



NOVENA TO SAINT VINCENT DE PAUL

WITH AN
**EVER-NEW
LOVE**

*United in Christ, servants of the poor
and artisans of peace*

2026

ENGLISH EDITION



CORAZÓN DE PAÚL

WITH A NEW LOVE

**NOVENA IN HONOR OF
SAINT VINCENT DE PAUL**

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PRESENTATION

Each year, the novena to Saint Vincent de Paul allows us to return to the original fire of the charism and ask how it should burn today. We do not return to Vincent to seek refuge in the past, but to let ourselves be led once again toward Jesus Christ, evangelizer of the poor. There we find the source of his freedom, his creativity, and his ability to recognize in the wounds of his time a concrete call from God.

The 2026 edition comes after the celebration of the four hundred years of the Congregation of the Mission. The anniversary left us with a grateful memory; now a different stage begins: turning gratitude into availability. It is not enough to preserve an inheritance. We must receive it as a living responsibility, capable of hearing the cry of today's poor and of seeking Gospel responses with humility, intelligence, and perseverance.

The world surrounding this novena is marked by wars, displacement, inequality, loneliness, polarization, crises of trust, and technological transformations that profoundly affect the way we relate to one another. We also find signs of hope: communities that refuse to give up, young people searching for meaning, people who quietly care for life, and believers who continue building fraternity in the most difficult places. In this context, the voice of Saint Vincent remains surprisingly relevant.

For World Mission Day 2026, the Church has proposed the theme "One in Christ, united in mission." Pope Leo XIV invites us to renew the fire of the missionary vocation through hearts united in Christ, reconciled communities, and generous cooperation. At the same time, his call for an "unarmed and disarming" peace reminds us that Christian mission must open paths of encounter without imitating the violence it seeks to overcome.

The nine texts of Saint Vincent selected for this edition allow us to walk through these concerns from the heart of the charism. We begin with Christ, who associates us with his mission; we learn to look upon the poor with a new love; we put charity into action; we recognize the Lord in those who suffer; we walk together; we work for peace; we open hearts through gentleness; we return to prayer; and, finally, we entrust the future to Providence.

The expression "with a new love" gives this novena its name. It does not mean changing the Gospel or abandoning tradition, but allowing the charity of Christ to renew our eyes, our methods, and our relationships. A new love listens before deciding, protects dignity, works in community, knows how to use digital media responsibly, cares for those who care for others, seeks to transform the causes of poverty, and always preserves tenderness.

May these pages leave us with more than a greater admiration for Saint Vincent. May they draw us closer to Christ, make us more human, and set us on the road toward those who await a fraternal presence. If, at the end of the novena, we see more clearly, listen more patiently, and serve more truthfully, the fire of charity will have begun to burn anew.

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PASTORAL KEY OF THE 2026 EDITION

The journey can be summarized in three inseparable movements: contemplating Christ, allowing ourselves to be gathered by him, and going out together toward the poor. The novena does not offer nine disconnected conferences, but a process of personal and community conversion.

Movement	Days	Expected fruit
Christ calls us	1-3	Missionary identity, renewed vision, and effective charity.
Christ gathers us	4-7	Care, communion, peace, and gentleness.
Christ sustains us	8-9	Prayer, discernment, and trust in Providence.

PRAYER FOR EVERY DAY

Father of mercy, you sent your Son Jesus Christ to proclaim the Good News to the poor. Look upon us gathered in your name and renew in us the grace of baptism. Do not let us contemplate the wounds of our time from a distance; teach us instead to draw near with respect, to listen with humility, and to serve with an ever-new love.

Give us the Spirit of Christ, so that our eyes may recognize the dignity of those who are ignored; our words may console without deceiving; our hands may work without growing weary of doing good; and our communities may be places of communion, protection, and hope.

Deliver us from a charity that seeks applause, from a faith that never touches life, and from a mission carried out alone. Gather us in Christ, heal our divisions, and make us servants of the poor and artisans of an unarmed and disarming peace.

Through the intercession of Saint Vincent de Paul, teach us to unite prayer and work, tenderness and justice, boldness and prudence. May we know how to respond to new forms of poverty with fidelity to the Gospel, responsible creativity, and deep trust in your Providence.

Receive our lives and send us wherever someone needs to hear, through our works and words, that your Kingdom is near. Through Jesus Christ our Lord. Amen.

Our Father.

PRAYER TO THE BLESSED VIRGIN

Most Holy Virgin Mary, help us to be ready to practice the Gospel maxims. We ask that our minds be filled with them, that our hearts be filled with their love, and that we live accordingly. Through your intercession - since you, better than anyone else, understood the meaning of these teachings and put them into practice - may we hope that, as you see us striving to live according to these maxims, they may benefit us in time and in eternity.

O Most Holy Virgin, ask the Lord for this favor; ask him for true purity for us and for the whole Vincentian Family! This is the petition we make to you. Amen.

Hail Mary. Glory Be.

INVOCATIONS

Saint Vincent, father and servant,
teach us to live with a new love;
united in Christ, close to the poor,
messengers of hope and artisans of peace.
Christ called you to follow in his footsteps,
and in the forgotten you heard his voice;
may we too go out to meet
the brother or sister who awaits God's Good News.
You looked upon the poor with the eyes of a brother,
not as a burden or an occasion for honor;
obtain for us a respectful heart
that knows how to serve, but also how to receive.
You did not leave love confined to words:
you gave it hands, effort, and resolve;
may our prayer blossom into works
and our work be born from communion.
In the sick you recognized Christ
and asked that they be served with heartfelt gentleness;
teach us to care without causing harm
and to remain beside every creature.
You brought people together to do good
and understood that the fruit belongs to everyone;
make the Vincentian Family one body
where every vocation finds a place and a voice.
You rejoiced in peace that overcame discord
and opened hearts through gentleness;
may our words disarm hatred
and may truth always walk with charity.
Man of prayer, friend of Providence,
teach us to listen and to know how to wait;
even in the night, may we sow with confidence,
because God does not abandon the work of his hands.

Today new forms of poverty call for closeness,
intelligence, tenderness, and fidelity;
walk with us, dear Saint Vincent,
and kindle once again the fire of charity.

FINAL PRAYER

O Heart of Saint Vincent, who drew from the Sacred Heart of Jesus the charity that you poured out upon all the moral and physical miseries of your time, obtain for us the grace never to let any misery pass by our side without coming to its aid.

Make our charity respectful, delicate, understanding, and effective, as yours was. Place in our hearts a living faith that will enable us to discover the suffering Christ in our brothers and sisters in distress.

Fill us with an ardent, luminous, generous zeal that never finds any difficulty too great when it comes to serving them. We ask this of you, O Heart of Jesus, through the intercession of the one whose heart beat and acted only under the impulse of yours. Amen.

DAY 1

CHRIST SENDS US TO EVANGELIZE THE POOR

"Our vocation is a continuation of his"

Sign: A small mirror placed beside the open Gospel. As we look into it, we remember that Christ desires to continue his mission today through our lives.

Suggested hymn: *Alma misionera* (Missionary Soul)

Biblical illumination

Lk 4:16-21

Jesus went to Nazareth, where he had been brought up, and on the Sabbath he entered the synagogue, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was handed to him. He opened it and found the passage where it was written: "The Spirit of the Lord is upon me, because he has anointed me to proclaim the Good News to the poor. He has sent me to proclaim freedom to captives and sight to the blind, to set the oppressed free, and to proclaim a year of the Lord's favor." Then he closed the scroll, gave it back to the attendant, and sat down. Everyone in the synagogue had their eyes fixed on him. Then he began to say to them, "Today this Scripture has been fulfilled in your hearing."

Let us listen to Saint Vincent de Paul

"The second thing the Rule indicates that we must do is to instruct the people of the countryside; we have been called to this. Yes, our Lord asks us to evangelize the poor: this is what he did and what he wishes to continue doing through us. We have many reasons to humble ourselves in this regard, seeing that the Eternal Father destines us for the same work for which he destined his Son, who came to evangelize the poor and pointed to this as the sign that he was the Son of God and that the Messiah awaited by the people had come. We therefore have a serious obligation to his infinite goodness for having associated us with him in this divine work and for having chosen us among so many others more worthy of this honor and more capable of responding to it than we are.

"It is true, but there is no company in the Church of God whose special portion is the poor and that gives itself entirely to the poor, even refraining from preaching in the great cities; this is what the Missionaries profess. What is distinctive about them is that, like Jesus Christ, they devote themselves to the poor. Therefore, our vocation is a continuation of his, or at least it can be related to his in its circumstances. What happiness, my brothers! And what an obligation we have to cherish it!

"Therefore, a great motive for us is the greatness of the work: to make God known to the poor, to proclaim Jesus Christ to them, to tell them that the Kingdom of Heaven is near and that this Kingdom is for the poor. How great this is! And that we have been called to be companions and to share in the plans of the Son of God is something beyond our understanding. What! To make us... I scarcely dare say it... yes: to evangelize the poor is so lofty an office that it is, above all, the office of the Son of God! And we are dedicated to it as instruments through whom the Son of God continues from heaven to do what he did on earth. What a great reason to praise God, my brothers, and to thank him unceasingly for this grace!"

Source: Saint Vincent de Paul, Complete Works, Vol. XI/3, pp. 386-387. English rendering from the Spanish text used in this edition.

Reflection

The novena begins where every Christian vocation begins: in Jesus Christ. Before being a work, an institution, or a tradition, mission is participation in the life of the Son sent by the Father. In the synagogue of Nazareth, Jesus does not present an optional program; he reveals who he is and why he has come: the Spirit has anointed him to proclaim the Good News to the poor. When Saint Vincent says that our vocation continues Christ's mission, he is not offering a decorative phrase. He places us before an immense grace and a concrete responsibility.

Evangelizing the poor does not consist only in speaking to them about God. It means drawing near in such a way that the Good News can also be heard through respect, shared food, the defense of dignity, patient companionship, and the search for lasting solutions. Christian words lose credibility when they do not touch life. In the same way, help that never recognizes a person's spiritual thirst risks reducing that person to a need. Vincent unites what we so often separate: body and soul, proclamation and service, faith and justice.

In 2026, mission encounters old forms of poverty that still cause pain and others that have changed their face. There are those who lack shelter or food, but also those who live alone in crowded cities; migrants who have left their history behind; young people who cannot see a horizon; broken families; sick people who cannot access dignified care; those who suffer from anxiety, depression, or abandonment; and those who become invisible in a world that measures value by productivity. None of these realities is foreign to the Gospel.

There is also a digital periphery. Some people are constantly connected and yet profoundly alone, exposed to messages that feed fear, comparison, aggression, and hopelessness. Evangelization in these spaces cannot be limited to publishing religious content. It requires presence, listening, truth, beauty, and responsibility. A social network can become a path of encounter

when, behind every screen, we recognize a concrete life, and when our words seek not merely reach, but communion.

This first day invites us to examine the center of what we do. It is possible to work a great deal and yet have drifted inwardly away from Jesus. It is possible to speak about the poor without knowing their names, to organize projects without listening to communities, or to defend a cause without loving people. Mission is renewed when we return to the Gospel, allow Christ to look at us, and ask him honestly: Whom are you sending me to today? What suffering am I failing to see? What security must I leave behind in order to draw near?

Saint Vincent contemplates God's choice with humility. He does not see himself as the owner of the mission or as indispensable to it. He knows that, by pure grace, he has been associated with the work of the Son. This awareness frees him from pride and also from discouragement: mission does not depend solely on our abilities. Christ continues to act; we are fragile instruments called to offer him our intelligence, time, hands, and heart.

As we begin this novena, let us ask for the grace not to admire Saint Vincent from a distance. May his life lead us to the source from which he drank: Jesus Christ, evangelizer of the poor. The decisive question will not be how much we know about the saint, but how much we allow the same Spirit who moved him to find openness in us.

For prayer and sharing

- What concrete face of poverty is the Lord placing before me today?
- Does my way of evangelizing unite the Word, closeness, and effective service?
- What comfort or fear keeps me from going out to meet others?

Commitment for the day

I will identify a nearby periphery and, this week, take a first concrete step toward drawing near.

Community gesture

Each participant looks briefly into the mirror and says silently: "Jesus, continue your mission in me." Then everyone turns the mirror toward the Gospel, acknowledging that Christ alone is the center.

Prayer of the day

Lord Jesus, sent by the Father to proclaim the Good News to the poor, make us willing disciples. Free us from a faith closed in on itself and from service without a soul. Give us your eyes to recognize those whom the world does not see, your compassion to draw near, and your courage to proclaim with our lives that the Kingdom of God is near. Amen.

Our Father. Hail Mary. Glory Be.

DAY 2

GOD TEACHES US TO LOOK UPON THE POOR

"Let us go and serve them with a new love"

Sign: A simple table with one place set and a blank card. It represents the person whom we have not yet invited, listened to, or recognized as a brother or sister.

Suggested hymn: *Con vosotros está* (He Is Among You)

Biblical illumination

Mt 25:31-40

Jesus said to his disciples: "When the Son of Man comes in his glory, accompanied by all his angels, he will sit on his glorious throne. All the nations will be gathered before him, and he will separate one from another, as a shepherd separates the sheep from the goats. He will place the sheep at his right and the goats at his left. Then the King will say to those at his right, 'Come, you who are blessed by my Father, and inherit the Kingdom prepared for you from the creation of the world. For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you welcomed me; I was naked and you clothed me; sick and you visited me; in prison and you came to see me.' Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and welcome you, or naked and clothe you? When did we see you sick or in prison and go to visit you?' And the King will answer them, 'Truly I tell you, whenever you did it for one of the least of these brothers and sisters of mine, you did it for me.'"

Let us listen to Saint Vincent de Paul

"God loves the poor, and consequently he loves those who love the poor; for when we love someone very much, we also feel affection for that person's friends and servants. Now this little Company of the Mission strives lovingly to devote itself to serving the poor, who are God's favorites; therefore we have reason to hope that, out of love for them, God will also love us.

"So then, my brothers, let us go and serve the poor with a new love; let us seek out even the poorest and most abandoned. Let us acknowledge before God that they are our lords and masters and that we are unworthy to render them our small services."

Source: Vol. XI/3, pp. 272-273, no. 87, excerpt from a talk in January 1657 on the love of the poor. English rendering from the Spanish text used in this edition.

Reflection

The way we look is the beginning of charity. Before organizing a response, we must allow the reality of the other person to reach us. In the Gospel, Jesus does not pass by suffering with indifference: he sees, is moved, draws near, and acts. Saint Vincent slowly learned this way of seeing. The poor ceased to be a general category for him and became concrete people, loved by God, capable of teaching him the Gospel.

Calling them "our lords and masters" unsettles us because it reverses the usual logic. The poor person is not beneath the benefactor and does not exist so that the one who helps may feel good. That person possesses a dignity that precedes our action. He or she receives us on sacred ground and compels us to examine the language, methods, and power relationships with which we serve. A charity that humiliates, puts people on display, or creates dependency contradicts what it claims to proclaim.

Saint Vincent asks for a new love. The novelty does not consist in chasing new things because they are fashionable, but in allowing the love of Christ to renew the way we respond. Works that were appropriate yesterday may need a different form today. Listening to people, working with them and not only for them, protecting their data and image, developing their capacities, building networks, and seeking structural change are contemporary expressions of the same Gospel charity.

Poverty often becomes invisible through familiarity. We can become accustomed to the person sleeping on the street, the elderly woman who lives alone, the child who leaves school, the worker who cannot earn enough to support a household, or the migrant who is treated as a threat. We can even become accustomed to pain within our own family or community. The Gospel breaks through this numbness. Christ identifies himself with the hungry, the sick, the stranger, and the prisoner, and reminds us that the encounter with him passes through real relationships.

To look with Christian eyes requires us to avoid two extremes: romanticizing poverty or turning it into a reason for fear. Poverty does not automatically make a person holy, nor does it strip that person of complexity. Someone who suffers can have strengths, mistakes, dreams, and decisions of his or her own. To serve with respect means recognizing that whole humanity and refusing to reduce a person to a photograph, a statistic, or a pastoral case.

This day can become an examination of our practices. Do we listen before deciding? Do we ask permission before telling someone's story or publishing an image? Do we create spaces where the people we accompany participate in solutions? Do we draw near only when we have something to give, or are we capable of receiving their word, their faith, and their experience? New love begins when the relationship ceases to be one-sided.

Let us ask Saint Vincent for a heart that does not hide behind distance. May we seek out the most abandoned, not to occupy the center of their lives, but to walk beside them. And when we find them, may we discover with gratitude that God was already there before us.

For prayer and sharing

- Whom have I stopped seeing because of habit, prejudice, or comfort?
- Does my service protect the dignity and freedom of people?
- What would need to be renewed in our work so that we may respond with a truly new love?

Commitment for the day

I will listen to one person's story without interrupting or rushing to offer a solution.

Community gesture

On the card at the empty place, write the name of a person or group whom the community needs to look upon again. The card remains on the table throughout the prayer.

Prayer of the day

God of tenderness, you love the poor and wait for us in them. Purify our gaze of prejudice, paternalism, and indifference. Teach us to draw near with respect, to listen before responding, and to serve without taking the other's place. Make our love new and lead us to those who are most alone and abandoned. Amen.

Our Father. Hail Mary. Glory Be.

DAY 3

TO LOVE WITH THE STRENGTH OF OUR ARMS AND THE SWEAT OF OUR BROW

"Faith becomes credible when love becomes action"

Sign: A folded work apron and hands cut out of cardstock. They express the passage from good intentions to a charity that organizes itself, makes an effort, and perseveres.

Suggested hymn: *Cuando el pobre nada tiene* (When the Poor Have Nothing)

Biblical illumination

1 Jn 3:16-18

This is how we have come to know love: Jesus Christ laid down his life for us. We too ought to lay down our lives for our brothers and sisters. If someone possesses the goods of this world and, seeing a brother or sister in need, closes the heart, how can the love of God remain in that person? My children, let us love not only in word or speech, but in deed and in truth.

Let us listen to Saint Vincent de Paul

"Let us love God, my brothers, let us love God, but let it be at the cost of our arms and with the sweat of our brow. For very often acts of love of God, delight in him, benevolence, and other similar affections and interior practices of a loving heart, although very good and desirable, are nevertheless highly suspect when they do not lead to the practice of effective love: 'My Father is glorified,' says our Lord, 'when you bear much fruit.'

"We must be very careful about this, because there are many who are concerned with appearing outwardly recollected and inwardly filled with great sentiments of God, and they stop there; but when it comes to deeds and opportunities for action arise, they fall short. They are satisfied with their heated imagination, content with the sweet conversations they have with God in prayer, and they speak almost like angels; but then, when it is a question of working for God, suffering, mortifying themselves, instructing the poor, going in search of the lost sheep, being willing to lack something, accepting illnesses or anything unpleasant - alas! - everything collapses and their courage fails. No, let us not deceive ourselves: Totum opus nostrum in operatione consistit.

"[...] The Church is like a great harvest that needs workers, but workers who work. Nothing is more in keeping with the Gospel than, on the one hand, gathering light and strength for the soul in prayer, reading, and

retreat, and, on the other hand, then going out to share this spiritual nourishment with others. This is to do what our Lord did and, after him, his apostles; it is to unite the role of Martha with that of Mary."

*Source: Vol. XI/4, pp. 733-734, no. 171, excerpt from a conference on the love of God.
English rendering from the Spanish text used in this edition.*

Reflection

There are spiritual words that move us and yet change nothing. Saint Vincent knows this temptation and denounces it with a frankness that still makes us uncomfortable: love of God must cost us the strength of our arms and the sweat of our brow. He does not despise prayer or interior affections; on the contrary, he wants them to mature until they bear fruit. An experience of God that never reaches our neighbor remains incomplete.

Effective charity is not haste. Working for the poor requires heart, but also preparation, perseverance, transparent administration, formation, and evaluation. Effort is not measured by how tired we appear, but by the real good we help create. Sometimes love will mean carrying a box or visiting a sick person; at other times it will mean studying a problem, correcting a procedure, giving an account of resources, or sustaining for years a process that does not produce immediate results.

In our time there is a risk of confusing visibility with impact. A campaign may receive many reactions and barely touch reality; a quiet work may transform an entire family without appearing on any screen. Pastoral communication is valuable when it makes hope visible, calls forth solidarity, and restores a voice to those who have been ignored. It becomes problematic when it uses suffering as a stage or turns the servant into the protagonist.

Vincent brings Martha and Mary together. Action without prayer dries up, becomes impatient, and can end by treating people as tasks. Prayer without action turns inward and becomes suspect. The disciple needs to remain before God to receive light and strength, and then rise to share what has been received. This rhythm protects us both from spiritual laziness and from an activism that ends up burning people out.

To love through works also means persevering when the initial emotion fades. Some commitments begin with enthusiasm and are abandoned when difficulties, disagreements, or repetitive tasks appear. The sweat of the brow includes this everyday fidelity: arriving on time, keeping one's word, working as a team, caring for resources, and trying again after failure.

Vincentian charity is not satisfied merely to relieve an emergency if it can also help transform its causes. Giving food today is necessary; at the same time, we must ask why bread is lacking, who is excluded, and what alliances can open paths toward autonomy. Immediate assistance and structural

change do not compete with one another. They are two movements of the same intelligent, organized, and committed love.

Today the Lord invites us to move from good intention to a verifiable gesture. We may not be able to solve an entire problem, but we can always take one honest step. A phone call, a visit, a community decision, an hour of work, or a concrete sacrifice can become the place where love ceases to be merely a discourse and begins to have hands.

For prayer and sharing

- What good intention am I still postponing that I can turn into a concrete action today?
- How do I balance prayer, work, and care for the people who serve alongside me?
- Does our charity respond only to emergencies, or does it also seek to transform causes?

Commitment for the day

I will turn one postponed intention into a concrete and verifiable act of service.

Community gesture

Each person writes on a cardstock hand one concrete action he or she will carry out. The hands are placed around the apron as a sign of a charity ready to work.

Prayer of the day

Lord of the harvest, do not allow our love to remain only in words. Give us generous hands, humble intelligence, and perseverance to work for the good of the poor. May prayer kindle our service, and may service return us to you with a truer heart. Make fruitful the small effort we place in your hands today. Amen.

Our Father. Hail Mary. Glory Be.

DAY 4

RECOGNIZING CHRIST IN THOSE WHO SUFFER

"A good word that comes from the heart can lead someone to God"

Sign: A clay vessel repaired with a golden ribbon. Its visible cracks remind us that fragility does not erase dignity and that care can restore hope without hiding wounds.

Suggested hymn: *Cristo te necesita para amar* (Christ Needs You to Love)

Biblical illumination

Lk 10:30-37

Jesus replied: 'A man was going down from Jerusalem to Jericho and was attacked by robbers, who took what he had and left him badly wounded. By chance, a priest was going down that road; he saw him and passed by. In the same way, a Levite came to the place, saw him, and also passed by. But a Samaritan who was traveling came near him and, when he saw him, was moved with compassion. He went to him, bandaged his wounds, and poured oil and wine on them. Then he placed him on his own animal, brought him to an inn, and cared for him. The next day he took out two coins, gave them to the innkeeper, and said: Care for him; whatever more you spend, I will repay you when I return. Which of these three, do you think, became a neighbor to the man who fell into the hands of robbers?' The teacher of the Law answered, 'The one who showed him compassion.' Then Jesus said to him, 'Go and do likewise.'

Let us listen to Saint Vincent de Paul

'So this is what obliges you to serve them with respect, as your masters, and with devotion, because for you they represent the person of Our Lord, who said: What you do for the least of mine, I will consider as done to myself. Indeed, my daughters, Our Lord, together with that sick person, is the one who receives the service you render.'

'Accordingly, you must not only take great care to put aside harshness and impatience, but also strive to serve with cordiality and great gentleness, even those who are most irritable and difficult, without forgetting to say some good word to them [...]

'Do not say many things at once, but little by little give them the instruction they need, just as nursing infants are given only a little milk at a time. Your sick are like children in devotion, even though they may be adults. A good word that comes from the heart and is spoken in the proper spirit will be enough to lead them to God.'

Reflection

Suffering makes a person vulnerable and reveals the quality of our love. Someone who is ill, growing old, going through grief, or experiencing an emotional crisis needs more than a technical solution. That person needs to be treated with respect, patience, and cordiality. Saint Vincent reminds the Daughters of Charity that the Lord himself receives the service offered to the sick. This conviction transforms both what we do and the way we do it.

It is possible to carry out a task correctly and still wound someone through our tone, our hurry, or our indifference. Christian charity pays attention to details: calling the person by name, explaining what will be done, respecting privacy, listening without interrupting, avoiding comments that infantilize, and recognizing the person's right to make decisions. Tenderness does not replace competence; it makes competence truly human.

Saint Vincent asks us to put aside harshness and impatience, even in the presence of people who are difficult. He does not idealize service. He knows that pain can make a person demanding, fearful, or irritable, and that caregivers also become tired. That is why we need communities that support caregivers, distribute burdens, and make rest possible. Serving with gentleness does not mean denying limits; it means setting them without contempt and asking for help before exhaustion turns into mistreatment.

Mental illness and loneliness call for special attention. Sometimes a hurried religious response - 'have faith,' 'everything happens for a reason' - closes the conversation and increases guilt. A good word born from the heart does not offer easy explanations. It stays, listens, acknowledges the pain, and, when necessary, helps the person seek professional support. Faith can sustain the process without replacing the care the person needs.

Believing communities can also exclude those who cannot keep up with their pace: older people, persons with disabilities, families with restless children, or sick people who no longer participate as they once did. Recognizing Christ in those who suffer requires us to review schedules, accessibility, language, and attitudes. A community resembles Jesus when no one feels that fragility has made him or her a burden.

The Good Samaritan does not first ask who is to blame. He sees a wounded man, draws near, tends him, carries him, and commits resources so that care may continue. Biblical compassion is not distant pity; it means allowing ourselves to be affected enough to reorganize our journey. Perhaps today the Lord is asking us to slow our pace so that another person does not have to cross the night alone.

Let us contemplate the face of Christ beside every wounded person, not to spiritualize suffering, but to serve that person better. May the way we speak, touch, wait, and accompany proclaim a God who does not abandon.

For prayer and sharing

- How do I react when another person's pain interrupts my plans?
- Do my words console and respect, or do they offer quick answers that fail to listen?
- What can our community do to care also for those who care for others?

Commitment for the day

I will offer a gesture of care to a person who is sick, alone, or exhausted, respecting that person's real needs.

Community gesture

Without publicly mentioning intimate situations, each participant touches the vessel and presents to the Lord those who are living through illness, grief, loneliness, or exhaustion. A full minute of respectful silence is kept.

Prayer of the day

Compassionate Jesus, you draw near to our wounds without shaming us. Grant us the grace to serve with respect, cordiality, and gentleness. Give us patience in the face of fragility, words that arise from the heart, and wisdom to recognize when we need to seek help. May every person we encounter feel seen and loved by you. Amen.

Our Father. Hail Mary. Glory Be.

DAY 5

WALKING TOGETHER TO SERVE BETTER

'Each member shares in the good done by the whole body'

Sign: A wooden or cardboard hoop from which threads of various colors extend toward the participants. The different threads form a single network and represent shared responsibility in mission.

Suggested hymn: *Un solo Señor* (One Lord)

Biblical illumination

Jn 17:20-23

Jesus raised his eyes to heaven and prayed: 'I pray not only for them, but also for those who will believe in me through their word. May they all be one, as you, Father, are in me and I in you; may they also be in us, so that the world may believe that you sent me. I have given them the glory you gave me, so that they may be one as we are one: I in them and you in me. May they come to perfect unity, so that the world may know that you sent me and that you have loved them as you have loved me.'

Let us listen to Saint Vincent de Paul

'Providence has brought the twelve of you together here, apparently with the design that you honor his human life on earth. Oh, what an advantage it is to live in community, since each member shares in the good done by the whole body! In this way you can receive a more abundant grace. Our Lord promised this to us when he said: When two of you are gathered in my name, I will be in your midst.'

'All the more, when several of you are gathered with the same purpose of serving God, my Father and I will come and make our dwelling in them, if they love us. It was for those who share the same spirit and, in that same spirit, unite with one another to honor God that the Son prayed in the last prayer he made before his Passion, saying: My Father, I pray that those whom you have given me may be one, as you and I are one.'

*Source: Vol. IX/1, pp. 21-22, Conference of July 31, 1634, Explanation of the Rule.
English rendering from the Spanish text used in this edition.*

Reflection

No one person embodies by himself or herself the full richness of the Vincentian charism. Providence brings together different people with diverse histories, vocations, ages, cultures, and abilities. Saint Vincent sees in community more than a useful organization: each member shares in the good accomplished by the entire body. Shared mission multiplies gifts and frees us from thinking that everything depends on a single individual.

Christian unity is not uniformity. Walking together does not require us to think exactly alike about every matter, but to remain united in Christ, listen with respect, and seek the good of the poor above personal interest. A mature community can pass through differences without turning them into hostility. It learns to discern, to ask forgiveness, and to make decisions in which no one needs to be humiliated for the project to move forward.

The Church's missionary theme for 2026 - 'One in Christ, united in mission' - sheds particular light on this Vincentian text. Communion is not a pause before mission; it is part of mission's credibility. The world will hardly believe in the love we proclaim if our relationships are dominated by rivalry, hostile silences, or competition for recognition.

The Vincentian Family possesses extraordinary strength precisely because it is made up of many branches, communities, and lay people who share the same inspiration. This diversity can offer more complete responses when it becomes real collaboration: sharing information, recognizing abilities, avoiding duplication, creating common protocols, and allowing people who are poor to participate in the planning and evaluation of initiatives.

Walking together takes time. Listening may seem slow, but it often prevents wounds and mistaken decisions. Everyday synodality is practiced in a well-prepared meeting, in allowing a voice to be heard, in information that is not concealed, in consulting those who will be affected, and in a willingness to correct course. Not every disagreement is a threat; it can be a grace that broadens our vision.

We must also guard against the temptation of protagonism. A work can become so identified with a single person that it grows fragile. Gospel mission prepares successors, shares responsibilities, and celebrates the good even when someone else receives the thanks. When a community understands that each member shares in the good of the body, the need to claim the fruits for oneself diminishes.

Today we can ask ourselves not only what we do for the poor, but how we treat one another while doing it. Cordiality, truth, mutual care, and shared responsibility are part of charity. May Saint Vincent help us build communities in which people can breathe, grow, and serve with joy.

For prayer and sharing

- What attitude of mine strengthens communion, and what attitude weakens it?
- Do we give a real voice to those who are usually left at the margins of decisions?
- What concrete collaboration could we begin among branches, groups, or communities?

Commitment for the day

I will recognize another person's contribution and propose one concrete collaboration so that we may serve better.

Community gesture

Each participant holds one of the threads and names a gift that he or she can place at the service of others. At the end, no one releases the thread until everyone has spoken.

Prayer of the day

Good Father, you gather us in Christ and give us different gifts for one mission. Heal our rivalries, teach us to listen to one another, and make us capable of sharing responsibilities and fruits. May our communities be a home, a school of communion, and a credible sign of your love among the poor. Amen.

Our Father. Hail Mary. Glory Be.

DAY 6

BECOMING ARTISANS OF PEACE, UNITY, AND CONCORD

'May God preserve peace and make unity endure'

Sign: Two fragments of the same photograph or drawing, separated at the beginning and joined during the celebration. The gesture expresses that peace does not erase history, but it can rebuild broken bonds.

Suggested hymn: *Hazme un instrumento de tu paz* (Make Me an Instrument of Your Peace)

Biblical illumination

Jn 20:19-23

On the evening of that day, the first day of the week, the disciples were gathered behind closed doors because they were afraid. Jesus came and stood among them and said, 'Peace be with you.' Having said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. Jesus said to them again, 'Peace be with you. As the Father sent me, so I send you.' Then he breathed on them and added, 'Receive the Holy Spirit. Whose sins you forgive are forgiven them; whose sins you retain are retained.'

Let us listen to Saint Vincent de Paul

'I give thanks to his divine goodness for the blessings he bestows on all his missions, especially the most recent one. This must be attributed more to the good disposition of the people, not to mention the novelty of the work, than to the merit of the workers, although I know very well that your prayers, your zeal, and the purity of your intention have contributed greatly to its success.'

'What consoles me most of all is that very important peace you have achieved in that place, where discord had reigned for so long, had caused so many deaths, and was like an infected spring from which poison flowed into the hearts of most of the inhabitants. May God preserve the peace and perpetuate the unity and concord you have achieved!'

Source: Vol. VI, pp. 7-8, Letter 2177, to Jean Martin, Superior in Turin, Paris, July 7, 1656. English rendering from the Spanish text used in this edition.

Reflection

The peace proclaimed by the Risen Lord is not a courtesy or a way of ignoring conflict. Jesus enters a house closed by fear, shows his wounds, and gives the Spirit so that something new can begin. Christian peace is born in the midst of a wounded history and turns the disciples into people who are

sent. For this reason, becoming artisans of peace requires us to face the truth and open paths of reconciliation.

Saint Vincent rejoices because a mission has helped reconcile a population where discord had caused deaths. He does not consider this fruit secondary. Evangelization includes healing relationships, stopping the circulation of hatred, and helping a community recognize itself again. Charity has a social dimension: it not only cares for the victims of violence; it also works so that violence will not continue producing victims.

The Church's 2026 call for an 'unarmed and disarming' peace finds a deeply Vincentian resonance here. It is unarmed because it is not imposed by threat. It is disarming because it has the power to interrupt the logic of the enemy. This begins in the heart, but it does not end there: it reaches our language, public decisions, the use of social networks, education, and the way disagreements are handled.

Some words become weapons. An unverified accusation, a label that denies another person's humanity, or a post designed to provoke can deepen a wound within seconds. The disciple does not renounce truth, but seeks and communicates it without turning anyone into an object of contempt. Before sharing content, it is worth asking: Is it true? Is it necessary? Does it help people understand? Does it protect dignity?

Reconciliation also does not mean forcing a victim to return to a dangerous situation. Peace requires justice, protection, memory, and reparation. Forgiveness is a spiritual path that does not eliminate responsibility or replace necessary processes. Accompanying people prudently means not pressuring them, respecting their timing, and placing their safety above a quick appearance of harmony.

Colombia and so many peoples of the world know the price of violence, displacement, and polarization. In this context, every Christian community can become a small workshop of peace: a place where those who think differently are heard, victims are accompanied, people are educated for dialogue, lies are rejected, and common actions are undertaken on behalf of those who suffer.

Peace is built through small gestures and just structures. Perhaps today we need to take the first step, ask forgiveness, stop a rumor, reopen a conversation, or support a community process. Saint Vincent teaches us to give thanks for peace when it is achieved and to ask God to preserve it, because concord is a gift that also requires care.

For prayer and sharing

- What conflict needs from me a first responsible gesture of peace?

- How do I use my words and social networks when there is tension or polarization?
- Does our community accompany reconciliation with truth, justice, and protection for victims?

Commitment for the day

I will stop a word or publication that feeds division and take one responsible step toward reconciliation.

Community gesture

Two people slowly bring the two fragments together until the image is restored. The assembly responds: 'Lord, make us artisans of your peace.' No names of particular conflicts are spoken without consent.

Prayer of the day

Risen Christ, enter through our closed doors and speak your peace over us. Disarm the fear, pride, and violence we carry within. Give us courage to speak the truth with charity, to protect those who have been wounded, and to build reconciliation with justice. Make us humble instruments of unity and concord. Amen.

Our Father. Hail Mary. Glory Be.

DAY 7

OPENING HEARTS THROUGH GENTLENESS

'Gentleness and affability open the door of hearts'

Sign: A key placed before a closed heart drawn on paper. The key symbolizes gentleness, which does not force the door but opens it through truth, patience, and affability.

Suggested hymn: *Donde hay caridad y amor* (Where Charity and Love Are Found)

Biblical illumination

2 Tim 2:22-26

Flee the passions of youth and pursue righteousness, faith, love, and peace, together with all who call upon the Lord with a pure heart. Avoid foolish and senseless arguments, knowing that they produce quarrels. The servant of the Lord must not be quarrelsome, but kind to everyone, able to teach, and patient in difficulties. He must correct opponents with gentleness, in the hope that God may grant them conversion and bring them to knowledge of the truth. Then they may come to their senses and escape the snare of the devil, who held them captive to do his will.

Let us listen to Saint Vincent de Paul

'When one argues against someone, if one confronts him with arrogance, it appears as though one wishes to dominate him; so he tries to resist instead of preparing himself to receive the truth. Thus, in such a dispute, instead of opening his mind, one usually closes the door of his heart.'

'Gentleness and affability, on the contrary, open it. We have a beautiful example of this in Blessed Francis de Sales who, although very skilled in controversies, nevertheless converted heretics more by his gentleness than by his learning. [...]

*'Remember, my brothers, those words of Saint Paul to that great missionary Saint Timothy: *Servum Domini non oportet litigare*: a servant of Jesus Christ must not resort to litigation or disputes. I can tell you that I have never seen or heard of any heretic being converted by the force of argument or by subtle reasoning, but rather by gentleness. It is certain that this virtue has great power to win people for God.'*

Source: Vol. XI/4, pp. 752-753, no. 192, excerpt from a conference on gentleness in disputes. English rendering from the Spanish text used in this edition.

Reflection

Saint Vincent understands the dynamics of an argument: when someone feels attacked or dominated, that person becomes defensive and closes the door of the heart. The strength of an argument does not guarantee that truth will be received. For this reason, Vincent proposes gentleness and affability, virtues that do not weaken the truth but prepare a human space in which it can be heard.

Gentleness is not timidity or the abandonment of convictions. Jesus is gentle and, at the same time, free to denounce hypocrisy, defend the little ones, and remain firm in the face of injustice. Gentleness governs strength so that it does not become violence. It allows us to speak clearly without taking pleasure in another person's defeat and to correct without destroying.

In 2026, much of public conversation takes place on platforms that reward quick reactions, outrage, and confrontation. There it is easy to forget that behind an opinion there is a person. The Vincentian style asks us to lower the tone, verify before accusing, ask before interpreting, and not respond from the wound of the moment. Sometimes the most Gospel-like act will be to remain silent until we recover interior freedom.

Gentleness begins at home and in community. We can be cordial with strangers and harsh with those who live close to us. Familiarity does not authorize hurtful irony, shouting, or contempt. Opening hearts requires care in the way we speak, choosing the right moment, speaking about concrete facts, and listening to the response without immediately preparing a defense.

We must also learn to set limits gently. Affability does not require us to tolerate abuse, manipulation, or violence. We can say 'no,' withdraw from a harmful conversation, and turn to the proper authority without hatred or revenge. Our own dignity and that of others are better protected when firmness does not lose self-control.

Saint Francis de Sales showed Vincent that holiness can persuade more deeply than dispute. People can sense when a word arises from the desire to serve and when it seeks to impose itself. Patient, coherent, and kind witness opens questions that no aggressive confrontation can awaken.

Today let us ask for reconciled language. May our words not be a discharge of anxiety or a tool of superiority. May we know how to speak the truth with the heart of Christ and create conversations in which the other person can breathe, think, and perhaps begin again.

For prayer and sharing

- Do I seek to understand and serve, or to win and place myself above others?
- What word, tone, or digital habit do I need to disarm?

- Do I know how to express limits with firmness and respect?

Commitment for the day

I will review the way I speak in a conflict and choose a tone that is firm, clear, and respectful.

Community gesture

Each participant receives a small paper key and writes on it one word he or she wishes to protect in conversation: listening, respect, truth, patience, or forgiveness.

Prayer of the day

Jesus, gentle and humble of heart, order our strength and purify our words. Free us from arrogance, irony, and the desire to impose ourselves. Give us firmness without violence, clarity without harshness, and patience to listen. May our affability open paths by which your truth can reach the heart. Amen.

Our Father. Hail Mary. Glory Be.

DAY 8

RETURNING TO PRAYER TO RENEW THE MISSION

'Give me a man of prayer and he will be capable of everything'

Sign: An empty bowl beside Sacred Scripture. The bowl expresses the inner availability of one who becomes silent in order to receive the Word before going out to serve.

Suggested hymn: *Habla, Señor, que tu siervo escucha* (Speak, Lord, Your Servant Is Listening)

Biblical illumination

Mk 1:35-39

Very early in the morning, while it was still dark, Jesus got up, went out, and went to a deserted place; there he began to pray. Simon and his companions went looking for him and, when they found him, they said, 'Everyone is looking for you.' He answered them, 'Let us go on to the neighboring towns, so that I may preach there also, for that is why I came.' And he went throughout Galilee, preaching in their synagogues and casting out demons.

Let us listen to Saint Vincent de Paul

'Give me a man of prayer and he will be capable of everything; he will be able to say with the holy Apostle: I can do all things in him who sustains and strengthens me. The Congregation of the Mission will endure as long as the exercise of prayer is faithfully practiced within it, because prayer is like an impregnable stronghold that will shelter all the Missionaries from every kind of attack; it is a mystical arsenal, or like the tower of David, which will provide them with every kind of weapon, not only to defend themselves but also to attack and defeat all the enemies of the glory of God and the salvation of souls.'

'Prayer is a sermon we preach to ourselves in order to convince ourselves of our need to have recourse to God and to cooperate with his grace so as to uproot the vices of our soul and plant virtues in it. [...]

'Father Vincent also recommended that we be steadfast in this struggle; that we act calmly, without wearing ourselves out through tension and subtle reasoning; that we raise our spirit to God and listen to him, since one of his words is worth more than a thousand arguments and all the speculations of our understanding.'

Source: Vol. XI/4, p. 778, nos. 226-227, excerpts from conferences on prayer. English rendering from the Spanish text used in this edition.

Reflection

Jesus withdraws to pray and, from prayer, sets out again. He does not use silence to flee from people, but to remain united with the Father and discern the reach of his mission. Saint Vincent understands the same relationship: prayer is a source of apostolic strength and the place where God orders the missionary's heart.

To say that a person of prayer will be capable of everything does not mean that such a person will obtain whatever he or she desires or be free from fragility. It means learning to receive from God the strength needed to fulfill his will. Prayer does not increase our control; it increases our availability. It teaches us to distinguish between the impulse of the ego and the call of the Spirit.

Contemporary life is filled with noise, messages, and urgencies. Even service can occupy every space until the soul is left without room to breathe. When this happens, we lose depth, react instead of discerning, and end up offering others a weariness that no longer knows how to love. To return to prayer is to return to the source, not in order to disengage from reality, but to enter it with a less fragmented heart.

Saint Vincent recommends raising the spirit to God and listening to him, because one word from God is worth more than a thousand reasonings. Listening requires silence, familiarity with Scripture, and honesty. Not every idea that appears during prayer comes from God. Discernment needs time, community, accompaniment, and comparison with the Gospel, especially with Christ's preferential love for the poor.

Vincentian prayer looks at life. It brings before God the names, wounds, decisions, and hopes of those we serve. Then it sends us back to them with a transformed gaze. In prayer we learn that we are no one's saviors, that fruits have their own time, and that even our limitations can become a place of trust.

A community that prays together creates a common language and remembers who has called it together. The celebration of the Word, the Eucharist, silence, review of life, and intercession for the poor are not decorations added to the apostolic project. They are the space in which mission continually receives its direction and in which the wounds of service find consolation.

Today we do not need to promise an impossible spiritual life. We can begin with humble fidelity: a real time of silence, the Gospel of the day read without hurry, a question brought before the Lord, and a decision reviewed in his light. What matters is to return and remain.

For prayer and sharing

- What is currently suffocating my life of prayer?
- Do I bring before God the concrete reality of the poor and allow it to question my decisions?
- What simple and sustainable rhythm can I adopt in order to listen to the Lord each day?

Commitment for the day

I will set aside a concrete and sustainable time of silence with the Gospel.

Community gesture

Two full minutes of real silence are kept. Afterwards, those who wish may place beside the bowl a brief written intention as a sign of what they desire to hear and discern before God.

Prayer of the day

God of silence and of the Word, gather us out of our dispersion. Teach us to listen to you in Scripture, in the community, and in the cry of the poor. May prayer not separate us from life, but purify our motivations, heal our weariness, and send us back to mission with freedom and joy. Amen.

Our Father. Hail Mary. Glory Be.

DAY 9

WALKING TOWARD THE FUTURE WITH TRUST IN PROVIDENCE

'Let God act; he will know how to draw his glory from everything'

Sign: A compass and an unfinished path drawn on paper. The compass represents Providence; the open path reminds us that the future still has to be traveled with trust and responsibility.

Suggested hymn: *En Ti confío* (In You I Trust)

Biblical illumination

Mt 6:25-34

Jesus said to his disciples: "Therefore I tell you: do not worry about your life, wondering what you will eat or drink, or about your body, wondering what you will wear. Is not life more than food and the body more than clothing? Look at the birds of the sky: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than they are? Can any one of you, by worrying, add even a single moment to your life? And why do you worry about clothing? Observe how the lilies of the field grow: they neither labor nor spin. Yet I tell you that not even Solomon in all his glory was clothed like one of them. If God so clothes the grass of the field, which exists today and tomorrow is thrown into the fire, will he not do much more for you, you of little faith? So do not worry, saying: What will we eat? What will we drink? What will we wear? The pagans strive after all these things, but your heavenly Father knows that you need them. Seek first the Kingdom of God and his righteousness, and all these things will be given to you as well. Do not worry about tomorrow, for tomorrow will bring worries of its own. Each day has enough trouble of its own."

Let us listen to Saint Vincent de Paul

'There is also trust in Providence. Trust and hope are almost the same thing. To trust in Providence means that we must expect from God that he will care for all who serve him, just as a husband cares for his wife and a father looks after his child. This is how God cares for us - and much more.'

'We have nothing else to do but entrust ourselves to his direction, as the Rule says a child does in the hands of a nurse. If she places the child on her right arm, the child is content; if she places him on her left arm, he remains content; as long as she feeds him, he will be satisfied.'

'So we too must have this trust in Divine Providence, since it cares for everything concerning us, just as a nurse cares for a child and a husband

for his wife. In the same way, we must abandon ourselves entirely to Providence, like a child to the care of its mother and like a wife who trusts that her husband will care for her goods and for the whole household.

'[...] The reason that obliges us to trust in God is that we know he is good, that he loves us very tenderly, that he desires our perfection and our salvation, that he thinks of our souls and our bodies, and that he wishes to grant us every good necessary for both.

'[...] If he wishes to lead you by difficult paths, such as the cross, illness, sadness, and interior abandonment, let him act and place yourselves with holy indifference in the hands of his Providence. Let God act; he will know how to draw his glory from all of it and will make everything work for our good, because he loves us with greater tenderness than a father loves his child.'

Source: Vol. IX/2, pp. 1049-1050, Conference 97, on trust in Providence. English rendering from the Spanish text used in this edition.

Reflection

The novena ends with an invitation to trust. After contemplating mission, the poor, work, suffering, community, peace, gentleness, and prayer, Saint Vincent leads us to Providence. This does not mean closing our eyes to uncertainty, but learning to live within it sustained by the goodness of God.

Christian trust is not naivety. Vincent knew illness, failure, conflict, scarcity, and loss. That is why his words carry weight: they arise from a life that repeatedly had to surrender its plans. To believe in Providence means recognizing that God works in history without turning every painful event into something directly willed by him. Evil remains evil, but it does not have the last word.

As the fourth centenary of the Congregation of the Mission concludes, the question is no longer only how to celebrate an inheritance, but how to receive the future. Anniversaries can become shelters of nostalgia or thresholds of renewal. Giving thanks for four centuries of grace means allowing the charism to set out once more, attentive to present forms of poverty and free to leave behind forms that no longer serve.

Providence does not excuse us from planning. Saint Vincent organized, wrote, gathered resources, and cared for details. But he did not make his strategies absolute. He did what he could and left room for God to correct the course. This attitude is especially necessary when social, cultural, and technological changes seem to move faster than our ability to understand them.

Trust also means accepting that we will not see every fruit. We sow in processes that others may continue. We accompany people whose stories we

cannot control. We build institutions that will have to learn how to renew themselves. Anxiety wants to guarantee the result; Providence teaches us fidelity in the present and freedom to entrust tomorrow.

There are times when the cross, illness, sadness, or interior abandonment make every word about trust difficult. Saint Vincent does not ask us to pretend serenity. He invites us to place ourselves in the hands of a God who loves with tenderness greater than that of a father. Sometimes trust will mean little more than repeating a prayer, accepting companionship, or taking the next possible step. That small surrender is also faith.

Let us end by placing before God the Church, the Vincentian Family, our communities, the poor, and our own lives. The future is not empty: it is inhabited by the Lord. Let us allow him to bring good from our self-offering, correct our paths, and keep an ever-new love burning for the mission that now begins.

For prayer and sharing

- What future, loss, or decision do I need to place in God's hands today?
- Do I confuse trust with passivity, or planning with absolute control?
- What concrete seed do I wish to plant for the Vincentian mission of tomorrow?

Commitment for the day

I will entrust to God one concern I cannot control and peacefully carry out the step that is mine to take.

Community gesture

Each person marks a small step on the path or writes down a decision being entrusted to Providence. The compass remains at the center while the prayer of the day is prayed.

Prayer of the day

Provident Father, you know our needs, fears, and paths. Receive what we cannot control and bless the work that is ours to carry out. Give us trust in trial, freedom regarding results, and fidelity in sowing what is good. Lead the Vincentian Family into the future and keep our love for the poor ever new. Amen.

Our Father. Hail Mary. Glory Be.

SOURCES AND EDITORIAL CRITERIA

- The nine texts attributed to Saint Vincent de Paul are presented here in English translation from the Spanish texts provided for this edition. Their content, internal signs, and references to volumes and pages have been preserved; the introduction, common prayer, invocations, signs, community gestures, reflections, questions, commitments, and prayers proper to each day are original compositions of this edition.
- Saint Vincent de Paul, *Complete Works*, Vols. VI, IX/1, IX/2, XI/3, and XI/4, on the pages and under the numbers indicated at the end of each day.
- Leo XIV, Message for the 100th World Mission Day 2026, 'One in Christ, united in mission,' January 25, 2026.
- Leo XIV, Message for the 59th World Day of Peace, 'Peace be with all of you: toward an unarmed and disarming peace,' January 1, 2026.
- Congregation of the Mission, materials and communications for the fourth centenary of its foundation (2023-2025).
- The biblical texts are included in full in a pastoral translation prepared for this edition. In liturgical celebrations, the version of Sacred Scripture approved for the place of celebration must be used.

English translation prepared from the Spanish 2026 edition of Corazón de Paúl.