X, 571. *“Those in charge will have complete responsibility for directing each confraternity.”*



In the rule that was drawn up for Châtillon and for subsequent Charities, **the advisors are presented as “animators.”** Their **responsibility is to maintain the original concept and spirit of a confraternity:** these men

and women Advisors are not to concern themselves with organizational matters or the carrying out of the various tasks because the confraternity is an autonomous body. The role that St. Vincent decided on for the advisors to the confraternities founded by him, was originally limited to that of being “animators” according to these confraternities.

Vincent de Paul, the model advisor for lay people, was a man who paid attention to the laity and was quite prepared to receive from them, not only enlightenment about the spirituality of the confraternity, but was also ready to be influenced by them on fundamental aspects of it.

It was lay people who first suggested to him the idea of making the first foundation and over the years his own spiritual outlook was enriched and influenced by the manner in which the ladies he directed lived their faith. St. Louise is an example of this and so, too, are the Daughters of Charity: the work that they developed for the poor contributed largely to St. Vincent’s integration of the corporal-material element into his ideas on the integral evangelization of the poor.

**Role and tasks of Advisors to AIC Groups and Associations**



What points do I want to remember about my responsibilities as Spiritual Advisor?

Ask God for the grace to see your service to the Ladies of Charity through the eyes of the Spirit.

Ask God to accept your own powerlessness and limitations and allow God to act through you.

**Closing Prayer: Pray the words of St. Vincent:**

It is our vocation...to set people’s hearts ablaze, to do what the Son of God did, to set it aflame with his love. It is not enough for me to love God if my neighbor does not love him.

I must love my neighbor as the image of God and the object of his love... I must act in such a way that people love their Creator and each other in mutual charity for the love of God who loved them so much that he delivered up his own Son to death for them. Amen.

## Notes

### Prayer Texts:

Lk 5: 1-11 – The Call of Peter

2 Cor 12:1-10 – When I am powerless, then I am strong

Gen 22: 1-19 – Abraham and Isaac

Jer 1:4-10 - Call of Jeremiah

Charity is a fire that acts ceaselessly, Vincent XI



# Reflection Sheet 2 for Sister Moderators and Spiritual Advisors

## Show Us The Way

### *Opening Prayer*

I am yours, Holy Virgin so that I may be more completely God's. Teach me to imitate your holy life. Like you, I want to carry out what God asks of me.

In all humility I recognize my need for your assistance; you know my weakness, but you see the desire of my heart.

It is from your Son, my Redeemer that you learned the virtues that you practiced on earth. Following your example, may all my actions glorify his Love forever.

May each person render you the glory that you deserve as the beloved Daughter of the Father, Mother of the Son and worthy Spouse of the Holy Spirit.

**Based on Spiritual Writings of Louise #595 A prayer with Louse de Marillac, p. 11**

### **Formation**

Liberating leadership is based, primarily, on the essential and fruitful convictions that the Pope reminds us about in "Christifideles Laici" (n° 63), when he says: *"One cannot offer a true and effective formation to others if the individual has not taken on or developed a personal responsibility for formation; this, in fact, is essentially a "formation of self." We have to remain faithful to the conviction that each of us is both the author and the object of formation."*



**Formation is wide-ranging** and includes, among other areas, spirituality, the Vincentian perspective, pastoral skills, group dynamics and an understanding of the Social Teaching of the Church.

- The Advisor is requested to collaborate in a special way in the area of Vincentian formation. Other aspects of formation can be cared for by other people or through specific and occasional activities.
- In formation work with Vincentian groups or associations, the Advisors must strive to bring lay people to be leaders in this task so that they, too, will be prepared to be both promoters and workers in the

apostolate. This would be of particular benefit to those groups and associations that do not have the help of a priest or a sister.

- In the work of formation the Advisors should be helped by lay people themselves, by other interested groups or by experts from outside.

It must be made clear that the work of formation does not mean just giving a talk or a spiritual reflection at the beginning of a meeting, or saying Mass, but it is more a question of helping the group to make the connection between theory and practice by evaluating its actions and decisions in the light of St. Vincent's teaching. This type of accompaniment requires collaboration, active participation in meetings and activities, openness to the Spirit working in the group.

**Adapted from the AIC Manual for Spiritual Advisors**



As I read this section, where do I see my strengths for this type of work?  
What is an area for growth for me on which I will concentrate my efforts?  
As did Louise de Marillac, the formator of the early Confraternities and Ladies of Charity, ask the guidance of the Spirit and the assistance of Mary to assist you with this work.

### **Closing:**

Because you are God's chosen one, holy and beloved, clothe yourself with heartfelt mercy, with kindness, humility, meekness, and patience... Above all virtues put on love, which binds the rest together and makes them perfect. Christ's peace must reign in your heart... Dedicate your self to thankfulness. . Whatever you do, work at it with your whole being. **Adapted from Colossians 3: 12-15, 23.**

Mary, model of the true disciple of Jesus, grant me these graces, through Christ our Lord.  
Amen

## Notes

### **Prayer Texts:**

Jn 3:22-30            He must grow greater, I must grow smaller.

2 Cor 12:1-10        When I am powerless...then I am strong.

Jn 14:15-20, 25-28    I will ask the Father to send the Spirit who will teach everything.



# Reflection Sheet 3 for Sister Moderators and Spiritual Advisors Responsibilities

## *Opening Prayer*

Jesus, you who taught me who was my neighbor, shared with me the story of the Good Samaritan. You invite me to incarnate this attitude. May I go to the very end, to go and do what the Good Samaritan did. May I go and be a witness to justice; may I encourage the Ladies of Charity to walk in charity and justice. This is the Vincentian mission. May we together find the many wounded on the side of our roads. May we assist them to get up because all have the right to travel the path. Continue to show us the way and may Vincent and Louise intercede for us. Amen.

(adapted from homily given by Rev. Benjamin Romo, Vincentian Family Delegate, July, 2002)

## **The Responsibilities of the Sister Moderator or Spiritual Advisor are:**

To share the history, heritage and spirituality of the founders, St. Vincent de Paul, St. Louise de Marillac, St. Elizabeth Ann Seton as well as other models of the Vincentian Family.

To attend meetings of the board of directors and general meetings of the association if possible.

To serve as an advisory member of the association board of directors with no vote.

To advise and lend support to the activity and projects the association has to help the poor and disadvantaged, and to support activities which help to meet the pressing needs of the Church today, according to the teaching of Vatican II and in the spirit of St. Vincent de Paul.

To help the members to see the face of Christ in the poor and to promote solidarity with the poor among the members.

To assist in helping increase the membership of the association and to encourage all members to take an active or supportive role in the activities of the association.

To participate, when feasible, in the yearly LCUSA National Assembly and to share in the exchange of ideas with other moderators/advisors.

To assist in the promotion of the work of the LCUSA and AIC. (see Handbook for Presidents, Roles and Responsibility for Spiritual Moderators and Spiritual Advisors)

To pray and to encourage the members to pray for the needs of the local, national, and international associations.

**The Roles and Responsibilities for Sister Moderators and Spiritual Advisors taken from the Handbook for Presidents, revised 2002.**



In what ways can I strengthen my skills to be a good communicator of the Vincentian mission?

In what ways can I challenge myself and my association to be creative and inventive in providing compassionate service to those who are poor?

In what ways can I challenge myself and my association to see the face of Christ in the poor and to promote solidarity with the poor?

Notes

## Prayer

Loving God, it is not enough to be engaged in the service of the poor, although this a blessing. What is necessary is above all to be very gentle and courteous toward the poor. I know they are my masters and that I must love them tenderly and respect them deeply. May I never take the attitude of merely getting the task done, but show affection, serving from the heart, inquiring of them what are their needs and speaking gently and compassionately. This I ask through Christ our Lord. Amen **Adapted from writings of Louise, p 129, 320, 773.**

## Prayer Texts

Eph 5:1-7 Follow Christ by loving as he loved.  
Is 42:1-4 Here is my servant whom I uphold.  
Deut 7:12-15 Listen to these ordinances, be true to them.



# Reflection Sheet 4 for Sister Moderators and Spiritual Advisors

## Vincentian Laity in the Church Today

### *Prayer:*

God, my Creator, fill me with holiness so that my work will be useful to Your work. May I realize that it is not enough to visit the poor and provide for their needs, but my heart must be free of all self-interest. May I have continually before me, my model, Jesus Christ. As a member of the Church I am called to be his disciple, as a member of a Vincentian group, may I specially imitate Jesus whose constant attention was on those who were poor. I ask this through Christ, our Lord. Amen.

Prayer based on Letter of Louise, L.217, *Spiritual Writings of Louise*, p. 260.

It is within the Church that the baptized live out their vocation. Two reflections on the Church significant in the life of a Lady of Charity are:

### **The Church as the People of God.**

We are a people who come from God, live through God and belong to God. As a member of the Church, we are sent on mission by the Spirit. We know that the Spirit is with us. We know from *Lumen Gentium*, that the Church, in Christ, is in the nature of a sacrament – a sign and an instrument, that is, of communion with God and of unity among all peoples. *Lumen Gentium* 1

### **The Church as the Body of Christ**

Within the Church a diversity of vocations, lifestyles, ministries, charisms and responsibilities exist. This image of the body is important in order to understand the mission of the church of which we are a part. Through the Body of Christ we concretely enter into relationship with women and men of all time and all cultures.

Lay members of the Church, through their baptism, are entitled to participate in the life and mission of the Church. As members of the Church, they join with Christ and live life through and in the Spirit. They live in communion with one another forming one same body and one same people. Their mission takes place in the Church and in the world.

They too are responsible for the life of the Church and participate fully in the Church's mission, as Vatican II states very clearly in Lumen Gentium LG31

John Paul II in the apostolic letter *Christifideles Laici* states: "The lay faithful, precisely because they are members of the Church, have the vocation and mission of proclaiming the Gospel: They are prepared for this work by the sacraments of Christian initiation and by the gifts of the Spirit.



Vincentian laity are called to holiness.

Vincentian laity are called to proclaim the gospel to the poor.

Vincentian laity are called to be a presence in places of poverty and suffering.

Vincentian laity are invited to find Christ in those who are served.

Vincentian laity imitate Jesus through compassionate service.

Vincentian laity are asked to join justice with charity.

**Adapted from *Laity in the Church Today*, by J. Landousies CM –Vincentian Session for Advisors of the Vincentian Family, Paris, July, 2002, p. 296**



In what ways can the images of the Church described in the reading above assist me in my service to the Ladies of Charity?

How can these images assist the group I accompany to move into the future with a belief that their work is God's work?

How can these images of Church assist me and the Ladies of Charity group that I serve see the link between vocation to holiness and vocation to the mission of service?

## Notes

### **Prayer:**

Jesus, you invited Peter to be the rock on which your Church was founded. Quicken my steps as I travel the highway of the world. Keep me aware that many are the paths on which each one of us and on which each of our Churches must travel, but that there is no distance between those who are united in the same communion, the communion which is daily nourished at the table of the Eucharistic Bread and the Word of Life. **(Based on John Paul II's Apostolic Letter *Novo Millennio Ineunte*)**

May I take seriously my role as accompanier to this Ladies of Charity unit. May all baptized persons become keenly aware of the dignity of their vocation and the consequences that flow from it in their personal life and in their life as a member of the Church. I ask this through Christ, our Lord. Amen

## Prayer Texts:

Isaiah 43:1-7 You are precious in my eyes.

Jn 3: 16-17 For God so loved the world.

Ps 8 – Who are we that you should think of us?



# Reflection Sheet 5

## for Sister Moderators and Spiritual Advisors

### The Founding Stories of the Ladies of Charity

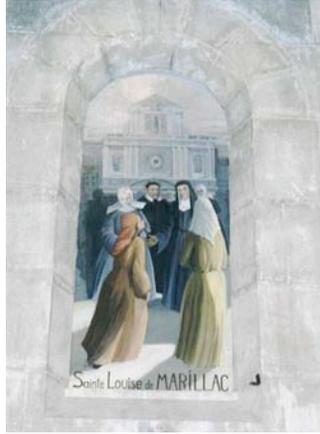
#### *Opening Reflection*

You must do what the Son of God did when He was on earth. After submitting His will, ... He labored unceasingly for his neighbor, visiting and healing the sick and instructing the ignorant unto their salvation... You have the happiness to be ... called to this holy work, SV, Conference July 5, 1640.

#### **Foundation of the Ladies of Charity in Paris**

Historically, the organization of Ladies of Charity is the first of the great foundations of St. Vincent de Paul. At the time of its origin, St. Vincent was Pastor at Chatillon-les-Dombes in the diocese of Lyons. On a Sunday in August 1617, he was vesting for High Mass. A lady came in and informed him that on a farm about a half mile away, all the members of the family were ill and in dire need. He was greatly affected. In his sermon he spoke so feelingly and urgently of these poor people that many kindhearted persons went to assist them, bringing bread and other necessities. After Vespers, Vincent de Paul also went to the farm. Seeing the large crowd of people going and coming in response to his appeal, and finding that a superabundance of provisions had been donated, he realized the efficacy of his words. "These good people are exercising great charity," he said, "but it is not well regulated. This poor family will have too many provisions at one time and some of them will be spoiled or wasted; in a short time these persons will be reduced to their former state of need. Would it not be possible to induce these good women to give themselves to God to serve the poor permanently?"

A few days later, on August 23, he assembled several women of the parish and suggested to them that they band together to carry out this good work. They agreed. He outlined rules which received the approbation of the Archbishop of Lyons and resulted in the formation of the first Association of the Ladies of Charity. It was canonically approved December 8, 1617, the feast of the Immaculate Conception. Manual of the Ladies of Chrity of the United States of America, p. 1



## Foundation in the United States

The first American Lady of Charity was a twenty-three year old wife and mother named Catherine Harkins. Born in Ireland, Catherine was brought to New York by her parents. The family soon moved to Pottsville, Pennsylvania, where Catherine received her education. (At this time the Sisters of Charity from Emmitsburg were conducting St. Ann's School in Pottsville.) The family moved again to Paris, Kentucky, where, at the age of 19, Catherine married Captain Hugh Harkins, a Mississippi steamboat owner whom she had met in St. Louis. The couple took up residence in St. Louis in 1857, settling in St. Vincent de Paul Parish.

Shortly after their move to St. Louis, Mrs. Harkins had a vivid dream of St. Vincent walking through snow-covered streets and gathering neglected children under his cloak. He spoke to the dreamer and directed her to assist the poor too. When the dream had been repeated three times, she decided to mention it in confession. The priest told her it was more than a dream; it was more like a vision. He directed her to return home and pray for enlightenment, and to come back to the same confessional the next day.

She did as directed, but found a different priest in the confessional – Fr. Urban Gagnepain, CM. He encouraged her to repeat her story, listened with interest, and promised to offer the Holy Sacrifice for guidance, while directing her to continue her prayers. He later directed her to gather some assistants to form a society for the care of the poor, adding that, if the inspiration was not from God, the work would not progress.

The association was formed December 8, 1857 and called the Ladies of Charity  
**Colette Padberg and Sister Daniel Hannefin, DC**



As you reflect on these two founding stories of the Ladies of Charity both in France and in Paris, what images, words come to your mind?

As you reflect on the Vincentian call to serve the poor today, how do you image it? Briefly describe what comes to mind.

Describe an experience where you perceived your call to serve the poor as life-giving.

### **Closing Reflection**

Do the impossible in order to go to the poorest of the Poor. There are so many of them today. In the name of the Church, I bring to your attention... to the charity of God, which burns in your hearts, the refugees, the unemployed, the starving, the victims of drugs and of marginalization. The more available you are to the most unfortunate, the more you will feel the need to live in your own life that material poverty of which St. Vincent spoke so ardently: "You have a right only to food and clothing, the rest belongs to the Poor." The whole Church needs to remember that while evangelization cannot snap its fingers at modern means, evangelizers must be seen to be disciples of the poor Christ. Go, through the entire world! The Church counts a great deal on you. **Pope John Paul II, to the Daughters of Charity, June 20, 1985.**

Perhaps this is the moment for which you have been created. **Esther 4:14**

### **Notes**

## Prayer Texts:

Lk 2:19,51 Mary treasured all these things and pondered them in her heart.

Ez3:2-3 I opened my mouth; God gave me the scroll to eat and said, ‘...feed and be satisfied by the scroll I am giving you.’ I ate it and it tasted sweet as honey.

Phil 4:4-13 Rejoice in the Lord Jesus always ... in the one who is the source of strength, I have strength for everything.



# Reflection Sheet 6 for Sister Moderators and Spiritual Advisors

## Elements of a Vincentian Family Group

### *Opening Prayer*

God, the strong One, I praise you and ask for the courage to serve the poor. I am fully aware that this is a special grace to have been chosen for this holy work. It is true that it can be extremely difficult, but it is because of this that your grace acting in me is more evident. I have every reason to trust You and to be aware that your Providence will give me the strength needed. I know you will never fail me. May Jesus your Son be my model. This I ask through Christ our Lord. Amen. *Adapted from writings of Vincent de Paul*

### **Vincent de Paul's Doctrine**

Vincent was versatile, prolific and humble to such a degree that he eludes all schemes of simplifying his life and classifying him. A person had to be around him for only a short while to be convinced he was not a speculative person. He had none of the doctrinal originality of some great theologians of his day. He quoted some of these, yet he always remained an independent person. He adapted what other spiritual writers said and often transformed it. His originality was not in matters of doctrine, but *in life and in experience*.

Our best chance of grasping the shape of his originality comes from the three areas in which he felt most at ease and was considered a master by his contemporaries: **experience, faith and practical wisdom.** (adapted from *Vincent de Paul and Charity* by Andre Dodin CM)

What Vincentian element especially catches my attention? Why?

On what Vincentian element do I feel especially called to focus as I serve as Sister Moderator or Spiritual Advisor?

## Closing Prayer

God, our Savior, enkindle in us a deep trust in the providence of God. May we continue to believe that our Lord alone has begun this work of service to the poor and makes particular use of the Vincentian family to assist in bringing the work to its completion. May we take refuge in this trusting that Your Son will bring about what he wishes to be done among us. We ask this through Christ our Lord. Amen. (adapted from writing of Vincent de Paul to Bernard Codoing, 12-7-1641)

## Notes

## Prayer Texts

|                 |  |
|-----------------|--|
| Eph 5: 1-7      | Follow Christ by loving as he loved.                               |
| Is 42:1-4       | Here is my servant whom I uphold.                                  |
| Jn 13:33-38     | I shall not be with you much longer. I give you a new commandment. |
| Ps 133          | Love both brotherly and sisterly.                                  |
| 1 Thess 4: 1-12 | We have been called by God to be holy.                             |
| Ps 91           | Trust in God.  |



# Reflection Sheet 7 for Sister Moderators and Spiritual Advisors

## Mission And Virtues of the Ladies of Charity

### *Opening Reflection*

I encourage you, therefore, to listen with confidence today and everyday. Listen to the words of the prophet Hosea. This is God's word spoken to us: "I will allure you, I will lead you into the desert and speak to your heart. I will espouse you in fidelity and you shall know the Lord." That is what the Lord promises us. Allow him to speak to your heart and to fan the missionary zeal that lies there into a flame, so that together we can make the worldwide Vincentian Family a powerful instrument for the service of the poor.

Go!

(Adapted from the words of Rev. Robert P. Maloney, Superior General of the Vincentians July, 2002 at Vincentian Session in Paris.



"The confraternity of the Ladies of Charity sprang from God in order to honor our Lord Jesus Christ as the source and model of all charity." St. Vincent

### **The Virtues of the Lady of Charity**

#### **Humility – Modest Sense of One's Own Significance**

Humility is the base of our charitable action. In seeing the poverty and misery of the poor, in confronting injustices, physical and moral downfalls, a Lady of Charity remembers that the spiritual and temporal goods... are gifts of God.

## **Simplicity – Absence of Pretentiousness**

A Lady of Charity inspired by the virtue of simplicity acts with her eyes fixed only on God. She does not seek recognition; she goes straight to the goal by the means faith, religion and experience suggest. She works faithfully for the poor.

## **Charity – The Greatest of These is Love**

It is in the love for our neighbor that we find the proof of our love of God.  
Excerpts from the Manual of LCUSA, p. 7

**Characteristics of Affective and Effective Charity**, terms used by St. Vincent in the formation of his early Vincentian groups.

Ability to enter the world of the poor; not needing to have all the answers.  
Ability to listen to the poor; not looking above or below but in the eyes of the poor; to listen to their perspective.  
Accompaniment, not imposition.  
Patience  
Collaboration  
Solidarity

According to St. Vincent, charity is the love of those whose service is “not only tender, it is effective” **Conference of St. Vincent de Paul, February 9, 1653**

There is no plan or set of structures that will always work. The Gospels provide no blueprint for charity. Corporal and spiritual service of the poor is a challenge that we assume, recognizing the present situation, the demands of the Gospel and some of the temptations.  
(Vincentian Session in Paris, July, 2002, Rev. John Prager, CM, p 314)



From this reflection sheet, what do I most want to remember?

For myself?

For the Ladies of Charity group that I serve?

What is the underlying current that seems to stir me to action?

As I complete these reflection sheets, what vision can direct my actions even if it requires risking, reforming, revitalizing my actions?

## Notes

### Further Prayer Texts from the Writings of St. Vincent de Paul

To make God known to the poor, to tell them that the Kingdom of Heaven is at hand and that it is for the poor – O how great that is, so sublime is it to preach the gospel to the poor. *Documents, vol. 12, p. 80*

The Confraternity of Charity of the servants of the poor... O Mon Dieu! What a lovely title and what a beautiful description... Servants of the poor, that is just the same as to say Servants of Jesus Christ, for He regards as done to Himself what is done to them, and they are His members. *Coste, Life and Works, vol. 1*

### Scripture Texts

Luke 4:18 –19      The Spirit of the Lord is on me, for he has anointed me to bring the good news to the afflicted. He has sent me to proclaim liberty to captives, sight to the blind, to let the oppressed go free, to proclaim a year of favor from the Lord.

Romans 5:5-8      The love of God has been poured into our hearts.



# Reflection Sheet 8

## for Sister Moderators and Spiritual Advisors

### Accompaniment

#### *Opening Prayer*

Loving God, in encountering the poor we discover the mystery of God. Give me perseverance, courage and patience in my encounters with those wounded by life. As I give myself generously to the little ones of the world, may you offer your kindness and blessing. May Jesus be my strength as He knows the burden of my mission, my service and my life. I ask these things through Jesus, my Savior and my brother. Amen.

*Prayer adapted from homily in Clichy: Session for the Advisors of the Vincentian Family, July, 2002*

#### **An Advisor of a Vincentian Group**

It is absolutely essential that the advisors should have a thorough knowledge of the association. They should know its history, its problems, its aims, its mystique, its internal dynamism, its identity, its spirit ... its potential and also its particular limitations.

The advisor is a servant but is also a disciple. For this reason the advisor must not place him/herself within the group as the supreme source of all wisdom. The advisor has things to learn as well. First ..., the advisor must learn of what the Vincentian spirit consists and what are the characteristics specific to the Vincentian group being accompanied. This is just the beginning.

The advisor will find, within a lay Vincentian institution, many members who, by their example and often by their words, give the advisor beautiful lessons on what it means to be Christian and have a Vincentian spirit. The advisor, who is servant and disciple, must be ready to learn from the group with true humility. All of us in the Vincentian Family need the help of our brothers and sisters in faith in order to steadily progress in the Christian life and in an authentic Vincentian vocation.

*Rev. J. Corera, Session for Advisors of the Vincentian Family, Paris, 2002*

## **Accompaniment**

Accompaniment demands **selflessness**.

Accompaniment requires an attitude of **humility**

Accompaniment demands **patience**.

Accompaniment includes **fostering Vincentian reflection and discernment**

(adapted from concepts in *The Vincentian Session in Paris, July 2002*)



Louise de Marillac listened to her sisters. In her life we read: “She won their hearts by her gentleness and affability, and gave them liberty to speak to her without ever letting it be seen that they were troubling her, even when she had to leave her prayers or her other occupations.” When several girls came to speak to her at the same time on different subjects, she answered each one calmly and with evenness of disposition. Although it was sometimes very inconvenient for her, she never said anything, which might suggest they should leave her in peace. Elizabeth Charpy DC, *Session for Advisors of Vincentian Family, Paris, 2002*



**Listen to me...pay attention, come to me. Listen and your soul shall live.” Is 55:2-3**

**What challenges me in the writings above?**

**What commitments do I wish to make?**

**What have been the “learnings” that I have received from the Ladies of Charity with whom I have ministered?**

## Notes

### **Words of Vincent de Paul to Louise deMarillac**

Go forth, then  
Go forth in the name of the Lord.  
We pray the Divine Goodness to accompany you,  
to be your consolation on the way,  
your shelter against the heat of the sun,  
your protection from the rain and cold,  
your soft couch in weariness,  
your strength in labor,  
and that, in the end, it may bring you back in perfect health,  
laden with good deeds and precious remembrances.



## **Credits for Pictures**

- Page 1**      **Louise and Vincent - CD of Vincentian Art – Claude Lautissier**
- Page 4**      **Daughters of Charity – Motherhouse website**
- Page 11**     **Vincentian Collage – Picture on the International Vincentian Prayer**
- Page 14**     **Picture in the Church of St. Vincent de Paul in Clichy, France –  
photographer S. Claire Debes**
- Page 20**     **Louise – CD of Vincentian Art – Claude Lautissier**
- Page 24**     **Louise – CD of Vincentian Art – Claude Lautissier**
- Multiple pages – Border of Grapes – Clip Art for Windows 98**