

Prof. dr. Hans Schilderman

Vincent de Paul, a hermeneutic agenda



Vincent de Paul-lecture 2023



Cover photo: Marieke van de Ven

Wall portrait of Vincent de Paul in aluminum slats (1987) by Jean-Pierre Vasarely, better known as Yvaral. Paris, 10th arrondissement, Faubourg Saint Denis.

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Vincent De Paul Lecture 2023

Hans Schilderman

Ladies and gentlemen,

It was a great honour for me to be asked by the Vincent de Paul Centre in the Netherlands to give the first Vincent de Paul lecture. Despite my initial reticence, it was an invitation that I could not turn down. So it is up to me to go first, but I would like to start by saying that I am not a historian or a missiologist. So please do not expect a finely balanced historical argument from me, or one rooted in mission studies. As a professor at Radboud University Nijmegen who teaches on 'Religion and Care', an area that emphasises contemporary issues in the quest for meaning and spiritual care, I hope to provide a personal perspective on Vincent de Paul and to find connections between his mission and the challenges that we face in the here and now. I refer to this as a hermeneutic agenda. Hermeneutics is not a question of exegesis or practical arguments; rather, it can help us to understand things that are distant from us, due either to the passing of time or differences in language or culture, but which nevertheless have an overarching importance that requires interpretation. I have just under one hour in which to speak to you on this – an hour that will require your undivided attention and perhaps

also your patience. But even so, I hope that this lecture will capture your attention and that afterwards there will be an opportunity to answer your questions.

Defining the problem

Vincent de Paul (1581 –1660) was a French priest who, in the seventeenth century, devoted himself to the challenges of his age. He was an inspired individual who threw his heart and soul into combating poverty and providing spiritual guidance. In 1625, he founded the Congregation of the Mission, the members of which were also known as Lazarists. The Vincentian family – a group of all kinds of congregations and organisations, including the Vincentius Association – is also affiliated to it. There is also an active lay movement active in 150 countries. De Paul’s name and ideals continue to resonate to this day – for instance, in the activities of the *Vincent de Paul Centre Netherlands* or the *Society of Vincent de Paul* in Philadelphia; and anybody who reads the mission statement of the De Paul University in Chicago will notice that his ideas still resonate in the world of academia.

With this first Vincent de Paul lecture, the Vincent de Paul Centre wishes to begin a tradition of academic lectures on the significance of De Paul to contemporary questions. I am delighted to be kicking us off, but I will not be doing so with a hagiography of this priest. Vincent de Paul was canonised (in

1737) and since then he has been venerated as the patron saint of the sick, the poor and of prisoners – but I wonder whether he would have been very happy about that. Because actually, his own activities were never focused on himself but always on other people. By this I mean – and this is an important aspect of my argument – not only in a spiritual sense but, above all, as a strategic motivation. Certainly, he was motivated by a concern for the underprivileged in society at that time, but his policy focused on those who were in a more fortunate position. If De Paul's life teaches us anything, it is that he was a spiritual entrepreneur; an entrepreneur for good works, and in that sense he was, above all, a smart and capable man.

As such, my motivation in this lecture is hermeneutic. When I ask what the significance of Vincent de Paul is for us today, I do so with the aim of casting light on the meaning of his strategy for our current era and, in particular, to the context of a secular, individualising welfare state in which the role of the church and religion have become controversial. What can we learn from De Paul, and to what extent does his concept of mission address the needs of our time?

My lecture is structured as follows. First, within the context of his own life, I will describe De Paul's threefold mission – a manifesto that took the form of a charitable agenda, a spiritual agenda and a professional agenda. I will then set out a two-pronged strategy for the implementation of those agendas: one more inductive and traditional; the other more deductive and innovative. And lastly, I will outline a simple hermeneutical goal orientation that was central at that time, and which remains focal to De Paul's missionary agenda today. Do

not expect any ready-made answers from me today, but we will certainly be adding many items to the agenda. So without any further delay, let us begin.

A threefold agenda

Vincent de Paul pursued numerous missionary agendas during his lifetime, each of which was dependent on the social and historical context in which he found himself. His commitment to the poor and the sick is certainly well-known, but in addition to this charitable agenda it is equally clear that he had a spiritual agenda that was typical of the popular church and devotional in nature. Furthermore – and this is perhaps less widely known – he was also committed to the development of the clergy of his time, recognising that they lacked education and training. I will proceed to describe this charitable, spiritual and professional agenda, and at each step I will outline a hermeneutical problem that relates to how these agendas can be understood in the social context of today's world. However, I will only do all of this after I have briefly outlined the socio-historical context in which Vincent pursued these agendas.

Vincent de Paul: context

So what did that context look like? Vincent's mission can be localised to France during the first half of the 17th century. This was well after the Council of Trent (1545-1563), the aim of which was to reach a position with respect to the Reformation and which was, in retrospect, the starting point of the Counter-Reformation – a theological movement that aimed to clarify Catholic positions and that did so with a focus on spiritual internalisation and outward devotion. This was set against a backdrop of tensions between Protestants and Catholics, and these tensions were certainly apparent in Vincent de Paul's France. Take the St. Bartholomew's Day Massacre in 1572, for example, when thousands of Huguenots were murdered. And however terrible that was, it was just one incident in the French Wars of Religion that unfolded between 1562 and 1598 and led to the deaths of between two and four million people from disease, violence and famine. In 1598, the French King Henry IV issued the Edict of Nantes in an attempt to protect France's Huguenots. Henry was a Huguenot himself, but he was also a pragmatist when it came to his dealings with Catholics – something that he paid for with his life when he was murdered by an orthodox French Catholic in 1610. Although the Huguenots were granted full civil rights and religious freedom throughout France, Catholicism remained the country's official religion and tensions with Protestants persisted. In 1685, the Sun King Louis XIV issued the Edict of Fontainebleau in which Protestantism was once again declared illegal. Hundreds of thousands of Huguenots were forced to go elsewhere in order to practise their faith as a result, and many

emigrating to the growing cities of the Netherlands in the final decades of the Dutch Golden Age. Vincent de Paul lived during the period that between these two edicts, Nantes and Fontainebleau, but it must be remembered that the tensions outlined were not only religious in nature, but also social. Most Huguenots were members of the nobility or the prosperous bourgeoisie, while Catholics were generally from less fortunate social strata and the majority of them remained loyal to church and king. In other words – and this is typical of the history of the relationship between church and state in Europe – social tensions were exacerbated by religious differences, and religious differences were exploited for their social implications. Although these tensions were not always intentional, they did have an effect on the political arena in which social and religious ideals did (or did not) take shape.

How did Vincent de Paul, as a person, navigate a course through these tensions? In various historical studies, De Paul is portrayed as a Catholic reformer; a champion of the Catholic Reformation, the primary goal of which was the restoration of religious devotion and ecclesiastical discipline against a backdrop of tensions with the Huguenots, as just described. The classic study is by the Vincentian Pierre Coste, which is presented in his three-part *'Le Grand Saint du grand siècle: Monsieur Vincent'* of 1932, in which De Paul is placed in a classically spiritual light as somebody who managed to achieve his mission of spiritual renewal and ecclesiastical restoration with the aid of his extraordinary personal talents. Today, however, this picture of a charismatic prodigy is criticised because it fails to do justice to the formidable influence of the French

network of the religious Renaissance at the start of the 17th century. For example, in her 2017 biography '*Vincent de Paul, the Lazarist Mission, and French Catholic Reform*', Allison Forrestal states that Vincent was operating in the highly animated context of the Counter-Reformation. Various other charismatic characters were operating in the same environment, such as the mystic Barbe Acarie, the theologian and cardinal Pierre de Bérulle, and the ascetic Bishop of Cahors, Alain de Solminihac. Also at odds with the traditional image of De Paul as an ecclesiastical innovator is the fact that Catholic renewal was not so much institutionally led but propelled by grassroots movements that brought together lay people, both men and women, with priests and fellow members of the order. Not infrequently, such *dévots* also had a high social status and were very much involved in political and financial affairs. Such historical observations certainly show that De Paul was a man of his time. He was certainly blessed with talents and spiritual gifts, but above all he was dependent on the socio-cultural network of his time which motivated him and may well have helped him to achieve his mission in the midst of profound social tensions.

Charitable agenda

Now that we have some idea of the context in which De Paul was operating, I will discuss the first point of Vincent's programme. This was, above all, a charitable agenda. Charitable means based on beneficence and care for every

fellow human being. This was part of Vincent de Paul's everyday work, and right at the top of his agenda. Biographies provide many engaging examples of this from Vincent's everyday life. Evidently, he had a great talent for organisation too. For example, he founded charitable brotherhoods that focused on helping the sick and the needy, reflecting the opportunities for spiritual renewal of his age. He modelled these brotherhoods on his earlier experiments with the sisterhoods of Châtillon-lès-Dombes in 1617, also known as the *Dames de la Charité* and consisting mainly of the well-to-do ladies associated with the Hôtel-Dieu hospital in Paris. Vincent also worked with the *Filles de la Charité*, in which he and Louise de Marillac recruited women of less elevated social status into charitable associations from 1633 onwards. These models for charitable work – based on the same principles as a lay order or apostolic order – grew to become a new model: an order in which monastic ideals were pursued as part of a social mission in the world. The Vincentian movement, if I may call it that, is still inspired by this apostolic model.

Well, who could possibly object to charity and good works? That might seem like a rhetorical question. But today we have radically different ideas about poverty and charity. In his classic work *In Care of the State* (1988), the sociologist Abram de Swaan describes how our model of charity, which was for centuries based on private provision motivated by individual moral choices, gradually came to be replaced by public provision based on anonymous solidarity. Poor relief – or more broadly, the 'fatal triad of disease, poverty and ignorance' – is now taken care of through collective insurance, state oversight,

and provisions based on medical or behavioural science. Increasingly, care is based less on religious or moral commitment and more on risk assessments, insurance and equal rights. The way we talk about ‘disease, poverty, and ignorance’ in today’s world is characterised by medical diagnoses and the language of administrators from which the vocabulary of any moral concern is often absent. No matter how regrettable we may find it, charity really is no longer small-scale, and is increasingly synonymous with a ‘social awareness’ supported by a collective understanding of our mutual interdependence. This has pushed ‘caring for others’ out of the private realm and into the public realm, altering our moral perceptions: generally, care is no longer an individual duty but a collective right. And this is not less moral, but more moral – or at least that is the position of De Swaan, who sees this as an ongoing process of civilisation.

The hermeneutical question inherent in Vincent’s charitable agenda is therefore whether his model of charitable brotherhood and sisterhood still has a place in a world where charity is perceived as a collective, political and economic responsibility, and is therefore organised both privately and publicly. In other words, is charity there simply to ‘fill in the gaps’ left by the welfare state? Or is it still a model that is compatible with our welfare state? I would like to venture an answer to this question, but for the time being I will limit myself to outlining the problem and bookmarking it for later.

Spiritual agenda

We can now turn to the second item on Vincent's programme: his spiritual agenda. A short and concise definition of spirituality is provided by the English historian Philip Sheldrake. He describes spirituality as follows: *'Yet, despite the fuzziness, it is possible to suggest that the word "spirituality" refers to the deepest values and meanings by which people seek to live. In other words, "spirituality" implies some kind of vision of the human spirit and of what will assist it to achieve full potential'* (Sheldrake 2007). Spirituality is a quest that puts the functioning of our own mind to the test by evaluating it based on values and pursuing final development goals. This notion of the finality or ultimacy of life ideals needs to be understood properly here. This is about doing more than what one is required to do – that is to say, growing and developing beyond what decency, prevailing morality or even God might demand of one. To borrow a term from political philosopher John Rawls, we can refer to this as supererogativity: *'Supererogatory acts are not required, though normally they would be were it not for the loss or risk involved for the agent himself. A person who does a supererogatory act does not invoke the exemption which the natural duties allow'* (Rawls 1971, p. 117). Vincent de Paul would probably have linked this idea of supererogativity with that of vocation, as Thomas Aquinas does explicitly. For him, spirituality means engaging with the evangelical ideals of chastity, poverty and obedience. Like many of his clerical contemporaries,

De Paul was inspired by the simple lives of peasants and agricultural workers. Coming from peasant stock himself, he was impressed by the importance of sobriety and the unspoilt nature of rural life – a marked contrast with the high ideals that the church, with its devotion to saints who were held up as exemplary. Living simply and in solidarity and community with others provides the best opportunity to develop this kind of spirituality: working together and caring for one another. For de Paul, sisterhoods and brotherhoods were the best organisational medium for this ideal of simplicity.

A hermeneutical issue with this agenda is that nowadays spirituality is increasingly experienced in a solitary manner, with an emphasis on personal development and expressive authenticity. We have become individualised. Although this is consistent with the spiritual characteristic of interiority, the orientation towards traditional values such as chastity, poverty and obedience – which are at odds with modern values – is broadly absent nowadays. Chastity runs counter to freedom; poverty is incompatible with well-being; and obedience cannot be reconciled with autonomy. You can criticise these liberal values, but that is not a proper response to the challenges of our modern culture, which – with its emphasis on personal authenticity, freedom of choice and responsibility – also lead to real and valid moral claims. The real problem here is how modern values can generate a supererogative impulse for action in today's world and, at the same time, take on a significance that is valid in evangelical terms. This is another question that we shall seek to answer, but

refrain from doing so for now and instead place the question firmly on our agenda.

Professional agenda

Last but not least, we turn to the final item in de Paul's manifesto: his professional agenda. Professionalism has a double meaning here: the expertise that takes the form of professional qualifications, but also a person's suitability to join a religious order. In the latter case, we can also speak of a calling; something that nowadays we would usually describe as motivation. In any case, training and educating the clergy was another priority for De Paul. This was fuelled, on the one hand, by the Catholic Counter-Reformation, which sought instruments with which to standardise the Catholic Church against a background of Catholic underdevelopment in religious matters; and on the other hand, it was driven by more intellectually oriented Protestant claims to the authority of the church and the Bible, which Catholics were determined not to be outdone by. Such a professional *aggiornamento* – an updating of the church – was thus a simple strategic necessity. On the other hand, De Paul also had a much more pastorally driven catechetical motive for professionalisation. The community of his time looked towards a liturgical cult, but many did not actually understand those liturgies, and the clergy themselves were not particularly interested in the required skills in preaching and pastoral care. Education and training were important, then, and De Paul

used a training model that he derived from his experience of designing the Lazarist motherhouse in Paris. But De Paul's commitment to that model was by no means a one-way street based solely on his own innate talents. In order to finance and organise his religious orders, Vincent was subject to the close supervision by his donors and supporters, and his experiences with these public 'stakeholders' provided him with a training ground for a new model of order. Vincent spent his life perfecting this learning model and upon his death there were 20 seminaries, eleven of whom were working on the professionalisation of the diocesan clergy. They followed a two-year programme informed by theological insights, but which otherwise focused mainly on missionary virtues and pastoral competencies – albeit without too many academic pretensions. Although De Paul expected the spirituality of the seminary to contribute to the virtues and competencies of those studying to become priests, he was sufficiently realistic to appreciate that only some of them would grow to become skilled priests who would make a real contribution to the development of new religious houses.

These days, we hardly ever speak of 'virtue' in a professional context, but we do talk about attitudes and sustainable behavioural dispositions in order to experience and communicate professional values. Such attitudes are also important in pastoral training, but are no longer based solely on routines. The premise is that competencies are based on research-based knowledge and understanding, and include many skills and abilities. Furthermore, everything is tested, certified, supervised and inspected by the government. University

theology programmes may have a formal connection with the church, but this does not alter the fact that their continued existence is actually dependent on university guidelines and goals for teaching and research. Programmes in pastoral care or spiritual care are of an interdisciplinary character, and anybody who subsequently ends up working in the care sector is immediately subject to the funding and control regimes of the welfare state. A hermeneutical problem here concerns language, in particular: how can we continue to talk of 'care' when a personal calling is located inside a control-oriented employment setting where communication is subject to strict formal procedures? Once again, this question requires answers, but once again we will leave it as an item on the agenda. We will first turn to strategic implementation.

A twofold strategy

Are these three agendas of De Paul's missionary programme, which we have just reviewed, relevant today? In other words, are they desirable and actually viable? I have just outlined Vincent's three agendas, along with three hermeneutical problems: the matter of civilisation, which calls into question his charitable agenda; the theme of individualisation, which creates doubts around his spiritual agenda; and finally the process of formalisation that raises questions regarding his professional agenda. As mentioned, I will not address these hermeneutical challenges today, but focus instead on the best strategy for running a missionary programme in today's world. I see this as a crucial

missionary task and as a priority for research and conceptualisation in mission studies. I will outline two strategies, one more inductive and the other more deductive. This distinction can be traced back to a study by my predecessor, Hans Van der Ven, who, in his book 'Ecclesiology in Context', draws on a model that he himself borrowed from the social theorist Talcott Parsons. Van der Ven (1993) distinguishes four successive core functions of the church: identity, integration, policy and management. These functions can be viewed in this order or in reverse order in order to shed light on ecclesiastical strategies. I will now explore the two variants in turn, each of which clarifies an opportunity through which the mission can take form. I will then consider which model best fits the hermeneutical challenges that De Paul's mission faces today.

An inductive mission

An inductive mission begins with what we might call the essence of faith: the core values and beliefs that define people and their organisations. In principle, that identity is latent, asleep, and will be awakened only if self-evident truths that have been taken for granted are compromised. Then, these beliefs about one's own identity are repaired by reintegrating them into a community. In that community, conflicts around values are pacified by inspiring leaders who, based on their authority and example, pursue policies that enable the community to work on its mission once again. This is not just an internal matter for the community. Both the community and its leaders need to focus on the

policy environment. In other words, the policy organisation – let us call it the church or a religious order – only develops policy as a final step and in close alignment with environmental factors such as funding, legislation, the availability of personnel or education.

The model of mission that I have just outlined is inductive: it starts from the bottom, with people's deepest motivations, and it moves upwards, as it were, through the community, with leaders adapting policy to the external context as best as they can. At first glance, this appears typical of the mission model that Vincent de Paul practised. After all, does his life not illustrate that, in the face of religious tensions, he always remained steadfast to his evangelical values and that, as a charismatic leader, he founded communities that he subsequently managed, with great success, to endow with their own policy that provided a basis for a successful mission in the society of his age? Did he not liberate monasteries and clergy from their excessive introspection by placing mission at the heart of the social context of communities?

However, there are questions to be asked about this inductive model of mission. Earlier in my lecture, I pointed to the familiar pattern in religion that links ecclesiastical renewal with the charisma of an individual who is then canonised. This pattern can also lead to a selective perspective on De Paul's biography. After all, as we noted previously, recent historical research points to the importance of existing grassroots movements, to De Paul's dependence on all manner of external donors, and to the political snake pit through which

Vincent managed to navigate his way so adeptly. This is why it is also useful to look at a different – albeit entirely complementary – model of mission.

A deductive mission

That model is that of a deductive mission. This begins with the environment in which the organisation – the church or order – is operating. What is the political and economic setting of that mission? Where are the money and power located? Where are the policy opportunities? Where is the best education in theology or religious studies provided? Who can we recruit to work with us? And once we have answered those questions, what policy should we choose so that our community can integrate and thereby experience and define its identity anew? As you can see, the opposite reasoning holds here. The mission comes from the outside in, rather than from the inside out, and this is not a common model for contemporary missionary thinking. After all, that which comes from outside could easily be secular and threatening, unimportant or at least unspiritual, or at odds with principle of the separation of church and state.

Yet such a deductive perspective on mission can easily be tied to Vincent de Paul's programme. I have just outlined the indications that we have from recent historical research that this 'outside in' perspective is indeed consistent with De Paul's biography and also characteristic of his programme to place the religious life of the monastery right in the centre of the world. The fact that this was not easy is just as evident from De Paul's life. He had to operate in

constantly changing political circumstances that sometimes worked to his advantage and sometimes to his disadvantage. One example is his relationship with the Cardinals Richelieu and Mazarin, who sometimes provided the Lazarists with patronage for their new seminaries, but who also obstructed their appointments; this is not to mention the political intrigues that these prelates were involved in. These observations allow us to entertain the notion, at least, that the deductive model of mission might describe de Paul's programme more accurately and might yield some new insights for us.

A simple goal

At this point, I will summarize what I have said so far in this first De Paul lecture. De Paul was a unique individual who can renew our thinking on the missionary programme of the church and religious orders. The answers to the hermeneutical questions surrounding his charitable, spiritual and professional agendas provide the starting point for this. I formulate this as a simple goal: that of taking the world as a contextual starting point in ecclesiastical and monastic policy, and ceasing to regard the inductive – bottom-up – missionary policy as preferable by definition. I think this perspective is the closest to Vincent de Paul's own thinking, or at least, most closely resembles his own practice. This also implies that study of the deductive model of mission is preferable to the inductive model. At the end of my contribution, I will return to the three agenda points that I have identified, and show how these agendas

can benefit from the pursuit of a deductive missionary strategy by providing examples.

The term 'charitable work' echoes the underlying motive of charity, but these days it is more commonly framed in terms of justice. Even though our welfare state is market-regulated, it is based on the principle of solidarity and mutual care, whereby everyone can (and must) insure themselves against the risks of sickness, poverty and ignorance. But there is more to it than that. Not only do such provisions not always work as effectively as they should, they are also now evolving in political and economic terms, from a collectively guaranteed right to care to an individual duty of care. The policy environment is changing and we can respond to this in a deductive manner. One example of this is primary spiritual care, which in the Netherlands was created out of nothing with the aid of state funding worth millions. There are academically trained staff available, there is money and support, and there is nothing to prevent churches, orders and congregations from tailoring their policies accordingly and designing their work with a view to community development, in line with the new core values of care. In reality, however, an inductive strategy is being pursued, beginning with local associations or individual professionals offering services on a freelance basis, and at most retrospectively seeking cooperation and a collective policy and looking at whether and how this is consistent with policy developments in care. In other words, we are starting out from the wrong place. I fully understand that there is a lot more to be said about this

example, but I do suspect that Vincent de Paul would have approached this matter differently and more intelligently.

Is it possible to pursue a spiritual agenda in a deductive manner? The traditional answer has always been no. After all, religious motivation begins with the experience itself and with the values of the gospel. We see this kind of deep-seated motivation in saints, and it moves us to build communities that gradually become ever more institutionalised. Was that not the case with Vincent de Paul, too? No, I think it was the other way around. The policy setting of the religious wars required an ecclesiastical policy – that of the Counter-Reformation – which bound people into their own religious community and made them aware of their latent spiritual values, thus also awakening them. In 2023, the social context is clearly different, and we are in a spiritual environment that is characterised by an individual quest for meaning, new age and a multiple sense of belonging. This is often looked down upon, as if it were an inferior form of spirituality. At the very least, such spiritual changes are dismissed as secular phenomena with the potential to undermine the Christian faith. This is to misunderstand the spiritual policy environment and to miss opportunities, however. How might Vincent de Paul have responded to this new spirituality in the here and now? Probably in the same way that he embraced the *dévots* of his own age (who were, after all, non-church spiritualists too) while also keeping them at a distance, depending on whether or not they brought opportunities for his missionary programme. Here, too, a deductive strategy is evident. His motto might almost have been: do not take

the gospel as your starting point, but make it your goal. This may sound like an easy statement, but it requires the spiritual shift in thinking that is so characteristic of Vincent de Paul.

Finally, there is De Paul's professional agenda. For Vincent, this was a priority that was closely linked to his spiritual ambitions. For there can be no spirituality without expertise. At a time when reformers were demonstrating this through their thorough study of Biblical source texts and appealing to the religious conscience of the community, it was clear to Vincent that the external rituals of the Catholics no longer provided an alternative. Once again, he pursued a deductive strategy: secure funds, develop policy, adapt organisations, recruit and train people, develop new community models – and, by so doing, breathe new life into spirituality. The contrast between his approach and our approach today could not be greater, although that is the fault of nobody in particular. Churches and religious organisations see themselves as part of our heritage, theological training courses exist in compartmentalised bubbles, and spiritual counsellors working in the care system encapsulate themselves by invoking sanctuary. The thinking behind all this is very much inductive in nature and, when this turns out to be a fruitless approach, there is a sense of resignation. That sounds like a more pessimistic conclusion than what Vincent might say if he were here among us today. If he were, he would certainly already have opened up a dialogue with all those involved long ago, and that would be to his credit and to ours as well.

With that I conclude my lecture. I hope that I have been able to provide you with a sense of the 'spirit' of Vincent de Paul. I see our Nijmegen Institute for Missiology (NIM) as an – albeit modest – opportunity to draw on that inspiration and work on a project-by-project basis in order to bring about charitable, spiritual and professional innovation. Who knows what the Vincent de Paul Foundation can achieve in this regard? I certainly hope that from today onwards, the foundation will begin an annual tradition of hermeneutical reflection within mission science and reflection on what unites us in our interest in this unique man, Vincent de Paul.

Thank you for your attention.

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