

Sant John Eudes and the Poor

Submitted by

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In this 400th anniversary year of the birth of John Eudes, it is timely that we members of religious communities which find roots in the spirit of this zealous 17th century priest, should relish moments with him as 'family'. It is an opportune time to look through our collective treasures sharing memories of what he said and did. Perhaps we will recognize within ourselves, the gifts -- and challenges -- that are ours by grace of spiritual kinship with this dynamic little Norman. Hopefully, these recollections will reveal insights and generate renewed appreciation for a heritage capable of significant relevance in this 21st century.

I have been invited to help us look at one aspect of Saint John Eudes, his relationship to the poor. I was happy to accept the invitation, which I recognized as an opportunity to re-read and even re-discover Saint John Eudes. On beginning to gather material, however, I also recognized there were many more sources than I could manage to visit, absorb and relate! Hence, this rendition comes with the acknowledgement that I share what I have gleaned from John Eudes' own *Memoriale*¹⁸, Paul Milcent's definitive source book¹⁹, Hérambourg's 18th century biography²⁰ an immensely useful collection of texts by Jean-Remi Côté²¹ and writings of some others²²

The large-hearted dynamism of John Eudes, reveals a man of steady, sometimes stubborn, single-minded service. Even in his final year, in frail health, he readily preached a series of five talks at the request of a group in Caen who wish to raise funds for a hospital. So effective was he, he was asked to stop - such an abundance was donated, there was no space to store the gifts! Just weeks before his death at the age of seventy-nine, intent on writing down those thoughts which he believed could help others become more like Jesus, he put the finishing touches to his choice book, *The Admirable Heart of Mary*, a book which sums up his ardent faith.

It is in this book, that we find a text which can take us to the heart of the man and his relationship with the poor:

Mercy requires three things: the first is to feel compassion for other people's needs, for he who carries the suffering of the afflicted in his heart is merciful. The second is to make a definite decision to help them in their need. The third is to translate desire into action. '23

For John Eudes, who desired that his whole life be like that of Jesus, the quality of mercy as expressed by good works was a supremely' important feature. Much of his life can be viewed through the perspective of this imitation of Jesus and the practical service to others which was the expected outcome. It is one thing to begin a life of fervour with ideals and energy, it is another to continue over decades with zealous hard work amid countless obstacles, and yet another to end this life with serenity, sanctity and an unmistakable congruence between one's words and one's work.

What can be said about the poor and this faithful old priest who spoke and wrote with passion until the end? It is good for us to listen to the wisdom of his words and then look with wonder at his work.

A collection of counsels regarding the poor

Throughout the many written works of Saint John Eudes, there are numerous references to the poor. The texts containing the word *poor or poverty* collected by Jean-Rémi Côté CJM in the original French are fruitful in offering excerpts which give a colourful picture of many aspects that daily life presented John Eudes and others in their relationship with the poor. The foundation of this relationship, as in all other matters, was the attitude and commentary of Jesus, the Jesus who every Christian was meant to become. In numerous texts John Eudes gives the reason for his concern for the poor. It is our calling.

To love the poor tenderly, seeing Jesus Christ in them, and remembering that he said 'What you do to the least of mine, you do to me (Gal 6:14).''24

From this fundamental truth flow countless applications to the daily life of those who are the followers of Jesus:

What must be done to celebrate the feast of the Mother of God ?It is necessary to go

*to confession and communion with a particular preparation and devotion; and with that to give a dinner to a poor person, or to several if one has the means; and to exercise all sorts of good works.*²⁵

*If God does not give children (to a couple), make Our Lord and his Holy Mother their beneficiaries in the person of the poor. If he does give them (children) let the poor be given a place among the beneficiaries ...*²⁶

Further, in the *Catechism of the Mission* which was a guild for missionaries, he develops a way to review one's right relationship with God, neighbour and self. Particular mention is made of the poor with concrete examples which give us a glimpse into his society but which might well find application in our own.

What are the sins that cry out with vengeance to God?

- 1. voluntary homicide;*
- 2. sodomy;*
- 3. the oppression of the poor;*
- 4. withholding the salaries of servants and craftsmen.*²⁷

What is against the Fifth Commandment ?:

*To counsel or procure an abortion, or to have children in bed with the danger of suffocation; to detain someone in prison unjustly; to neglect to assist the poor in their extreme necessity, for in this case, not to assist them is to kill them.*²⁸

What is against the Seventh Commandment?

*Alleviating the rich and charging the poor in the distribution of the “tailles” or other taxes.*²⁹

It would be wrong:

*To not assist the poor according to one's capacity and to speak rudely to them.*³⁰

*To use the goods of the church badly and to employ them in superfluities or bad thing and not to assist the poor.*³¹

*To fail to preach, catechise, visit the sick and prisoners, to console the afflicted and assist the poor.*³²

*To annoy the poor unduly by legal proceedings or in any other way.*³³

*To delay, impede or neglect the affairs of the Church or of the poor.*³⁴

*To be demanding of poor people, intimidating them by words and actions of violence, for example, by upsetting their cooking pot in the fire, to break down their door or other furniture.*³⁵

Writing on the ecclesiastical life, he reminds priests that they are to be a good example to the faithful, and listed among their many duties is an exhortation:

*To visit the schools, the poor, the sick and lastly, to administer the sacraments.*³⁶

*We remember that God recommends so often in Sacred Scriptures, the orphan, the widows the strangers and all the poor; for this reason we make efforts to exercise charity towards all these persons in every way and as much as possible, conversing more willingly with the poor than with the rich, being more prompt to visit them in their illness and affliction, and to be available to them in the confessional when they ask it; treating them on all occasions with a heart full of love and respect for Our Lord whom we ought to see in them.*³⁷

Saint John Eudes repeats frequently similar counsels describing the priest as a Good Shepherd.

*Such a priest will be a defender of the poor ... the refuge of all who are miserable; who takes pleasure in speaking with them to visit and console them and to have them eat at his table, to serve them and take their cause in hand, and to take to heart their interests, to defend them against those who crush and oppress them.*³⁸

Of such a pastor or priest, let it be said that he employs all his revenue not on superfluities, on excessive habits, on furniture, gardens, feasts, dogs, horses, a great number of servants and other similar things, not to gratify or enrich or accommodate his relatives, but to decorate the churches to clothe the naked, to give food to those who are hungry and drink to those who thirst and to deliver the prisoners and captives, to marry the poor girls and establish ecclesiastical seminaries to build hospitals and do all sorts of good works. *Let it be said of such a pastor and such a priest that he is seen often in the hospitals, the prisons, in the houses of the sick poor, to console them, instruct and assist them in their corporal and spiritual necessities.*³⁹

This attitude of attentive service, kindness and advocacy on behalf of the poor is so frequently recommended by John Eudes, that it becomes something of a theme repeated often in *The Manual of Prayers*⁴⁰, *The Apostolic Preacher*⁴¹, *the Good Confessor*⁴², *The Admirable Heart of Mary*⁴³, *The Rules and Constitutions of the Congregation of Jesus and Mary*⁴⁴ and various of his letters⁴⁵

To his brother priests in the *Constitutions of the Congregation of Jesus and Mary*, (1658), John Eudes provides specific directives:

CHAPTER III: EACH WEEK

*We will have a poor person dine in the refectory with the community at least once a week, and three times in those houses which are not poor. It will be the "Dépensier" who will take care to find them and have them come.*⁴⁶

*Each Friday after Vespers, two priests or clerics will visit the poor in the hospital or the prisoners alternatively in so far as convenience permits or necessity requires, and as long as there is no danger of contagious disease in order to give them some consolation and instruction; usually this will be the two "grands Choristes".*⁴⁷

*Every year on the eve or eve before, or during the octaves of the feasts of the Holy Heart of Jesus and of Mary, we will give dinner to twelve poor people in the refectory, before the community, that they may be served with great respect and charity, and twelve on the feast of the Deceased, November 2nd". And on Holy Thursday, we will give dinner to thirteen after having washed their feet. After they have dined, we will give them a sou and an instruction, but short and with few words. The 'Dépensier' will take care of these occasions to find the poor and to have them come.*⁴⁸

*On the death of someone in the house during thirty days, we will have a poor person dine in the community for the relief of the soul of the deceased; the person will be given the place of the deceased in the refectory*⁴⁹

Each superior will write an account of the state of the house in all the concerns its spiritual and temporal well being... the principal things which have taken place since the last letters in the country where they are, especially those which give edification and consolation; in what fashion the rule is kept; if the exercise of prayer and conferences, and the humiliations are done regularly; if they have visited the poor in the hospital and the prisons on Friday, if they have given dinner to someone in the refectory each week; if they have washed the dishes in the kitchen on Saturday, if they

*have preached, catechized, and heard confessions, if they have several sick in the house and how they have helped them. If they have suffered contradictions, but on this point be careful not to complain, no invectives, or anything impatient, but only the state of things in the most charitable terms possible.*⁵⁰

*We will remember that God recommends so often in Sacred Scripture, the orphan, the widow the stranger and all the poor. For this reason, we will ensure the exercise of charity towards all these persons in all manners... speaking more willingly with the poor than with the rich "What you do to the least of mine, you do to me."*⁵¹

*Finally, the true children of the Congregation would have a special liking for all of the poor, and will always and everywhere be their protectors, their advocates their mediators and their fathers, showing them promptness and affection in assisting, instructing, visiting and consoling them in the hospitals, the prisons and in their own houses.*⁵²

The following text goes into detail so that the porter, no doubt, will receive the request of a poor person in a most kindly manner. However, we note as in other cases, that John Eudes is careful to leave the decision regarding giving alms to the discretion of the superior, knowing well that local circumstances require a local response. Nevertheless, always and everywhere one is always expected to be extremely gracious and concerned.

*Above all he will speak with gentleness and kindness to the poor who present themselves asking for alms, and if it can be given according to the order established by the superior, and with his knowledge, it will be given; if not, he will try to reflect compassion for their misery, telling them that he is very sorry not to have the means to assist them, and that if he could, he would do so with all his heart, and that he will ask God to give those able to do so, the desire and willingness to do it.*⁵³

The respect and attention that John Eudes elicits on behalf of the poor brings us once again to his text on mercy.

*Mercy requires three things: the first is to feel compassion for other people's needs, for he who carries the suffering of the afflicted in his heart is merciful. The second is to make a definite decision to help them in their need. The third is to translate desire into action.*⁵⁴

John Eudes, at the service of the poor

The frequency of remarks and reminders regarding the poor undoubtedly indicate that John Eudes carried in his heart the miseries of those in distress. But what of his own standard to measure mercy? What do we know of his willingness to help those "afflicted"? or to pass from good desires and intentions to action?

John was unmistakably a man of action. As a young cleric, he received word from his father about a plague raging in Normandy. He decided to help. It took four requests to his superior, Jean-Jacques Olier, to receive permission to enter the region and work among those dying of a highly contagious disease. For two months, with untiring care, he encouraged and comforted the dying and administered the sacraments. As was the custom, he lived in a large wine barrel in a monastery field because the sick and those assisting them were not allowed in the town.

The plague of 1627 was the first time that John Eudes was brought into direct contact with the poorest of his society. So moved was he to discover the condition of the people, so convinced was he that he had attended to Jesus himself, that the rest of his days were marked by a particular attention to those in need. He returned to be with those stricken with the plague of 1630 and at every opportunity, he would do all in his power to serve the poor, to bring their concerns to the attention of others, to advocate on their behalf and to show solidarity with them.

There are numerous indicators of his concern for others which emerged from his intimate knowledge of daily life. It was especially through the missions, lasting a minimum of six weeks in each parish or town, that he learned of the heart-aches, the aspirations, the fragility and the sin that were the fabric of local life influenced by the broader political, economic and international conditions of the country.

Throughout the fifty years of active priestly life, John Eudes saw the trail of misery left by disease (crop prices jumped, hunger stalked the countryside), the suffering caused by wars between France, England, Spain. (Normandy was a frontier province where fighting caused continuous disruption to the farmers: broken fences, cattle astray, homes ravaged by soldiers looking for food). There were revolts among the peasants who were forced to finance the wars by high taxes on the basic necessities. Only later in his life was there a period of stability and growing prosperity, but one which was marked also by a growing gap between the rich and poor.

John Eudes recognized that the poor were disadvantaged in many ways - excluded even from being present at a mission because of their working hours. It was characteristic of John Eudes to make himself available as early as 4:30 am to give instructions to servants and to not delay in giving them individual time knowing that some, in their eagerness to participate in the mission, would need to hire their own replacement.

It was through the missions that John Eudes could do what he loved best: bring people to a change of heart and mind and life. His passion was to imbue others with a recognition of the gift and power which was theirs through Baptism, and from that fundamental understanding which emphasized God's gentle, merciful love, he aimed with his team of preachers and confessors, to prepare for the action of the Spirit to move them to return love for Love.

As part of the mission programme, John Eudes and the team of preachers made time for prisoners, widows, beggars and unfortunate women. Not only did John ensure that the latter had opportunities to find spiritual comfort and direction, but he tactfully made connections between persons of means who themselves had become disposed to practice charity towards those who were less fortunate. He would encourage groups of interested citizens to restore hospitals, improve housing, start schools, and become personally involved with individuals needing support. In fact, for at least seven years, John searched out welcoming homes to receive young girls and women who needed support in their desire to change their ways. However, the number of women increased steadily and the continuous accompaniment became too much for the charity of individual women or their families. One day, Madeline Lamy, a long-time helper, in frustration openly challenged John to provide something else.⁵⁵ He got the message and set about finding women who could dedicate their entire time to providing a refuge for women seeking change in their lives. But that is another story.

Close to the people, through the confessional and visits to homes during missions, John learned of difficulties and injustices which he took in hand. It was not beyond him to speak firmly to a distinguished lady who had usurped someone's land. (We are told the lady went off to find a more accommodating confessor!)⁵⁶ He made note of abuses of authority and urged a more tempered intervention. For example, bailiffs and police sometimes were harsh with poor people, intimidating them "*with violent words or actions such as smashing barrels or other utensils or overturning the pot cooking in the fire*".⁵⁷ These and other problems were brought to the attention of those working with him so that within the context of the mission, numerous failings

with social implications were brought to the attention of those participating. The endeavour was meant always to elicit the best from everyone, encouraging them to act out of love and gratitude to a merciful loving God.

The practical application of the Gospel reveals a colourful society still open to the influence of the church. John Eudes would note the temptation to acquire a monopoly, especially of "heaps of grain" at the time of bad harvests, so bringing about catastrophic high prices for the poor;⁵⁸ secular or ecclesiastical lords might rent out their mills at too high a price with the result that the millers would defraud the poor with cascading results.⁵⁹ Notaries and lawyers played an important role in society with regard to wills, contracts, registration of loans, etc., in the course of which work, they would sometimes practise usury, making lawsuits last to make money, or sometimes forging documents.⁶⁰ He had a word for innkeepers who were open on a Sunday creating formidable competition, especially if the inn were situated in the same village square as the church.⁶¹ And to those who rightly gave alms but failed to pay their debts, he helped them remember that they must pay "*their servants and workmen; the butchers, bakers, jam-makers, clothiers, haberdashers, coach-builders.*"⁶²

The world of the poor was, indeed, well known to John Eudes. He personally interceded for prisoners and obtained the release of thirty-six one time, and eighty another time. They lived in deplorable conditions for having evaded the salt tax. He would later describe the situation to the Queen Regent.

*They are rotting there for having sold a bit of salt to earn their, living and because they are not able to pay the heavy taxes demanded of them (sic, to finance the wars). Then they are forced to ask as a favour to be whipped by one of the executioners (sic, in place of a jail term). I can vouch for them, for having obtained this favour for them.*⁶³

He added that harsh measures prevented the poor from even attending church, so frightened were they to be arrested even at the foot of the altar. Later, he did not hesitate to tell her son, King Louis XIV, to be mindful of his God-given responsibility to care for his people. While John Eudes conceded that certain luxuries might befit a King and his court, he pointed out that frivolous excesses contrasted painfully with the abject poverty of many in the land.⁶⁴

The grace of a mission often moved many to desire a closer following of Jesus, but

found their circumstances restrictive. John Eudes would hear their needs and act to smooth the way for change. For groups of officials and persons of various social callings, he provided special conferences. He encouraged the local clergy to support these groups and organized gatherings for the clergy as well. For those who wished to return stolen goods, he might use the parish priest as an anonymous agent. For the executioner of Caen who asked John Eudes "to take charge of his conscience and help him save his soul" (so moved was he by John's exhortation to those who were about to be executed), John, we are told, "received him with open arms."⁶⁵ For the butchers of Autun who wished to honour the Lord 's Day, he encouraged the bishop, at their request, to officially forbid all butchers from opening on that day "at least in the winter when there is no danger of the meat being spoiled in accordance with the orders issued in Paris." This encouragement was taken up with other trades and even the lawyers in Beaune who promised in writing "not to receive any more contracts nor perform any other legal business on Sunday". (But, we are told, they found good reason not to observe such a promise!) ⁶⁶

These attempts to build a Christian society, or to establish the "reign of Jesus", as John Eudes would say, undoubtedly had an effect on all aspects of society to the benefit of the poorest among them. As mentioned before, often a mission was a great impulse to repair a hospital, establish a school for poor children, or organize a house for the poor.

John was a man in touch with persons of all classes, ages and persuasions. He was indeed a man of action, a man who carried in his heart "the suffering of the afflicted". He not only felt compassion and desired to help others, but he took action to make a difference. He did this in many ways. We have seen him personally available to the poor, speaking on their behalf, advocating for better conditions, interesting others to respond to their needs, encouraging social improvement and attempting to create supportive groups to sustain the good intentions and good work already begun. He found ways to sensitize the conscience of others with regard to their neighbour and especially with regard to the poor. His forthright approach might have sometimes rubbed the wrong way, but his love of God and all of God's family was undeniable. His intense longing to bring all to an understanding of God's compassion cannot be mistaken for anything but a resolute, vigorous spirit completely given to the service of Jesus his Lord, his brother, his Love. Because Jesus so loved the poor, John's love, too, for the poor was real, personal, practical, continuous, and integrated into his understanding of Jesus' love for each person.

What does John Eudes have to say to us today?

John Eudes was a man firmly rooted in the reality of his time and in the lives of real people. He was not a theoretician, but someone who clearly saw the suffering of the poor and recognized the causes of their suffering. He knew them and their situation, as it were, from the inside out. When he could and as he could he worked to make concrete changes in their favour.

Today, we can ask ourselves how do we know the poor? How do we learn about their realities? Is it through personal experience? Through the experience of our brothers or sisters in our Congregations? Through the media? Through reading?

Church voices challenge us. John XXIII at the close of the Second Vatican Council, declared:

The Church is and desires to be the church of all, but principally the Church of the poor.

John Paul II, in *Sollicitudo Rei Socialis*, wrote:

In a world that is divided between the rich and the poor, the oppressors and the oppressed, the proclamation of the Reign of God as a community of justice and fellowship calls for a preferential option for the poor.

Vita Consecrata in a section devoted to preference for the poor and the promotion of justice reminds us again:

Taking up the Lord's mission as her own the Church proclaims the Gospel to every man and woman, committing herself to his or her integral salvation. But with special attention, in a true 'preferential option', she turns to those who are in situations of greater weakness, and therefore in greater need. 'The poor' in varied states of affliction are the oppressed, those on the margin of society, the elderly, the sick the young any and all who are considered and treated as 'the least....' The option for the poor is inherent in the very structure of love lived in Christ. All of Christ's disciples are therefore held to this option.(82)

We are a long way from 17th century France, but is it not true that we can see our own society in some of the commentaries made by John Eudes' for his mission participants? We are not so far from many of the realities which create similar situations of poverty: wars, monopolies, an economy which favours the rich at the expense of the poor, relationships between law-enforcers and the disadvantaged and so on. Each of our regions has its share of poverty, its share of disadvantaged persons, but today there is more to know.

As never before, we have access to information which, if we allow it, presents us a shocking picture of a world of gross inequities. We know there are entire continents wracked by poverty, disease, and lack of clean water, food and shelter. We know that half the wealth of the world is held in the hands of a mere six percent. We know that half the world goes to bed hungry. We know that we live well precisely because others provide cheap labour and cheap natural resources.

Ours is a small albeit complex world and we are irrevocably interconnected in our global village within which we often feel powerless. It remains an overwhelming challenge to right the imbalances and give all a fair share of creation's gifts; it remains a challenge not to waste, pollute or destroy our planet. It remains a challenge not to provoke the equivalent of a salt-tax revolt by squeezing the poor to provide for war. We can know much about our world today and we can know much about what might even deprive some of their very life.

In the face of all of this, we are grateful that each of our Congregations has at its foundation, service to those who are disadvantaged, those who can be considered poor. Our specific charism develops a kind of culture of response to given `groups' among the myriad in need. Who among us in recent years, has not had chapter statements and resolutions relating to our solidarity with the poor, or our taking a preferential option for the poor?

Our collective and personal response has often begun by increasing our own awareness of local, national or international situations, their inter-relatedness, the unforeseen effects of apparent advantages. We may even have provided structures within our Congregation which ensure continued awareness and dissemination of information, and an ability to give voice to the voiceless. We may have broadened our focus from direct service to advocacy to networking with national or international organizations which attempt to tackle unjust structures which create, exacerbate and even institutionalize poverty for large sectors of our globe. In a shrinking world with enormous problems, we have come to see that simple solutions can create new pain and deprivation.

As Christians, in the midst of a world of suffering, we have hope that the Kingdom of God is not elusive. Like the disciples, however, we are tempted to ask "*Lord when will you establish your Kingdom?*" And like them, we hear the answer given seventeen times in the Gospels "*Do you not see? Are your minds that dull that you are still without perception?*" Knowing what is in us, Jesus makes us an offer through a blind

man craving sight, "*What do you want me to do for you?*" We have heard the good news that the Kingdom of God is among us. It is for us to speak our deepest desires. Undoubtedly, we want to see more than things and events about us. We want to see meaning, to see ways to address the suffering around us, to see God's desires for us, those nearest us and for those who are effected by our way of living, acting or non-acting. We long to make a difference in the world about us, we long to make even one person more alive to beauty within and goodness around.

John Eudes lived in a society that was relatively simple when compared to our own. Yet, he clearly saw the hand of God sustaining the Christian in all circumstances. He saw the Spirit of God moving hearts to create favourable conditions for others. He saw that the most fundamental of tasks was the formation of Jesus within us or, put in another way, the establishment of the life and kingdom of Jesus in Christian souls.

After 400 years, we thank God for the vision of this intensely faithfilled man. We can be grateful for his persistent endeavour to bring Jesus, his message and his Spirit to everyone. We can be grateful that he insisted on a loving, effective attention to the poor. We can be grateful for a heritage rooted in the good news that God lives among us and is alive in the current reality of any and all ages and situations.

It remains for us as members of groups given to building the Kingdom here and now to create and re-create, by God's grace, the conditions within ourselves to receive the Spirit of Jesus, so that we, too, can extend His mission to the poor, loving with his great heart. We do well to remind ourselves of the words of Saint John Eudes on mercy and to remember his consistent nearness to the poor. In the busy-ness of our daily life, we may forget the widespread suffering of others, some of which we may unwittingly produce. Aldous Huxley once wrote: "Screams of pain and fear go pulsing through the air at the rate of eleven hundred feet per second. After travelling for three seconds, they are perfectly inaudible. " This physical fact is chilling. We can easily be deaf to the suffering of others. Yet it offers a broader application. As John Eudes did, we need to stay close to the poor to hear them and we need to turn up the volume of our inner ear to hear their cry throughout our poor world.

In closing, we might resolve to take time to reflect on the words and work of Saint John Eudes and to ask ourselves what touches me about him and his relationship with the poor? What touches me about the poor in my world reality? What suffering do I take to my heart? What do I desire to do? What can I do? What will I do? And if I feel overly challenged I need only turn to Jesus, as did his ardent follower, John Eudes, to

hear him say, "*What do you want me to do for you?*"

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44 Ibid., IX, p. Introduction of P. LeBrun, p. 26, 28. 39, 44; Constitutions, p. 162, 163, 169, 184, 200, 201, 217, 218, 227, 233, 233, 234, 248, 249, 272, 377, 479, 489, 494, 455, 563

45 Ibid., XI, Letter LXXII, on the feast of the Divine Heart of Jesus; Letter CI to the superiors of the house to ask prayers for poor persons facing law suits; Letter XVIII,

to the Queen Mother regarding the condition of poor persons in prison.

46 Ibid., IX, p. 162

47 Ibid., p. 163

48 Ibid., p. 169

49 Ibid., p. 217

50 Ibid., p. 227

51 Ibid., p. 233

52 Ibid.

53 Ibid., p. 563

54 OEuvres Complète du bienheureux Jean Eudes,II, Vannes-Paris, 19051911, Vol. VIII, p. 52-54

55 Milcent, Paul, Un artisan du renouveau chrétien au XVIIe siècle S. Jean Eudes, Paris, les Éditions du Cerf, 1985, Chapter VI and XI

56 Ibid., Chapter IV

57 Ibid., Chapter XXVII, cf. OC IV, p. 351

58 Ibid., Chapter XVII, cf. OC IV, p. 319, 358

59 Ibid., cf. OC II, p. 503

60 Ibid., cf. OC IV, p. 348-349

61 Ibid., cf. OC IV, p. 237

62 Ibid., cf. OC V, p. 291

63 Ibid., Chapter VI

64 Ibid., Chapter XVI. As a result of on-going wars, of the 400,000 inhabitants in Paris, it was said that there were 100,000 beggars and 40,000 homeless persons in the 1650's.

65 Ibid., Chapter XI, cf. Martine, J. Vie du Révérend Père Jean Eudes (Eudist Archives, ms 17)

66 Ibid., Chapter XIV