



Spiritual Care and Marginalisation in the Vincentian Tradition

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A reflexive, mystagogic, four-step exploratory study

Research Question

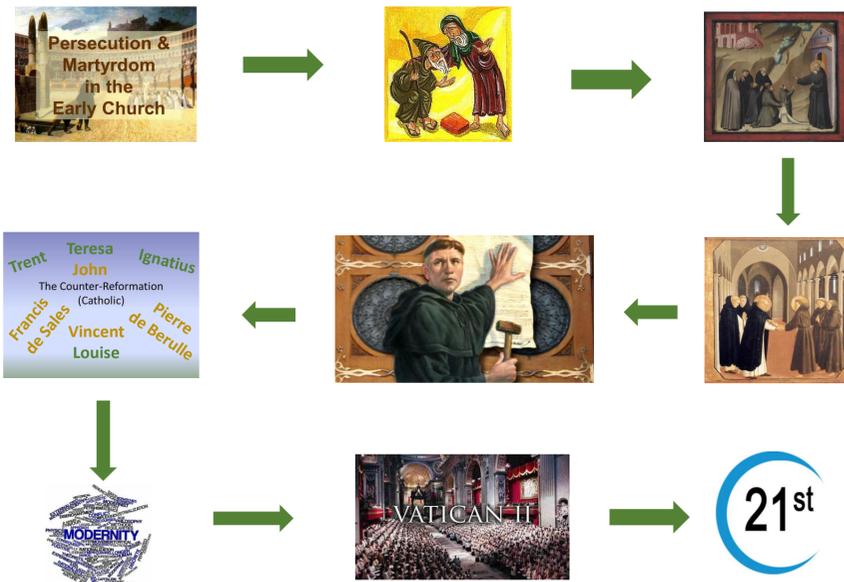
How is the contemporary practice of Vincentian Spiritual Direction experienced by people who are marginalised?

Theoretical Framework

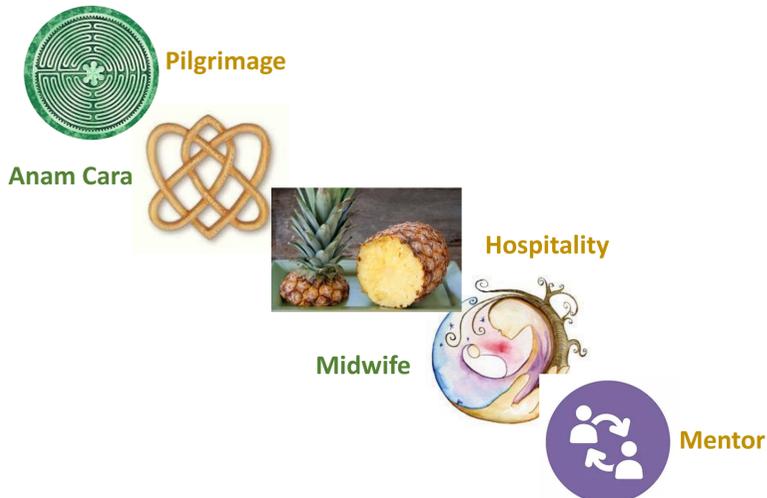
Defination: A relationship that enables both the director and directee discover how the Divine we call God lives and is experienced within the life story of the one being accompanied



Historical Evolution:



Metaphors:



Paradigm:



A safe place where one can tell one's story, reclaim it and give new meaning to it

Methodology

Using in-depth interviews and a blend of qualitative research methods to acquire a holistic understanding of the experience of both the spiritual directors and directees



Samples

Phase 1

Twelve randomly selected members of the Vincentian Family in Ireland, the United States and Australia, currently offering spiritual direction.

Phase 2

Eight randomly selected people who are receiving spiritual direction from members of the Vincentian Family in Ireland, the United States and Australia

Writings of Vincent and Louise

Randomly selected letters, conferences and writings of Vincent de Paul and Louise de Marillac from 1617 to 1660

Coding and Analysis

Using methods detailed in *The Coding Manual for Qualitative Researchers* by Johnny Saldaña

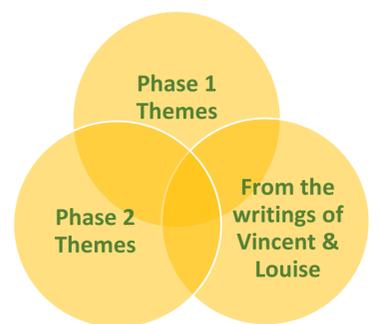


Significant threads identified using a mixture of First Cycle Coding Methods
These threads further coded using Second Cycle Coding Methods

Process repeated until multi-faceted threads woven into themes

Preliminary Findings

- Gender Differences
- Training and Post Training Issues
- All are Called to Holiness
- Holistic/Integrated Service – Formal and Informal Dimensions
- Vincentian Discernment and Virtues
- Vincentians go out to people, to meet Christ
- Vincentians are evangelised by People who are Poor



'Everything we do is spiritual direction'