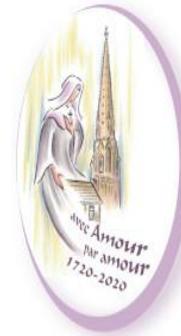


PROCEDURE PROPOSED

1. With Marie-Louise of Jesus, I prepare myself to enter into a deep relationship with Jesus Christ, the Eternal and Incarnate Wisdom.
2. Reading of the text.
3. Contemplation of the action of Wisdom in the life of Marie-Louise, servant of the poor.
 - How did Marie-Louise discover Wisdom in her relations with the poor?
 - What face of Wisdom do I contemplate through Marie Louise's commitment?
4. ***With Love and for Love*** I set out under the gaze of Marie Louise of Jesus.
 - Who are the poor I meet around me today in my commitments? How do I put myself at their service?
 - Who are the poor of the periphery whom I can come to love more in the manner of Marie-Louise?
 - As a friend, how can I witness the love of Wisdom for the poor of today?
5. Sharing in fraternity

Three-hundredth anniversary of the arrival of the Blessed Marie-Louise de Jésus to Saint Laurent



At the Marie-Louise school

SHEET III

The relationship of Marie-Louise with the poor

It is in the school of the madness of Wisdom that Providence continues to form Marie-Louise de Jésus.

From the beginning, in order to fulfil her religious vocation, she did not hesitate to enter the hospital of Poitiers as a poor person. Father de Montfort, as part of his novitiate, had offered her a community of poor women in which the superior was a blind woman. For more than ten years her mission was carried out in the service of the most needy.

From Poitiers to St-Laurent, via La Rochelle, the Wisdom is revealed to her and her daughters only in the greatest sobriety. At the beginning of the 18th century, at the heart of this reality.



which makes him share the miserable condition of a large part of the population, God alone is their only good

The establishment of the Mother House in St-Laurent begins with six francs. It was based solely on the foundations of Providence. The Longhouse, bought by Madame de Bouillé, was in reality only a house in ruins, devoid of everything. The bedding, the wardrobe and the maintenance are the most miserable. The sisters are reduced some days to eating only black bread and one memorable night to sharing an egg among four. The Marquis de Magnanne and Madame de Bouillé had no idea of the absolute lack of funds in the fledgling community. The Mother House of the Daughters of Wisdom operated for several years in conditions of extreme poverty. Trust must be maintained despite extreme poverty...

In 1722, Marie-Louise opened a school for girls. Recovering contact with the poor and serving them, holding the fearful hands that cling to her, being the one who can comfort with a smile, fills this woman with relationships of immeasurable joy. The novices, having completed their first year of formation, dedicate themselves to this work.



In the Chêne-Vert, more and more often, beggars of all kinds are knocking at the door of Wisdom. One is amazed to see Marie-Louise and her daughters distributing alms to the poor when they themselves so often lack the necessities of life. At the time of the famine of 1739, after having emptied the pantries of the Mother House, Marie-Louise even asked for public assistance to help the starving population of the district. Like Montfort, she liked to live in Providence.

It is this love for the poor that leads her to live with her Daughters a great respect for them. She invites them to love them as the members of Jesus Christ to the point of living the folly of kneeling before them.

It is this love for the poor that often leads them to lack the necessities of life rather than see them suffer.

It is this love for the poor that makes her say, one year that the cold is extreme and they are unprotected and badly dressed, unable to relieve them all: ***"Yes, if I were a cloth, I would give myself to the poor."***

It is this love for the poor that burns her all her life until her last breath. Forgetting all she has endured, she keeps turning to them, making sure they will be cared for. ***"Never forget the poor."***

