

**Saint John Eudes**

**Founder of the Congregation of Jesus and Mary  
and of the Order of Our Lady of Charity  
of the Refuge and of the Good  
Shepherd.**

**Father, Doctor, and Apostle of the Devotion to the Sacred  
Hearts.**

**BY**

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## CONTENTS 2

### INTRODUCTION

#### PART I

##### LIFE AND APOSTOLATE

##### I-RESCUER OF THE PLAGUE-STRICKEN

##### II-APOSTOLIC MISSIONARY

##### III-FOUNDER OF SEMINARIES

##### IV-AUTHOR OF THE LITURGICAL WORSHIP OF THE SACRED HEARTS

##### V-SAINT

#### PART II

##### INSTITUTES

##### I-THE CONGREGATION OF JESUS AND MARY

##### II-THE ORDER OF OUR LADY OF CHARITY

##### III-APOSTOLIC ASSOCIATIONS OF THE SACRED HEARTS

##### (a)THE APOSTOLIC CONFRATERNITY

##### (b)THE SOCIETY OF THE ADMIRABLE HEART OF THE MOTHER OF GOD.

#### PART III

##### DOCTRINE AND WRITINGS

##### I-THE GROUNDWORK OF HIS SPIRITUALITY

##### II-THE STARTING POINT

##### III-THE IDEAL TO BE ATTAINED

##### IV-THE MEANS

##### V-WRITINGS

##### FOREWORD 3

IN THE composition of this booklet, the writer wishes to acknowledge his indebtedness to the following works: Vie du Bienheureux Jean Eudes, by Rev. D. Boulay, C.J.M.; The Life of Blessed John Eudes by Father M. Russell, S.J.; Le Bienheureux Jean Eudes et le Culte Public du Coeur de Jesus, by Very Rev. Ch. Lebrun, C.J.M.; Le Bienheureux Jean Eudes, son Apostolat, sa Doctrine, ses Instituts, by Very Rev. Ch. Lebrun and Rev. J. Dauphin, C.J.M. To the last mentioned work he is specially indebted for a considerable amount of matter and for the divisions of the booklet.

An excellent work, Saint Jean Eudes, by Rev. Emile Georges, C.J.M., has just come from the press. A complete life of St. John Eudes and his principal writings will be given to the public in English dress in the near future.

P. A. B.

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SAINT JOHN EUDES 4

## INTRODUCTORY

Among the many great men who by word and deed shed lustre on the Church of France during the 17th century, John Eudes holds a conspicuous place. He was a profound mystic as well as a great apostle. Indeed, few saints have united more perfectly or to a more eminent degree the contemplative and the active life, habitual prayer with the multitudinous occupations of an apostolic ministry. His spirit of prayer was, in fact, the soul of his apostolate; and it was doubtless to his intimate union with Jesus and Mary, more than to his exceptional talents, that he owed the marvellous success of his apostolic career.

On the 31st day of May of this present year 1925, St. John Eudes was canonized. This great servant of God is not sufficiently well known, especially to the English-speaking world. At this solemn moment, when holy Mother Church places him upon her altars and presents him to the world for veneration and imitation, it is but just and fitting that his zealous labors for the glory of God, his spiritual doctrine so rich

6 St. John Eudes

and so substantial, and his Institutes which perpetuate his work and his teaching, should be brought to light. These pages are written with the hope that many to whom John Eudes is little known, may be induced to make a further acquaintance with the work and teaching of this remarkable saint.

## PART 1

### LIFE AND APOSTOLATE

### LIFE AND APOSTOLATE 9

John Eudes was born at Ri in the diocese of Seez, Normandy, France, on November 14, 1601. He was the eldest of a family of seven children, another of whom, Francis Eudes, also became famous as the historian Mezerai. Consecrated to God by his parents even before he saw the light of day, John Eudes from his earliest years gave evidences of great piety and solid virtue. While yet a child he practiced to the letter the sublime teaching of the Master: "To him that striketh thee on the one cheek, offer also the other." To his companions he was known as "Eudes the Devout." At the age of fourteen years he consecrated himself irrevocably to God by a vow of perpetual chastity.

After having, completed a brilliant course of studies with the Jesuit Fathers at Caen, he sought admission to the Congregation of the Oratory. This Society had been founded only a short time before by Father de Bérulle with a view to restoring the sacerdotal state in France. A house of the Institute had been opened recently at Caen. John Eudes was received into the Congregation on March 25, 1623. Under the direction of his distinguished

10

Saint John Eudes

masters in the spiritual life, Fathers de Bérulle and de Condren, he was trained in all the virtues of the Institute, and especially in the life of prayer and of constant and intimate union with our Divine Lord, whose life he was taught to imitate and reproduce in all his actions. A more fervent novice, or one more earnest and faithful in his efforts to acquire perfection, had never before been seen in the house. Exactitude in fulfilling his duties, punctuality in the performance of his exercises, perfect obedience, seemed to be his distinctive traits. A happy blending of all the virtues of his holy state soon made him a model not only for his brother novices, but even for the oldest members of the community; all rejoiced to behold in the young cleric examples of virtue which excited both their surprise and their admiration. Assimilating and reducing to practice more perfectly every day the doctrine of his saintly guides, the fervent novice became more and more as the time of his novitiate went by, what they strove to make him, a man after the Heart of

Jesus, "Alter Christus."

Life and Apostolate 11

### 1. RESCUER OF THE PLAGUE STRICKEN

John Eudes was ordained priest at Paris on December 20, 1625. His first acts in the exercise of his sacerdotal ministry were acts of heroic charity. He was still at Paris, preparing by prayer and study for the career of missionary priest, when the tidings reached him of a terrible plague which was devastating the country of his birth. With the permission of his superiors, he hastened to the stricken districts, and with heroic self-sacrifice devoted himself, during the whole course of the plague, to the relief of the sick and dying.

A few years afterwards, the plague again burst forth in all its fury in the very heart of the city of Caen. A general panic ensued; all who could do so fled the city. Only the poor, the sick and dying remained, deprived of every help, temporal and spiritual. To these abandoned souls the young priest, John Eudes, came as an angel from heaven. Regardless of danger, entirely forgetful of self, he devoted himself heroically, while the plague lasted, to the care of the afflicted ones, comforting, consoling, cheering the sick, administering the Sacraments

12

Saint John Eudes

to the dying and burying the dead. To avoid carrying contagion to others, he took for his only lodging during these terrible months a cask located in a meadow, for a long time afterwards known as "The Meadow of the Saint." When the plague had ceased its ravages, he returned to the Oratory at Caen, where he remained until 1643.

Life and Apostolate 13

### II. APOSTOLIC MISSIONARY

Two great objects engrossed the mind and the heart of Father Eudes during his whole life, the evangelizing of the poor and the sanctification of priests: the glory of God and the salvation of souls, he readily understood, depend on the one and on the other. Unhappily there was only too urgent need of reformation in all grades of society, for things had come to a bad pass in France at the beginning of the 17th century. The spread of the Calvinistic heresy, the religious wars which laid the country waste for fifty years, the defective training of the clergy, the non-residence of prelates, the encroachments of the State upon the Church, had brought religion and morality to a low ebb.

One of the chief means that God made use of to remedy these great evils was that combination of spiritual exercises which we call a Mission. A number of Oratorians were engaged in this work in Normandy, having their headquarters at Caen. In 1632, in the thirty first year of his age, when still young and vigorous, Father Eudes became a member of this missionary band. From the very outset his success was prodigious: he was at once an acknowledged master. Only three years after

14 Saint John Eudes

wards, 1635, he was made Director of the Oratorian Missions in Normandy. In 1640, he became Superior of the Oratory at Caen, and two years later the Archbishop of Rouen made him Prefect of all the missionaries in his archdiocese.

Such rapid promotion was by no means surprising. Father Eudes was born for the work; he was a missionary to the very depths of his soul. God had endowed him with extraordinary talents and special

aptitudes for the exercise of the holy ministry in this special form. Noble and majestic of bearing, with a strong, flexible and pleasing voice, a rich and vivid imagination, and an ardent and impetuous character—he was destined to sway multitudes, to move and rule souls. To these natural qualities were added a burning zeal for the glory of God and the salvation of immortal souls, boundless compassion and sympathy for poor sinners, and great personal sanctity which was universally recognized.

Whenever and wherever he preached crowds flocked to hear him. Neither the inclemency of the weather, the impassability of the roads, nor the difficulties of distance could check the enthusiasm of the inhabitants. The most spacious churches were oftentimes too

Life and Apostolate 15

small: the crowds had to be grouped in cemeteries, in public squares, in the open country. On Sundays it was not rare to see ten, fifteen, or twenty thousand persons assembled around this great apostle. At Valognes in 1643, forty thousand persons were present; and, remarkable though the fact may be, all heard him distinctly. "The great square of the Quinze-Vingts," writes St. Vincent de Paul, "could not contain the multitudes that assembled to hear Father Eudes when he preached there in 1660."

His instructions were solid and abundant, nourished with the purest and richest Catholic doctrine, clear and to the point, and perfectly adapted to his audience. He never preached himself; he preached Jesus Christ always. It is said that Bossuet, then at the beginning of his distinguished career, hearing Father Eudes exclaimed: "This is how we should preach."

Father Eudes spoke from the abundance of his overflowing heart. His natural eloquence issuing forth strong and vehement from such a source, aflame with the spirit of God and replete with grace and unction, swept away all barriers and carried even the most rebellious hearts before it. At his words congregation were frequently seen bursting into tears,

16 Saint John Eudes

one occasion the multitude fell to their knees and cried out with the preacher: "Mercy, my God, mercy!" No sooner was the sermon over than the confessionals were besieged; the confessors, despite their number and their incessant labors, were not equal to the demands. "We have twelve confessors," writes Father Eudes, on the occasion of a country mission, "but had we fifty, they could be well employed. The people come from a distance of twenty-five or thirty miles. . . What afflicts us most is that we cannot hear the confessions of a quarter of them. The confessors see some having to wait a week before being able to approach the confessional; when they meet a missionary, they throw themselves on their knees at his feet, and with clasped hands and tears in their eyes implore him to hear their confession; this, however, is the sixth week we have been here."

Contemporary literature is full of accounts of the extraordinary power exercised by Father Eudes over his audiences during these missions. Baron de Renty, himself a great servant of God, wrote as follows: "Our mission which ended last Sunday, was attended with the greatest blessings. The missionaries wished they had been one hundred in number instead of eighteen, in order to satisfy the people who

Life and Apostolate 17

waited two, three or four days for confession; some even at the end of four weeks had still been unable to approach the tribunal of penance. It was impossible to remain untouched at the sight of the fervor of these people who left everything to hear the Word of God. The honor is due Father Eudes, who must be considered a wonderful and extraordinary instrument of God in the ministry to which he has been called. No one can resist truths spoken with such simplicity, sanctity and force. . . Over twelve thousand persons were present on the last day; the mountain-side was covered with them; it was an image of the last judgment."

We can well imagine the admirable results of such missions: sinners abandoned their vices; enemies were reconciled; bad books and indecent pictures and paintings were placed at the feet of the missionaries to be publicly burned in reparation for the scandal they had given and the harm they had done. These missions lasted for six weeks, sometimes longer. "Without this," said Father Eudes, "you cover up the sore, you do not heal it; you break through evil habits, you do not uproot them; you make much noise but you gain little fruit." When we remember this fact and consider that they

18

Saint John Eudes

comprised a great number of exercises, with catechetical instructions and special sermons adapted to the needs of all classes of society, we can easily understand what a profound impression must have been made upon the people, and what a deep and lasting change for the better must have been effected in religion and morality. They meant, in fact, a great reawakening of the faith and a holy revolution in the spiritual condition of a parish.

In these missions Father Eudes was assisted by a large number of zealous fellow-workers, sometimes as many as twenty-five, or more. They did not all belong to his Congregation, of which we shall have to speak later; but they were all trained in his school and under his direct supervision. During their travels as well as during the missions, they were subjected to an austere and truly sacerdotal discipline; they were taught to conduct themselves always as true ministers of Christ, and thus they preached by example as well as by word wherever they went. Hence, it mattered not what indifference and rebellion they encountered on their arrival in a parish, they were soon looked upon with religious veneration, and their departure was attended with sobs and tears.

Life and Apostolate 19

Father Eudes continued his missionary labors until the end of his life, covering a period of almost fifty years. On more than one occasion, notably during the mission he gave at Paris, Versailles and Saint Germain-en-Laye, it was his duty to preach the Word of God to those who occupied the highest stations in life, and he always did so with true apostolic frankness and courage. He addressed Ann of Austria so openly one day in the presence of her people, that the rumor went forth he was to be sent to the Bastille. The Queen, however, was not displeased with him. Hearing the report, she became his defender and said "He preached as he ought to have preached; those who flatter us, deceive us; truly, I must be considered very evil to have it said I would cast into prison a man who spoke as he ought to have done."

In his missionary labors Father Eudes received valuable assistance from the Sisters of Our Lady of Charity, his own spiritual daughters. The good these devoted nuns have been accomplishing in the Church is incalculable; we reserve this subject for the second part of our little work.

20 Saint John Eudes

## 111. FOUNDER OF SEMINARIES

During his whole missionary career, the heart of this intrepid apostle was torn with grief at the sight of the rapid disappearance of the good results obtained during the missions. This was due to the indifference and neglect of the pastors, who, only too frequently at this period, especially in the country parishes, lived in ignorance and forgetfulness of their sacred obligations. Through failure on their part to supplement the work of the missionaries by assisting and encouraging those who had recently been converted, weak souls soon fell back into their old vices. Father Eudes complained very bitterly of this at times. "Behold," said he, "a people now excellently disposed; but what can we expect from them under the guidance of such pastors as we see everywhere? They will only fall back again into their past disorders." A

lasting reform in the lives of the faithful could be hoped for only through a reform in the lives of the clergy; it was necessary to "sanctify the sanctifiers;" and to this task Father Eudes set himself.

He began by giving special lectures once or twice a week to the priests of the district in which the mission was being preached. The

Life and Apostolale 21

striking characteristic of his own life was his perfect priestliness. Every fibre of his being throbbled with burning zeal and divine charity. With all the warmth and earnestness of his own deep convictions he strove to impress upon his hearers the sublime dignity of their state of life, and the gravity of the obligations it entailed. To these instructions he often added prayers, spiritual readings, and meditations; so that he may well be looked upon as the originator, or at least the forerunner, of the ecclesiastical retreats which are now an acknowledged item in the yearly programme of every priest.

These spiritual exercises were eagerly followed by the clergy and produced excellent results. They could not compensate, however, for the lack of adequate preparation for Holy Orders nor could they wholly or easily transform priests already advanced in age. With Father de Condren, Saint Vincent de Paul, Monsieur Olier and others, he soon came to the conclusion that the only satisfactory way of preparing virtuous and zealous priests for the Church was by gathering the young aspirants into special institutions, where, under the direction of learned and experienced priests, they would be given a serious training in the virtues and functions of their holy state.

22 Saint John Eudes

Father Eudes elaborated a plan for the opening of a seminary in his own community of the Oratory at Caen, of which he had been superior since 1640. Having secured material assistance, he sought the permission of his superiors at Paris. Despite the fact that the proposed work was in perfect harmony with the spirit of the Oratory, it was met by a positive refusal which was recognized on both sides as final.

This was the turning point in his career. He saw clearly that the work he deemed so necessary for the good of the Church and the welfare of souls could not be undertaken so long as he remained a member of the Society. After serious reflection, consultation and prayer, the conviction forced itself upon him that it was his duty to quit the Oratory and found a new Congregation, the principal aim of which would be the conducting of ecclesiastical seminaries for the training of young men for the priesthood. Assisted by the counsels of persons of wide experience and of singular holiness of life, and encouraged by Cardinal de Richelieu, he severed his connections with the Oratory in 1643, and immediately founded at Caen the Congregation of Jesus and Mary.

The nascent Congregation took up seminary work at once, but only to encounter violent

Life and Apostolale 23

opposition. Enemies of the Founder at Caen, at Paris, and at Rome, strove by every means in their power to ruin his undertakings, and on more than one occasion it seemed that their efforts were to be crowned with success. These attacks came principally from the jansenists who always found in Father Eudes a staunch opponent of their heresy. His virtue, his piety, his zeal for souls, were so maligned that even his friends were shaken in their convictions, and several of his fellow-workers deserted him. He was represented before the public as a man without faith, religion, honor or conscience; guilty of knavery, perjury, sacrilege, and rebellion against his lawful superiors. Laymen, priests, religious, even pastors in the pulpit, gave way to the most virulent diatribes against him. He was rejected, judged, condemned without a hearing, and banished from public life.

But neither contradiction, persecution, nor calumny could break the ardent spirit of this man of God. In 1637, by an act signed in his own blood, he had offered himself to God to suffer every form of martyrdom it might please the Divine Will to send him; in establishing his Congregation, he made the Cross one of its foundation-stones. He therefore

24 Saint John Eudes

welcomed these trials as so many marks of divine favor and approval; and while he tried to meet the onslaughts of his enemies, he calmly looked to God for protection and assistance. Nor was he deceived in his hopes; his work, ostensibly blessed by God, lived and prospered. In face of bitter and tenacious opposition, the Congregation of Jesus and Mary grew and broadened its field of action. In due time his good name was completely vindicated before the public; and the holy Founder had the consolation before he died, of seeing not only his seminary at Caen develop into a flourishing institution, but also of opening several others in different parts of the country: that of Coutances in 1650; of Lisieux in 1653; of Rouen in 1658; of Evreux in 1667; and of Rennes in 1670.

In the beginning, the organization and course of studies in these seminaries differed considerably from what obtains today in institutions of this kind. In Father Eudes' time, students in Divinity followed the course of Scholastic Theology in one or other of the Universities. They did not habitually reside at the seminary, but came there periodically to prepare for ordination, and remained a longer or shorter time according to the importance of the Order they were to receive. When the custom was intro

Life and Apostolate 25

duced of dividing the year into quarters separated by short holidays, a three months' residence at the seminary prior to each ordination became obligatory. During this time of preparation for Holy Orders, the seminarians were taught Moral Theology, Plain Chant, Liturgy, Homiletics, and the administration of the Sacraments. They were also exercised in the practice of meditation, the devout recitation of the Divine Office, and in the virtues, language, dress, deportment of ministers of God. In the course of time more was done for them: Dogmatic Theology, Apologetics, Church History, Canon Law, were added to the curriculum of seminary studies; and consequent upon this, a longer sojourn in the seminary became imperative.

The happy results of serious seminary training so clearly foreseen and so ardently desired by Father Eudes, soon became apparent to all. Candidates for Holy Orders were quickly transformed and became new men, filled with the true spirit of their sacred calling. Docile to the instructions they received, they strove to follow closely in the footsteps of the Sovereign Priest and to reproduce in their lives His life and virtues. Attentive to their ministry, devoted to the interests of souls, preaching by word and by example, they spread about them

26 Saint John Eudes

the good odor of Christ, edifying, regenerating, sanctifying the flocks committed to their care.

Nor were the bishops slow in voicing their joy and gratitude at these happy results. With one accord they extolled the work accomplished by the priests of the Congregation of Jesus and Mary in the seminaries conducted by them. Louis XIV. himself, in a letter to Pope Innocent X. in 1661, emphasized the satisfaction of the bishops by declaring that a number of prelates were anxious to entrust their seminaries to Father Eudes and his associates.

After the death of their venerated father, the sons of John Eudes continued the work inaugurated by him, accepting in succession the seminaries of Avranches, Dol, Senlis, Domfront, Valognes, Seez, and Blois, and a number of minor institutions called little seminaries. The Revolution and religious persecution in France robbed them of their seminaries in that country; but in their institutions in Canada and South America, they continued with zeal and success the great work of training God's elect for the holy ministry.

Thus it is that Father Eudes shares with Monsieur Olier, Saint Vincent de Paul, Adrien Bourdoise and Gauthier de Sisgau, the glory of having been one of the inaugurators of ecclesiastical seminary training in France.

Life and Apostolate 27

1V.-"Author of the Liturgical Worship of the Sacred Hearts." (Leo XIII) "Father, Doctor and Apostle of the Devotion." (Pius X.)

Father Eudes, claim to the authorship of the liturgical worship of the Most Pure Heart of Mary has never, to our knowledge, been disputed. Not so, however, his right to a place of honor in the establishment of the Devotion to the Sacred Heart of Jesus, In some works treating of this subject, no mention is made of his name. In others, he is introduced in a very secondary role, as precursor of Saint Margaret Mary, to whose revelations is attributed almost entirely, the institution of the Devotion to the Sacred Heart. The writings of some zealous but imperfectly informed apostles of the Sacred Heart have thus contributed to perpetuate an historical error in regard to this most popular and most beloved of Catholic devotions. A careful study of the facts and dates in the case clearly reveals that the part played by Father Eudes in the establishment of this Devotion, far from being insignificant, was one of prime importance. Moreover, the action of the Church

28 Saint John Eudes

in conferring upon him the titles: "Author of the Liturgical Worship of the Sacred Hearts, and "Father, Doctor and Apostle of the Devotion," must make it abundantly evident to all that his share in the history of the Devotion to the Sacred Heart deserves more attention than is generally accorded it in current literature on the subject. A few words of explanation here will, perhaps, help to place the question in its true historical setting, and remove the cause of the mis-conception which has prevailed in the past.'

To make this clear, let it be remembered that there is no question here of private devotion to the Sacred Heart of Jesus. Such devotion existed long before Father Eudes' day, practiced by privileged souls in the privacy of their own lives, and propagated by them to the best of their ability. It had taken no very definite form, however, nor was it officially recognized by the Church, nor practiced by the faithful in general. It was Father Eudes who defined the object of the devotion, composed the first Mass and first complete Office for it, procured its entrance into the liturgy of the Church, and inaugurated the first feasts and confraternities calculated to popularize and propagate it.

(1) For a complete study of the question, Cf. *Le Bienheureux Jean Eudes et le Culte Public du Sacré Coeur*, by Ch. Lebrun. C.J.M.

Life and Apostolate 29

Neither is there question here of the worldwide diffusion of the Devotion. Everybody knows that this was brought about principally by the revelations of Saint Margaret Mary; and everybody knows also, with what zeal and success the Sisters of the Visitation, the Jesuit Fathers and others, have labored to make the Heart of Jesus known to the whole world. In this respect, the mission of Saint Margaret Mary was more striking and more efficacious than that of Father Eudes. Nevertheless, it must be remembered that her revelations only confirmed, and in a most excellent manner contributed to extend, a devotion already established in the Church.

Here we are speaking of the liturgical worships of the Sacred Hearts, the establishment of which in the Church belongs to Father Eudes, as is clear from the words of Pius X.: "He was the first," says this Pontiff, in the decree of beatification, "to think of offering to the Sacred Hearts liturgical worship."

Briefly the facts are as follows:

Father Eudes practiced devotion to the Sacred Hearts from early manhood, perhaps from his youth. Evident manifestations of it are found in one of his first works: "The Reign of Jesus," published in 1637. In 1641, he dedicated to the  
30 Saint John Eudes

Holy Heart of Mary the institute founded in that year for the rescue of fallen women, the Order of Our Lady of Charity, of which we have already made mention.

He likewise consecrated to the Heart of Jesus and Mary his Congregation of priests founded in 1643. It was characteristic of Father Eudes to speak of the Hearts of Jesus and Mary as forming one Heart. The expression is now obsolete, but it had the advantage of signifying the perfect conformity of sentiment and affection which always united these two Hearts, making them morally one.

The name chosen by the holy Founder for his Congregation is in itself very significant. In his mind, the title, "Congregation of Jesus and Mary," was but a contraction of the fuller title, "Congregation of the Sacred Hearts and Most Holy Names of Jesus and Mary." To understand how intimately the Devotion to the Sacred Hearts was bound up with the very life of the Congregation, we have but to read the following passage from the Founder's book, "The Admirable Heart": "All ecclesiastics of the Congregation of Jesus and Mary," he writes, "must rejoice in their vocation, and must render particular thanks to our Lord and His Blessed Mother for having called them to

Life and Apostolate 31

a Congregation which belongs in a very special manner to their most amiable Heart. . . . First, because the Congregation is entirely dedicated to this divine Heart; and because one of the principal ends for which it has been established, is to honor in a special manner this most august Heart, which it regards and respects as its first and principal patron, and the rule and exemplar it proposes to its children. . . . Secondly, because all the churches and chapels of the Congregation are dedicated and consecrated to the honor of this most holy Heart; whence His Holiness Clement X., in the Bulls granted us, calls them, "The Churches and Chapels of the Heart of Jesus and Mary." . . . Thirdly, because it was in the Congregation that the feasts of the most admirable Heart of Jesus and Mary were first solemnly celebrated." From these remarks of the holy Founder it is evident he had destined his Congregation to be an ever living and every fruitful source of honor and glory for the Sacred Hearts.

Nor were the Order of Our Lady of Charity and the Congregation of Jesus and Mary the only organizations dedicated by Father Eudes to the honor of the Sacred Hearts. A third institute, the Association of the Most Admirable

32 Saint John Eudes

Heart of Mary, a society of persons bound by a vow of chastity yet living in the world, had for one of its aims the practice and propagation of devotion to the Sacred Hearts.

From their inception, the recitation of daily prayers in honor of the Sacred Hearts, was a point of rule in these different institutes. The "Benedictum Sit," a prayer invoking an eternal blessing upon the Sacred Hearts and most Holy Names of Jesus and Mary, concluded all community exercises. The "Ave Cor Sanctissimum," a salutation and consecration combined, addressed conjointly to the Hearts of Jesus and Mary, formed a part of morning and evening prayers. For richness, beauty, conciseness and energy of expression this latter prayer of Father Eudes in honor of the Sacred Hearts has never been surpassed. It must be remembered, however, that no translation can do justice to the Latin original.

- But the dedication of his institutes and the recitation of special prayers were not sufficient to satisfy the zeal of Father Eudes for the glory of the Sacred Hearts: he would have them honored with public worship throughout the world. He., therefore, set himself to the task of introducing his beloved devotion into the liturgical worship of the Church.

Life and Apostolate

33

The first feast instituted by him was that of the Most Pure Heart of Mary. It was solemnly celebrated in the Congregation of Jesus and Mary in the year 1644, or, perhaps a year earlier. The Mass and Office of this feast composed by Father Eudes himself, contained many passages relative to the Heart of Jesus; it was his desire to associate in glory the Hearts that were always so perfectly united in love. These passages were afterwards suppressed when he had instituted a separate feast in honor of the Sacred Heart of Jesus.

This Feast of the Holy Heart of Mary did not remain confined to the Congregation of Jesus and Mary. Bishop de Ragny of Autun, at the request of Father Eudes, authorized its solemn celebration in his cathedral on February 8, 1648. This same prelate also authorized its adoption in the different parishes of the diocese. Paray-le-Monial, it will be noted, is in the diocese of Autun. Hence it appears quite certain that the celebration of the Feast of the Holy Heart of Mary was an annual occurrence in the Visitation Convent when Saint Margaret Mary entered religious life.

The Feast was approved in turn by the Bishops of Soissons, Noyon, Evreux, Lisieux, Toul, Bayeux, Quebec, the Archbishop of Bourges,

34 Saint John Eudes

and others; and in 1668 by Cardinal de Vendome, Legate a latere of Pope Clement IX. Thus sanctioned by the highest authority and propagated incessantly by Father Eudes, his followers and friends, it soon found its way into many dioceses and into a large number of religious communities. Indeed so popular did it become, that, in a remarkable letter of 1672, Father Eudes was able to affirm it was celebrated throughout the length and breadth of France.

The Feast of the Holy Heart of Mary once firmly established, Father Eudes turned his attention to the institution of a separate feast in honor of the Sacred Heart of Jesus. "Divine Providence," he wrote, "which rules all things with consummate wisdom, was pleased to bring about the celebration of the Feast of the Holy Heart of Mary before that of the Sacred Heart of Jesus, in order to prepare the hearts of the faithful for the worship of this most adorable Heart; and to enable them to merit this second great festival by the worthy and fervent celebration of the former." He undertook the composition of a special Mass and Office of the Sacred Heart, which he completed in 1670. On the 31st of August of that same year, the new Mass and Office were used, with the

Life and Apostolate 35

approval of the Bishop of Rennes, in celebrating the Feast of the Sacred Heart in the seminary recently founded in that city. With this act the separation of the two devotions became an accomplished fact. The separation was officially confirmed in the course of the same and following year by the appearance of ecclesiastical documents approving the new feast in honor of the Sacred Heart of Jesus, and authorizing its celebration in all the seminaries of the Congregation of Jesus and Mary. These documents, the first of their kind in the history of the liturgical devotion to the Sacred Heart, were granted by the Bishops of Coutances, Lisieux, Evreux, Bayeux, and the Archbishop of Rouen, at the request of Father Eudes; and by them the permanent place of the Devotion to the Sacred Heart in the public worship of the Church was acknowledged and assured.

In virtue of these official approbations, Father Eudes addressed a circular letter to all the priests of his Congregation, binding them to the solemn celebration of the Feast of the Sacred Heart, as a double first-class festival with an octave, on the 20th of October of each year. This letter was the source of great joy for the spiritual children of the zealous apostle, and from the

36 Saint John Eudes

time of its promulgation in 1672, the solemn celebration of the Feast became an annual event in all the houses of the Order. Confraternities for the propagation of the Devotion were organized, and their existence acknowledged and confirmed by no fewer than six Briefs of Clement X. Through the activities of these confraternities and the untiring efforts of Father Eudes and his followers, the feast quickly gained recognition. Several Bishops authorized its celebration in all the churches of their dioceses. Almost all the religious communities that had adopted the feast of the Holy Heart of Mary, eagerly embraced in turn that of the Sacred Heart of Jesus. Among these we may mention the Benedictine Sisters of Montmartre, whose convent stood on the site of the present magnificent Basilica of the National Vow, the splendid offering of the French people to the Sacred Heart. Thus, more than a decade of years before the revelations of Saint Margaret Mary were given to the world, the hill of Montmartre resounded with the praises of the Sacred Heart, sung from the Mass and Office composed by Father Eudes.

It will be noted, in fact, that the events we have recorded all antedate the year 1673, the year of the first revelation made to Saint Mar

Life and Aposiolate 37

garet Mary. Moreover, these revelations were not made public before the year 1684; and by this time the "Apostle of the Sacred Heart," had completed his labors and had gone to his reward. Hence it is that writers fully acquainted with the facts, do not hesitate to grant him the meed of praise which is his due in the establishment of the Devotion to the Sacred Heart. "Father Eudes," says Cardinal Pitra, "deserves to be called the apostle of the Devotion to the Sacred Heart: he was the first to propagate it, and continued to do so during his whole active life; he dedicated to the Sacred Heart the churches and chapels he built, and the two Congregations he founded; he was the Doctor who first determined the precise form of the Devotion, and defended it against the attacks of its adversaries; he was the first to compose Offices for the Devotion, and to obtain for them episcopal and apostolic approbation; he was the first to inaugurate public feasts for the Devotion, and to organize confraternities destined to propagate and perpetuate it. With him originated a movement which has ended by embracing the whole world."

The eminent theologian, Cardinal Billot, S. j., emphasizing the importance of Father Eudes' contribution to the Devotion to the

(1) Life of Father Libermann, Book III, Ch. 11.

38 Saint John Eudes

Sacred Heart, writes as follows: "How many there are indeed who believe that the Devotion to th& Sacred Heart rests entirely upon the revelations of Saint Margaret Mary, so much so, that to call in question the least point of these revelations would be to doubt the legitimacy of the worship established in the Church. This smacks of heresy, does it not? Nor can it be otherwise excused than through the extreme ignorance of those who speak and think after this manner; for private revelations can never be the foundation of the worship of the Church. The worship of the Church rests upon the deposit of faith alone, deposit long since closed, which the Apostles bequeathed to her, and which is contained in the Holy Scriptures and Tradition. Hence, if a private revelation has had a share in the establishment of a public worship, of a liturgical feast, of a Catholic devotion, it could not have been otherwise than as an occasional cause. Moreover, it is not on the legitimacy of the occasional cause that will depend the legitimacy of the thing of which it has been the occasion. These are truths some persons have forgotten, or perhaps have never known, and of which it is of

capital importance they be reminded and made to understand. So far are the revelations of Saint Margaret Mary

Life and Apostolate 39

from being the foundation upon which the Devotion to the Sacred Heart rests, that it existed, approved and blessed by the Church, previous to the revelations of Paray-le-Monial. Father Eudes had established it, and had found it, not in any private revelation made to himself or to others, but in the most beautiful pages of the Gospel, and in the purest sources of theology."

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It is in view of the foregoing facts that the Church has conferred upon him the titles that redound so much to his glory. On January 6, 1903, in the decree attesting the heroic nature of his virtue, His Holiness Leo XIII. proclaimed John Eudes the Author of the Liturgical Worship of the Sacred Hearts of Jesus and Mary: *Auctor cultus liturgici Sacrorum Cordium Jesu et Mariae*. Pius X. in the decree of beatification, April 25, 1909, designated him as the "Father, Doctor, and Apostle of the Devotion to the Sacred Hearts." "But this is what crowned the services rendered to the Church by John Eudes," says the Pontiff, "that, burning with singular love for the Hearts of Jesus and Mary, he was the first to think not without a divine inspiration of offering them public worship. He must therefore be regarded as the Father of this sweet devotion; for from the time of the institution of his

(1) Letter-preface to book, "le Bienheureux Jean Eudes et le Culte Public du Coeur de Jésus," by Ch. Lebrun, C.J.M., 2nd Edition.

40

Saint John Eudes

Congregation of priests, he was careful to have celebrated by them the solemnity of the Sacred Hearts. He is the Doctor of the devotion, because he composed in honour of the Sacred Hearts special Offices and Masses. Lastly, he is the Apostle of the devotion, because he spent himself in propagating this salutary devotion everywhere."

On the other hand it is perfectly true, as we have already stated, that the world-wide diffusion of the Devotion to the Sacred Heart, and the inauguration of the Feast which is universal in the Church today, are consequences of the revelations made to Saint Margaret Mary. The mission entrusted to her was a glorious one—that of making known to the whole world the charity of the Heart of Jesus and the anguishing claims of His outraged love. Her revelations exercised a decisive influence on the development of this marvelous devotion, and conquered the world for the Sacred Heart.

With the name of Saint Margaret Mary deserves to be linked that of another ardent apostle of the Sacred Heart, the Good Shepherd nun, Mother Mary of the Divine Heart (Drost Zu Vischering). It was to this saintly daughter of Father Eudes that our Divine

Life and Apostolate 41

Lord at the close of the nineteenth century, communicated His message to the Head of the Church, Pope Leo XIII., for the consecration of the whole world to the Sacred Heart.

In view of what we sometimes read in the works of certain writers on the Devotion to the Sacred Heart—even in the works of those who would be Doctors in Israel—it will not be amiss to remark that there is no essential difference between the worship of the Sacred Heart organized by Father Eudes, and that which has sprung from Paray-le-Monial. For many years, even in the monasteries of the Visitation, it was the Mass and Office of the Sacred Heart composed by Father Eudes which were used in the celebration of the

Feast of the Sacred Heart on Friday after \* the octave of Corpus Christi-the feast which our Divine Lord revealed to Saint Margaret Mary. "This is evident proof," writes Father Bainvel, S. j., 49 that the two devotions did not present themselves as distinct, since the praises of the Sacred Heart revealed to Saint Margaret Mary, were sung in accents borrowed from Father Eudes."1 Moreover, it must be remarked that neither Leo XIII., nor Pius X., nor Pius XI, has distinguished between the worship of the Sacred Heart organized by Father Eudes, and that

(1) La Devotion au Sacre' Coeur, 3rd Edition, p. 400-401

42

Saint John Eudes

of Saint Margaret Mary: they recognize but one devotion, that which the Church has sanctioned by her approbation. (2)

(2) Cf. Lebrun, Le Bienheureux Jean Eudes et le Culte Public du Sacré Coeur, p. 238-264.

Life and Apostolate 43

## V. THE SAINT.

The inauguration of the feast of the Sacred Heart was the crowning glory of the remarkable apostolate of Father Eudes and the fulfilment of his mission here on earth. If he did not succeed in doing as much for this feast as he did for that of the Holy Heart of Mary, it was due to the fact that he was already advanced in years, broken in health, and continually harassed by the jansenists. From the year 1674, his life became a real martyrdom: he was crucified in his body by physical ailments, and in his soul by trials and persecutions from enemies who calumniated him in his work and in his intentions, and prevented his Congregation from being approved at Rome. But he bore these sufferings with perfect patience and resignation to the Divine Will, praying the while for his persecutors, and beseeching God to transform their hearts and to make of them great saints.

During his last years he devoted every moment of his spare time to the completion of his book on the Devotion to the Sacred Hearts. He brought the work to a close July 25, 1680, as we learn from an entry in his "Memorial of God's Blessings," which runs

44

Saint John Eudes

thus: "Today, the 25th of July, 1680, God bestowed upon me the great blessing of completing my book on the admirable Heart of the most holy Mother of God."

Realizing that his end was fast approaching, he resigned the superiorship of his Congregation, and had a successor canonically elected on June 27, 1680. Released from the burden of administration, he thought only of preparing himself for death, and it was with this intention he began his annual retreat, which he knew would be his last. He had scarcely finished it when his increasing malady confined him to bed. As the hour of death drew near he asked for the last sacraments. When the priest bearing holy Viaticum entered his room, the sick man begged the infirmarian to assist him to rise. Casting himself on his knees on the floor, he made reparation to God for his sins, asked pardon of his brethren for the pain he had ever caused them, and then received Holy Communion with the greatest humility, respect and love. Having exhorted his children to live always in peace and union, and having recommended them earnestly to God and to the Blessed Virgin, he calmly expired in the most perfect sentiments of faith, hope and charity, on the 19th day of August 1680, leaving behind

Life and Apostolate 45

him the reputation of a saint. The esteem in which he was held by the faithful was evidenced by the

multitudes that flocked from all quarters to pay their last religious respects to his remains. He was buried in the seminary chapel at Caen. In 1810 his precious remains were transferred to the Church of Notre Dame de la Gloriette, where they are still an object of loving veneration. A modest monument symbolizing his devotion to the Sacred Hearts, marks his tomb. It represents the Servant of God kneeling at the feet of the Blessed Virgin who is holding in her arms the Infant Jesus. The Infant is pointing out to the Apostle of the Sacred Hearts, His own Heart and that of His Blessed Mother.

The name of Father Eudes has always been held in veneration, not only in the religious institutes founded by him, but also in the different dioceses that have profited by his labors and have been edified by his virtues. The cause of his beatification was introduced at Rome on February 7, 1874. On January 6, 1903, Leo XIII. solemnly declared that the Servant of God, John Eudes, had practised all Christian virtues to an heroic degree.

46

Saint John Eudes

The examination of the miracles proposed for his beatification was then undertaken. On May 3, 1908, Pope Pius X. acknowledged the authenticity of these miracles, and by a decree of April 25, 1909, elevated Venerable Father Eudes to the ranks of the Blessed. Since that time God has borne witness to the sanctity of His Servant by new miracles wrought through his intercession. These miracles have been recognized by the Church as authentic, and on May 31, the supreme honors of canonization were bestowed on Blessed John Eudes by His Holiness Pius XI., in the Basilica of Saint Peter at Rome.

Gratias infinitas! What a cause for rejoicing and thanksgiving! especially on the part of those who henceforward will have the happiness of invoking their Founder as "Saint," With glad hearts, the sons and daughters of Saint John Eudes will celebrate a series of tridiums in all their houses throughout the world, in thanksgiving to God for the signal favor of having raised their Founder to the honors of the altar.

## PART 11

### INSTITUTES INSTITUTES 49

The extraordinary influence for good exercised by Saint John Eudes during his lifetime did not cease with his death: it still continues to exist and to exert itself in a very effective manner and on a very extensive scale. Indeed, we may say that the influence of the Saint is growing day by day with the development of his institutes. God rewarded the zeal and piety of His faithful Servant by making him the father of several religious societies which continue his apostolic labors and perpetuate his works of mercy and charity adown the centuries. These institutes of Saint John Eudes are three in number: the Congregation of Jesus and Mary, the Order of Our Lady of Charity of the Refuge and of the Good Shepherd, and the Associations for pious lay-folk. We shall sketch briefly each of these institutes.

50

Saint John Eudes

### 1-THE CONGREGATION OF JESUS AND MARY.

The Congregation of Jesus and Mary is the most important of the foundations of Saint John Eudes, not by reason of the number but by reason of the sacred character of its members and the sublime dignity of the ministry to which they are called. He remained the active head of this society until his death, breathing into it his own spirit and his own high idealism; and in it especially he has outlived his mortal life, and has continued his apostolate in its different forms.

As we have already said, the Congregation of Jesus and Mary was established at Caen on May 25, 1643. Its aim was twofold; to revive the ecclesiastical spirit in the clergy by means of seminary training and to reawaken the Christian spirit in the faithful by means of missions. In the mind of the holy Founder, the work of seminary training was of paramount importance, and constituted the principal end of his Congregation. "To train priests," said he, "is to save the savers, direct the directors, teach the doctors, feed the shepherds, enlighten those who are the sanctification of the Church, and to achieve here on earth what the cherubim and seraphim accomplish

Institutes 51

in heaven." He was often heard to remark that should one of the missionaries be required for the urgent needs of the seminary, it would be his duty to quit the mission at once, even at its height, and fly to the assistance of those engaged in the most important of all works, the training of priests.

Everything in his Congregation,-organization, constitution, particular spirit-was determined by the Founder with a view to this principal end which it was to attain. Thus, he did not think it advisable to impose upon the members of his society the vows of religion, fearing they might prove a hindrance rather than a help in the work of training the clergy to the virtues of their state. No one respected and esteemed the religious life more than he. He knew, however, that in the training of ecclesiastics it was necessary to inspire them with a high idea of their sacred calling, and to impress upon them the obligation to sanctity which it entailed, and he felt that no one, not even religious, could accomplish this more effectively than priests who found in the very dignity of the priesthood with which they were clothed, both the obligation and the means to sanctity. Moreover, he believed, not without reason, that the bishops would be unwilling to confide

52

Saint John Eudes

their seminaries to any but priests entirely subject to their jurisdiction. On these points his views were in perfect accord with those of his great contemporaries and fellow-pioneers in the work of seminary training, Saint Vincent de Paul and Monsieur Olier. Their aims were the same,-to serve the bishops, and to assist them as effectively as possible in the training of their priests.

The Congregation of Jesus and Mary is therefore a purely ecclesiastical body, composed of priests and aspirants to the priesthood. It also admits pious laymen who, in the capacity of lay brothers, render valuable assistance in temporal matters. The members of the Congregation do not wear any distinctive religious garb-they adopt the clerical dress of the secular priests as determined by the bishops and Councils of the countries in which they live.

The Spirit of the Congregation is none other than that of Jesus Christ, the Founder and Head of the Sacred Order of the Priesthood. To develop this spirit of Christ in the members of his Congregation and in all aspirants to Holy Orders, Saint John Eudes celebrated annually in his seminaries the Feast of the Priesthood of Jesus Christ and of all Holy Priests and Levites. In point of importance, this Feast

Institutes 53

immediately followed that of the Sacred Heart of Jesus and the Holy Heart of Mary. It was celebrated on the 13th of November, with an octave extending to the 20th of the same month, and thus admirably served as a preparation for the renewal of the clerical promises which took place on the 21st, the Feast of the Presentation of our Blessed Lady. As early as 1649, Saint John Eudes had composed a special Office for this Feast. Some years later the Feast and Office were adopted by the priests of Saint Sulpice, and by several dioceses and religious societies.

The Congregation is~ strictly speaking, an ecclesiastical society; yet, considered in its discipline, it differs little from religious congregations of simple vows. With regard to humility, poverty and obedience, Saint John Eudes demands even more of his priests than is generally demanded of religious; and he does so for the simple reason that no one, not even religious, is bound to higher perfection than the priest.

Starting with this principle, he wished the members of his institute to be models of perfection for the young men who would come to them to be trained in all the virtues of the holy' priesthood; he wished their conduct to be such

54 Saint John Eudes

as would justify their saying with Saint Paul to all who would learn from them the lessons of sanctity; "Be ye followers of me, as I am of Christ." "How sublime is the perfection God demands of us," he was accustomed to say; "He wishes His priests to be models for the faithful; but He wishes us to be models for His priests. We must show ourselves, therefore, everywhere and in all things, models of piety, modesty, and of all Christian virtues." As a means to the development of this sanctity in his priests, he drew up for the Congregation of Jesus and Mary an admirable code of constitutions. Cardinal Pitra speaking of these constitutions remarks: "I know of no other rule that leads to greater self-abnegation or to a more sacerdotal life." His spiritual doctrine was also well calculated to develop in the souls of his priests an ever increasing esteem of their holy vocation and a desire to enter more fully into the spirit of their priesthood. He taught them to study continually the most adorable person and the sublime mysteries of Jesus Christ, the Sovereign Priest and Divine Victim; he encouraged them to imitate the Son of God in the practice of all Christian and sacerdotal virtues, and to cultivate the greatest possible union of heart and sentiment with Him. This

Institute3 55

teaching he happily crystalized in the Devotion to the Sacred Hearts. The love of the Hearts of Jesus and Mary, which they are taught to study and imitate, has ever been the source of the solid piety of the sons of Father Eudes, and of the perfect charity which has always united them. The learned Huet, Bishop of Avranches, replying to a prelate who had consulted him on the advisability of confiding his seminary to the care of the Eudists, answered as follows: "You may find other Congregations more widely known and more reputed for science; but you will find none in which there is more true piety, and in which the members are more intimately bound together by the bonds of true charity."

The administration of the Congregation is modeled upon that of the Oratory. The supreme authority resides in a General Assembly, which appoints the Superior, and is convoked periodically to enquire into his administration. The General Assembly only can make laws that bind the whole Institute in a permanent way. During the interval between the Assemblies, the Superior-General, who is appointed for life, possesses all power and rules the Society in temporal and spiritual matters. It is his prerogative to appoint and depose local sup

56 Saint John Eudes

eriors; to determine the personnel of each house; to make the annual visit; to admit and, if need be, dismiss subjects; to accept and relinquish foundations; and, generally speaking, to accomplish, or at least to authorize, all important acts regarding the Institute. He is aided in his work by Assistants, who are likewise, appointed by the General Assembly, and who have a deciding vote with him in temporal matters, and act as consultors in other questions.

At the death of the Founder, despite the violent opposition he always encountered, especially from the Jansenists who looked upon him as one of their most uncompromising enemies, the Congregation of Jesus and Mary was firmly established in the seminaries of Caen, Coutances, Lisieux, Rouen, Evreux, and Rennes. His successors, seven in number prior to the Revolution, continued to develop this work of

predilection. When in 1791 the Congregation of Jesus and Mary met the fate of other religious bodies and was suppressed, it counted seventeen distinct houses: the grand seminaries of Caen, Coutances, Lisieux, Rouen, Evreux, Rennes, Avranches, Dol, Senlis, Domfront, Volognes, Seez and Blois; the little seminaries of Caen, Rennes, Lisieux; and lastly the houses of Paris and of La Garliere.

Institutes 57

It is one of the modest glories of the Congregation of Jesus and Mary to have always preserved purity and integrity of doctrine, and firm attachment to the Holy See, even at a time when the errors of Jansenism and Gallicanism were making so many and such celebrated victims. By a signal dispensation of

God, and through the special protection of its saintly Founder, this little Congregation preserved inviolate the deposit of faith for its members and for the many young levites it was destined to prepare for the sanctuary. But such a grace was not to be lightly purchased. Hence trials and persecutions and the tribute of blood. The Congregation had the supreme honor of sealing its faith and its undying fidelity to the See of Peter by the martyrdom of its Superior-General and several of its members. Fathers Hebert, Pottier, and Lefranc, gave up their lives for God and the Church during the massacre in Paris, in September, 1792. The cause of their beatification has been introduced at Rome, together with that of the other victims. It was this Father Hebert, eighth successor of Father Eudes as superior General of the Congregation, and confessor of Louis XVI., who directed that monarch to vow the solemn consecration of his kingdom and

58

Saint John Eudes

his family to the Sacred Heart of Jesus, should he escape from his enemies.

The destruction wrought by the revolutionary whirlwind was not quickly repaired; and it was not until 1826 that the Congregation was re-established. The man chosen by God to begin the work was Father Blanchard, Superior of the Royal College of Rennes. He gathered together a number of former Eudists who were anxious to take up community life under his direction. The definite restoration of the Congregation, however, is principally the work of Father Louis de la Moriniere (1830-1849), who brought to the task exceptional gifts of mind and heart. Under his successor, Father Gaudaire (1849-1870), the Congregation continued to develop; but it was reserved to Father Ange Le Dore, Superior-General from 1870-1916, to give to the Society prosperity and expansion such as it had never before enjoyed.

When a government hostile to religion despoiled the Congregation of its property and institutions in France, this wise and valiant leader sought a new field of labor in foreign lands. In 1884, yielding to the desires of Pope Leo XIII., the Congregation undertook the direction of the grand seminaries of Columbia in South America. At the present day, seven

Institutes 59

flourishing institutions, exclusive of the Congregation's own houses of formation, train the elite of that land to the service of the altar. Only recently a seminary has been opened in Venezuela. In response to the express wish of Pius X., several foundations were attempted in Mexico; but the fire of revolution, which had long been smoldering in that unhappy country, burst forth and swept before it these budding institutions, which promised so much for the civic and religious welfare of the land.

In 1890, the Congregation came to Canada. Despite the difficulties and trials through which some of them have had to pass, the institutions of this country are all in a flourishing condition, and are ever increasing their spheres of usefulness for the Church and souls. In 1920, the Grand Seminary at Halifax celebrated the passing of the twenty-fifth mile-stone. At that time it had already given to the Church more than one hundred and fifty priests, who now labor zealously for God's glory and the salvation of souls, not

only in the Maritime Provinces, but also in Western Canada and the United States. Only 1 secular students are in attendance at this seminary, and in recent years the number has gone as high as ninety. The seminary buildings have been extended

60 Saint John Eudes

and the staff increased to meet the new demands; and it may be truly said the future is bright with promises of a life of still greater utility and service to the Church. The Colleges of Bathurst, N. B., and Church Point, N. S., provide classical training for young men preparatory to taking up professional work in a seminary or university. In the Juniorate at West Bathurst, N. B., and in the Novitiate and Scholasticate at Charlcsbourg, P.Q., the future members of the Eudistic Order in Canada are trained in the knowledge, functions and virtues of their state.

In addition to this educational work, which is essentially ecclesiastical in character. the Congregation engages in missionary labors. Some of her sons in the Vicariate-Apostolic of the Gulf of St. Lawrence, hold the outposts for God on the border-lines of civilization; others are continually engaged in preaching missions in parishes, or in giving ecclesiastical and religious retreats.

To fill these different posts many young men are preparing themselves in the Novitiates and Scholasticates of France, Canada and Columbia; others in the universities of Paris and Rome, where they are studying for degrees. Nevertheless, more, and many more, are needed for the Institutes work. "The harvest is great, but the laborers are few." May the recent canonization of the holy Founder bring into greater light his Congregation and the work it is accomplishing! May it excite in the soul of many an ardent youth the desire to sanctify himself in the school of the Doctor of the Sacred Heart, and to join the ranks of his sons who strive to carry on his work!

62 Saint John Eudes

## II. THE ORDER OF OUR LADY OF CHARITY OF THE REFUGE AND OF THE GOOD SHEPHERD

During the long course of his missionary labors, Saint John Eudes frequently had the happiness of winning back women and girls from a life of turpitude to a life of purity and virtue. To his great sorrow, however, he remarked that in many cases these conversions were not lasting: many of these weak souls pressed by sheer want or solicited by evil associations, soon fell back into their past disorders. To protect and instruct them, provide and care for them, and thus assure their perseverance in the way of virtue, he conceived and undertook the establishment of a new religious Order.

It may well be said that none of his institutes cost our Saint as much as did the Order of Our Lady of Charity; but neither is there any of them that does him greater honor. Sublime indeed, and truly Christ-like is the work of the Sisters of Our Lady of Charity of the Refuge and of the Good Shepherd! "The infinite pathos of a lost soul," says Archbishop Glennon, "the soul of one who sinks a victim when she might be a saint! Would you take her into

Institutes 63

your comfortable, respectable homes? No, no! Your houses are not reform schools, and least of all for such as they. You have your good names to guard. The women who of all others are most charitable are sometimes, by the very exigency of the case, compelled to let pass the enemy-for such they must regard the unconverted Magdalen. Yet for such there is one door open: for such there is one hand offered in helping kindness, with no rod to scourge, no threat to make a hand not from out the darkness to drag down to sin, but a hand set in light to lift up and save. There is, I say, just one to offer it, who in cioL-o, so fears not the censure of the Pharisee nor the criticism of the world, but who from out the very soul of the Church

itself, white-robed and immaculate, can stoop down to where there is sin and weakness and shame and death, and who, remaining still white-robed and immaculate, can draw back to home and hope and happiness those who otherwise were broken and crushed forever."

"Need I say that I refer to the white-robed Sister who bears the title that the Good Shepherd gives to those who follow Him, and who, as a Sister of the Good Shepherd, will help to guard and defend the flock of Christ? And this in itself is a proof of the intrinsic holiness and

64

Saint John Eudes

goodness of the Church—that, on the one hand, it can ask in consecration the souls of those who serve as Sisters of the Good Shepherd, and lead and guide them in the way of purity and goodness and holiest living, and arm them with a shield of immaculate armour. It tells them that, while cultivating those virtues they shall go out as the Good Shepherd went after the lost sheep of the House of Israel, and, remaining untainted themselves, bring back the tainted ones who have fallen by the way: bring them back in all kindness and mercy and forgiveness, and give them home and hope, and the heritage that awaits those who will follow them in the footsteps of the Good Shepherd." This glowing tribute of the great Churchman, which we quote from the Reverend M. Russell, S. j., is an admirable description of the nature and character of the work which Saint John Eudes wished to accomplish by the Sisters of the new Order.

The first attempt at a foundation was made by the Saint in 1635; but it was not until 1641 that he was able to gather the strayed sheep into a single fold—a house procured for them on the outskirts of the city of Caen. He confided the care of the establishment to a group of pious women, destined to form the nucleus of the

Institutes  
65

new Order. But difficulties of all kinds arose; the enemy of souls was not ready to permit the establishment of an order which was calculated to combat him most efficaciously, thwart his designs, and drag from his clutches an untold number of victims. Poverty, disagreement among the directresses, the departure of several of them, brought the work to the brink of ruin. But the undertaking was pleasing to God, and He protected it. Father Eudes begged the Sisters of the Visitation to take charge of the foundation, and they cheerfully complied with his request. They sent him two religious and a superior of great merit, Mother Marguerite Patin. Under her wise and able administration, the new institute took definite form, prospered, and advanced; indeed so great was the progress made that at her death, which occurred in 1668, it was possible to find a successor for her among the members of the new Order, whom she herself had trained to the religious life.

Meanwhile, in 1651, Mgr. Mole', after much opposition and hesitation, suddenly changed his mind and granted the letters of establishment which Father Eudes and his friends had urgently but vainly solicited up to that time. Postulants were permitted to make profession in the new institute according to the rule of

66 Saint John Eudes

Saint Augustin. Encouraged by his first success, the Founder wished to obtain for his institute the approbation of the Sovereign Pontiff, which was necessary to insure its stability. New difficulties arose. At Rome it was feared that continual contact with the class of persons they were to assist, would prove prejudicial to the religious themselves. The project was novel, even audacious, and was looked upon with suspicion. But the confidence of the Saint never wavered. He knew the work was inspired by God. "He knew that the fallen woman would frequently try to hide her shame even from the priest and would flee from the approach of His merciful call. He knew that the salvation of such demanded the sweet sympathy and the motherly love and care of a pure-minded woman, who would sacrifice human respect and repugnance to a

defiled touch, in order to uplift and save a fallen sister for the love of Christ." He felt that God would protect those who would engage in this work of mercy. "The Divine Master," he wrote to his Sisters, 44 will not permit those to fall, who, for love of Him, sacrifice themselves for the salvation of others; purity will not be stained if it be accompanied by true charity; mistrust of self and unbounded confidence in God will merit

Institutes 67

protection and perseverance for all noble souls who will consecrate themselves to this sublime apostolate." The wisdom of the precautions embodied in the organization of the society, and the truly apostolic zeal with which the holy man urged his cause, ultimately triumphed over all opposition; and on January 2, 1666, the institute of Our Lady of Charity was approved by His Holiness Pope Alexander VII.

The Sisters of Our Lady of Charity observe the cloister and follow the rule of Saint Augustin. Their Constitutions, which are but the development and explanation of their Rule, are, to a great extent, borrowed from those of the Visitation. However, the special end of the new Institute necessitated additions and changes of considerable importance. Thus, that the Sisters of Our Lady of Charity might never cede to the temptation of abandoning their work, which must necessarily prove painful and discouraging at times, he imposed upon them, in addition to the three ordinary vows of religion, a ---fourthvow, that of consecrating their lives to the conversion and instruction of penitent women. Beautiful and truly heroic vow! which makes the Order of Our Lady of Charity one of the most admirable creations of Christian charity.

68 Saint John Eudes

From its origin, Saint John Eudes dedicated the new Order to the Holy Heart of Mary. He never tired of reminding his Sisters of the great honor which was theirs of being the "Daughters of the Most Pure Heart of the Blessed Virgin" -honor shared by no other religious institute up to that time. He exhorted them to consider the Heart of Mary their rule of life, and especially, the model of the merciful love with which their own hearts were always to be filled. He gave them the feast of the Holy Heart of Mary on February 8th as their patronal feast. Later on, he had them celebrate with the greatest possible solemnity, the feast of the Sacred Heart of Jesus, which became the second patronal feast of the Order. Lastly, he wished each and every Sister to bear the name "Mary" in honor of the Mother of God, to which was to be added the name of a mystery or of a saint in order to distinguish them one from another.

The Order of Our Lady of Charity comprises, as do many other religious societies, choirsisters and lay-sisters. Both wear a beautiful white habit and white scapular, symbolical of the purity of soul and body with which they serve their Divine Spouse, and the zeal with which they labor to purify souls from the stains of sin. In choir they also wear a white

Institutes 69

mantle. The choir-sisters are distinguished from the lay-sisters by the veil; that of the former being black, and that of the latter, white. Each sister wears, suspended from her neck and resting upon her breast, a heart of silver, on which is represented in relief, between a branch of lilies and a branch of roses, the Blessed Virgin holding the Infant Jesus in her arms. It is an eloquent symbol, continually recalling to the minds of the sisters that their only care must be to make Jesus and Mary reign in their hearts and in the hearts of others, and that to succeed in doing so, they must cultivate with special solicitude the virtues of purity and charity.

Besides the choir-sisters and lay-sisters, there are also touriere-sisters, or those who communicate with the outside world and visit the city as the needs of the community may demand. By their fidelity and entire devotedness to the work, they render the Order invaluable services. On their breasts they wear the heart of

silver, but are dressed in black.

In accordance with the custom of the time, the organization of Our Lady of Charity provided complete separation between the motherhouse and the foundations issuing from it. Each convent remained independent of the

70 Saint John Eudes

others, the more easily to meet local conditions which might require changes in minor matters. The system had its advantages, and still prevails in a certain number of religious institutes.

At the death of Father Eudes, the Order of Our Lady of Charity had four foundations. At the time of the French Revolution the number had increased to eight. In the course of the nineteenth century it saw considerable development, but divided into two branches, that of Our Lady of Charity of the Refuge, and that of Our Lady of Charity of the Good Shepherd of Angers.

The monasteries of the Refuge have preserved in its entirety the original organization, and are independent of each other. There are Houses of Our Lady of the Refuge in France at Caen, Paris, Versailles, Tours, La Rochelle, Rennes, St. Bricuc, Nantes, Lyons, Valence, Toulouse, Blois, Marseilles, Besancon, Le Mans, Valognes; in Ireland at Dublin; in England at Bartestree, Waterlooville, Troglodge, Mold; in Austria at Salzburg; in Spain at Bilbao; in Italy at Loretto; in the United States, at Buffalo, Pittsburg, Green Bay, San Antonio, Dallas; in Mexico, at Saltillio, Mante; in Canada at Ottawa, Toronto, Edmonton, Vancouver; and others in different parts of the world.

Institutes 71

New foundations are continually springing up, and the multitude of precious souls being garnered for heaven, is ever on the increase. It must needs be so; for the Divine Saviour lives in the angels of charity that minister so tenderly to broken and bleeding humanity in these homes of love and mercy. Everything in these Monasteries of the Refuge is redolent of the sweetest and purest charity. It flows out spontaneously upon all who enter their portals, and with such simplicity, sincerity and cordiality as render it irresistible. To the weak and erring it brings courage and strength; to the weary and broken-hearted, comfort and peace; to the crushed and despairing, life and hope; to all-happiness and joy and bountiful salvation in Christ Jesus Our Saviour through Our Lady of Charity.

In union there is strength. And there came a time in the history of Our Lady of Charity when it was realized that the union of several monasteries under a central administration offered advantages in the way of exchange of resources and personal service, and greater facilities for expansion. The holy soul who perceived this, and who possessed the necessary

72 Saint John Eudes

talent and prestige to carry into effect a change in the traditional organization of Our Lady of Charity, was Mother Mary of St. Euphrasia Pelletier. By what may be called a stroke of holy audacity, inspired undoubtedly by God, as events have amply demonstrated, she gave the Order such an impulse as carried it to the four quarters of the globe.

This holy woman entered the Order of Our Lady of Charity at Tours, in 1814, and made her profession in 1816. She had no sooner done so than penitents were confided to her care. The results she obtained with them were truly marvelous. "The penitents," she wrote, "are sometimes very fervent. I have seen one remain two or three hours in succession perfectly recollected in prayer. Another, it seems to me, never commits a wilful fault." But the heart of the holy religious bled at the thought of the thousands who needed the assistance of Our Lady of Charity, and the small number of those whom she was actually able to help. Her zeal for the salvation of souls in danger of being lost forever, allowed her neither peace nor

rest, for God had given her the gift of perfect charity. She spent whole nights in prayer and tears, pouring out before God her hopes, her desires, and aspirations. He, in turn, permitted her to

Institutes 73

pass through many bitter interior trials, which purified and strengthened her soul, and prepared her for a mighty work. In later years, speaking from experience, she was able to say to her Sisters: "If you would rob Satan of his victims, you must not be surprised to see him attack you; and you can measure your conquests by the violence and rage with which he assails you .

In 1829, Mother Mary of St. Euphrasia, then superior of the monastery at Tours, sent a colony of Sisters to Angers. She accompanied them herself, and established the new community as best she could in an old cotton factory. The boldest of prophets would not have ventured to foretell that the humble seed thus planted would one day develop into the great tree which now spreads its protecting branches over the whole earth. Having made the foundation, she returned to Tours to complete her term of superiorship. Angers, however, was to be the scene of her future labors; there the great work God intended her to do was awaiting her, and at the end of thirteen months the young community had the happiness of welcoming her back as superior.

God visibly blessed the work at Angers: generous benefactors hastened to her assistance;  
74 Saint John Eudes

fervent novices were abundant, strayed sheep came in great numbers. The heart of the zealous superior overflowed with joy. At the end of five years, four new foundations had been made from Angers. And-greater marvel still!- the four foundations were made in the same year. As she was able to dispose of but a small number of subjects, she kept the new foundations under her control, the better to be able to assist them. It was then she perceived the great advantages that would result from central direction and administration, and especially the facilities it would afford for greater expansion.

Actuated by the sole motive of winning the greatest possible number of souls to God, she decided to establish a central organization at Angers, which is now called the generalate: all houses founded from this monastery would remain dependent upon it, and under the jurisdiction of a Superior-General. As might well be expected, the project met with determined opposition. Mother Euphrasia was accused of pride and ambition. Combated but not discouraged, she appealed to Rome. Her petition contained not a single word against her opponents: it was a clear exposition of her project, which she submitted to the judgment and

Institutes 75

direction of the Holy See. When the case came up for examination, the Holy Father asked: "How many letters are there against the Superior of the Good Shepherd?" "Thirteen," was the reply. "And what has she to say against her accusers?" continued the Pontiff. "Nothing." "Well, then," concluded the Pope, "right is on her side." At the meeting of the Cardinals which was to decide the case Father Kohlmann, a Jesuit-who with others of his confreres ably assisted Mother Euphrasia in her trials, and contributed greatly to the realization of her project- placed his hand upon her letter to the Holy Father and said gravely: "The truth is here." His opinion was universally adopted. In the face of powerful opposition, the decree approving the generalate was signed by Pope Gregory XVI. in February, 1835.

Since the establishment of the generalate the work of the Good Shepherd has gone forward with leaps and bounds. At the death of Mother Euphrasia in 1868, the number of monasteries under her jurisdiction amounted to one hundred and ten. Today, according to the latest figures available, the number of monasteries has increased to two hundred and eightyfour, scattered over the wide world as follows:

76 Saint John Eudes

one hundred and twenty-two in Europe, sixtytwo in North America, sixty-two in South America, one in Central America, fifteen in Asia, ten in Africa, ten in Oceania, and two in the Philippine Islands. In these institutions, more than sixty-five thousand personschildren, young girls, and women-are cared for, protected, and saved. The present Superior-General is a Canadian from Montreal, Mother Mary of St. Domitilla Larose. Under her capable and loving command, a glorious army of approximately nine thousand religious, burning with zeal and divine charity, dosplendid battle for Christ andsouls in every quarter of the globe. The dream of Mother Mary of St. Euphrasia has been realized. "She sighed for new worlds to conquer," and she has conquered the world. Her dauntless energy and her ardent zeal for souls have carried the sweet and most merciful work of Our Lady of Charity to the ends of the earth. The cause of her canonization has been introduced at Rome. She was declared Venerable on December 11, 1897. By a decree of March 6, 1924, Pope Pius XL, proclaimed the heroic nature of her virtue, and we have now every reason to hope that in a short time the honors of beatification will be conferred upon her.

Institutes 77

With what loving complacency must not the saintly Founder look down from his scat in heaven in this year of his canonization, upon his spiritual daughters of the Refuge and of the Good Shepherd, so zealous and so devoted in carrying on the sublime work for the salvation of souls which found its first inspiration in the Christ- like charity of his own noble heart! May he by his powerful intercession increase the flow of charity from its richest of all human fountains, the spotless heart of Catholic womanhood! May he excite in the hearts of numberless virgins, who, for the love of Jesus and the salvation of immortal souls are not afraid to turn their backs upon a vain and fleeting world, the desire to join the legions of white-robed shepherdesses, who, in the monasteries of the Refuge and the Good Shepherd, labor with true heroism to lead back tenderly and lovingly the lost sheep to the fold of the Divine Shepherd and to the sweetest of pastures on the eternal hills!

78 Saint John Eudes

### III. APOSTOLIC ASSOCIATIONS OF THE

#### SACRED HEARTS

To interest all goodChristians in the spiritual welfare of others, and to enable them to share in the merit of his own apostolate in its different forms, Saint John Eudes established two associations for pious Catholics: the Apostolic Confraternity of the Sacred Hearts, and the Society of the Admirable Heart of the Mother of God. These Associations he affiliated to his other institutes.

(a) THE APOSTOLIC CONFRATERNITY OF THE

SACRED HEARTS

As early as 1648,the zealous missionary began to establish in the different parishes in which he gave missions, a Confraternity for pious Christians of all classes, which he ultimately designated the Apostolic Confraternity Qf the Sacred Hearts. The aim of this Association was twofold: first, to honor the Sacred Hearts, and propagate devotion to them; secondly, to obtain through fervent prayer God's choicest graces for priests, and many priestly vocations. In the different centres where it had been

Institutes 79

established, a Mass was said once a month for these two aims of the Confraternity. The members were also urged to devote themselves to works of zeal and charity to the degree permitted by the duties of their state of life.

As a mark of his consecration to the Sacred Hearts, and as a reminder of the constant union he should cultivate with these two sources of love and of supernatural life, each member wore a heart-shaped medal. He also recited the prayers which the Saint had composed in honor of the Sacred Hearts, and celebrated the feasts of February 5th and October 20th.

In 1674, Saint John Eudes obtained from Rome six Briefs of indulgences for this Confraternity, which he purposed establishing in his six seminaries. The event was the source of great joy for him, as well as for priests, seminarians, and pious lay-folk, who vied with each other in their zeal to join the Association. Soon the religious of our Lady of Charity obtained similar Briefs, and established the Confraternity in their different chapels. After the death of Father Eudes, his sons continued to establish the Association in their foundations, and the Eudist missionaries enrolled the faithful in great numbers in the parishes they evangelized.

80 Saint John Eudes

This pious Association, which had become very widely diffused in the eighteenth century, was the source of untold good to the Catholic population: the fervent prayers of the associates, in addition to furthering the specific ends of the Association, brought down God's grace in abundance upon society; while the good example of the members was a continual encouragement to others to lead true Christian lives. In the bitter days of the French Revolution, the Confraternity rendered invaluable services to the Church: it fostered devotion to the Sacred Hearts, encouraged the faithful in the practice of their duties to God, and communicated religious instruction to the children.

In modern times the Church has been enriched with many excellent associations, each laboring for a specific end, for example, the Apostleship of Prayer, the League of the Cross, the Holy Name Society. The amount of good they are accomplishing is incalculable. What a valuable addition to these Associations would not the Apostolic Confraternity be, aiming as it does at the propagation of devotion to the Sacred Hearts, the sanctification of the clergy, and the fostering of priestly vocations! Moreover, with the Apostolic Confraternity St.

Institutes 81

John Eudes solved in the seventeenth century a problem with which parish priests have to cope today, namely, the problem of Sunday school teachers. Why not re-establish the Apostolic Confraternity?

#### (b) THE SOCIETY OF THE ADMIRABLE HEART OF THE MOTHER OF GOD

The Apostolic Confraternity instituted by St. John Eudes was open to all the faithful. Among the associates he discovered chosen souls, who, for one reason or another, were prevented from entering religious life, and still aspired to perfection. He gathered them into a new society which he consecrated to the Heart of Mary, and which he called, the Society of the Admirable Heart of the Mother of God. In many respects this society resembles the well-known Third Orders, and for that reason it has often been called, the Third Order of the Sacred Hearts.

This society is open to both men and women. They form two distinct groups, however, each having its own organization and special meetings, but governed by the same rule. To be admitted into the society one must be resolved to lead an exemplary life and practice perpetual

82 Saint John Eudes

chastity. After a year of postulancy, the aspirant is allowed to consecrate himself to the Blessed Virgin by a vow of chastity. This consecration is renewed each year, and, whenever possible, on the feast of the Holy

Heart of Mary, the patronal feast of the society.

The Society of the Admirable Heart of Mary was blessed by God, and saw a development which exceeded the fondest expectations of the saintly Founder. Conjointly with the Apostolic Confraternity to which it always remained closely united, it engaged in works of zeal of the greatest utility to the Church: it encouraged and assisted ecclesiastical seminary training, fostered vocations to the priesthood, seconded the work of the priest in his visits to the sick, taught catechism to the poor, and the like. During the French Revolution especially, it proved a real benediction from heaven, facilitating, as it did, the exercise of the priestly ministry and when that ministry was lacking, supplying for it as much as possible. It also rendered great service to priests hunted or banished, by bringing succor to them in their distress.

More fortunate than its sister association the Apostolic Confraternity, the Society of the Admirable Heart of Mary re-flourished after the Revolution. It was enriched by the Sovereign

Institutes 83

Pontiffs with many spiritual favors, and expanded to such an extent as to number twenty thousand associates at the middle of the last century. Of late the number has considerably decreased in France, which fact must be regarded as a real misfortune when we consider the vast and varied good wrought in the Church by the organization. In South America however, the Society has enrolled a great number of members, and continues its beneficent work on a large scale.

In this country at the present day, two classes of persons are urgently needed: the priest's house-keeper and the Catholic social worker. In the seventeenth century, St. John Eudes found in the ranks of the Society of the Admirable Heart of Mary the persons needed to fill these two positions. What a blessing the Society would prove in this country were it only to provide the generous, faithful, devoted souls needed for these two positions of merit and trust!

This Institute has given birth to several fervent religious societies, for example, the Daughters of the Holy Heart of Mary of Saint-Quay-Portrieux, the Daughters of the Most Merciful Heart of Mary, and the Congregation of the Sacred Hearts of Parame'.

84 Saint John Eudes

The Sisters of the latter Congregation have their Canadian Mother-House at Joliette, P.Q. In addition to their educational work, they have charge of the domestic departments in all the Eudistic Institutions in Canada; and by their spirit of self-sacrifice, generosity, fidelity, and entire devotedness to the work, have rendered services that are beyond all praise.

Lastly, the foundress of the Congregation of the Little Sisters of the Poor, the saintly Jeanne Jugan, and her first companions, were also daughters of the Society of the Admirable Heart of Mary.

#### PART 111.

DOCTRINE AND WRITINGS 85

DOCTRINE AND WRITINGS 87

The end towards which all Christians tend is ever the same union with God by love and in love. The ways, however, which lead to this end are not necessarily the same. Some souls are more powerfully moved to the practice of virtue by one motive, others by another. Some derive greater profit from one set of spiritual exercises, others from another. Hence the difference in method among the masters of the spiritual life. The goal towards which they would safely guide souls is the same, the paths which they propose are somewhat different. Saint John Eudes is one of the great masters of the spiritual life. He was trained in the school of Cardinal de Berulle and Father de Condren, and received from them the principles

which determined the nature of his spirituality. The doctrine, however, as practised by himself and developed in his writings, assumes a form and character which is entirely his own.

88 Saint John Eudes

## 1. THE GROUNDWORK OF HIS SPIRITUALITY

The fundamental idea in the spirituality of St. John Eudes is that the Christian life is but the continuation and completion of the life of Christ in each one of us. This expression or formula, he repeats again and again as a fundamental principle of the spiritual life. It is in fact but a repetition in other words of the truth announced by St. Paul when he said: "I live, now not I, but Christ liveth in me." Gal 11: 20.

This concept of the spiritual life flows from the teaching of St. Paul concerning the Mystical Body of Christ. In our Divine Lord we must distinguish two bodies: His natural body which He received from His Blessed Mother and which suffered and bled for us on the Cross, and His Mystical Body which is the Church. The Church is called the Mystical Body of Christ, because all Christians in the state of grace are mystically, but none the less really, united to our Divine Lord, as the members of the human body are united to the head. This truth Our Saviour Himself taught in other words and by means of another comparison, when He said: "I am the vine, you are the branches."

Doctrine and Writings 89

When we consider the matter attentively we can easily see that the relations of conformity and dependence which exist between the life of the members of the human body and that of the head, also exist between the supernatural life of the Christian and that of Jesus Christ.

In the human body the same life animates the head and the members, the same blood circulates in the arteries and veins of both to nourish it. So also in the Mystical Body of Christ: the same life animates Jesus who is our Head, and us who are His members. This life is, of course, the life of grace—a supernatural life, a participation of the divine nature, which enables us to know God as He knows Himself, love Him as He loves Himself, and possess Him as He possesses Himself in infinite bliss.

The Sacred Humanity of Jesus, united hypostatically to the Person of the Word, and possessing the life of grace in all its fullness from the very first moment of its existence, is the source of this life of grace in us. It is infused into our souls with its accompanying supernatural habits, virtues, and gifts, by the operation of the Holy Ghost, the Spirit of Jesus. Thus it is that Jesus is the life of the members of His Mystical Body, as the head is

90 Saint John Eudes

the life of the members of the human body. There is this difference however: the head, although the condition of life for the members, does not cause life, but presupposes it; Jesus, on the contrary, the Head of the Mystical Body is not only the condition of life for the members of that Body: but is also the Cause of it. He has merited it for them by His death on the Cross, and communicates it to them in different ways, especially by the Sacraments.

Moreover, the members depend upon the head for their vital action; from it they receive the power by which they move and execute their functions. So also in the Mystical Body of Christ—the members depend upon Jesus their Head for their vital action of the supernatural order, from Him they receive the power necessary to move supernaturally and perform good deeds. "As the head," says the Council of Trent, "does not cease to exercise its influence upon the members of the body, so also Jesus does not cease to project into the souls of the just a vivifying power which precedes, accompanies and follows their acts of virtue."

From this it follows that the Christian life is not only an image of the personal life of Jesus, but an

extension or prolongation of that life; it is the life of Jesus continued and

Doctrine and Writings 91

completed in every Christian soul united to Him by faith and grace. And this is why St. Paul asserts that the Church is "the fullness of Christ," plenitudo ejus, Eph. 1: 23; and that (gwe all contribute to the fullness of Jesus." Eph. IV: 13.

From this teaching of the Apostle on the Mystical Body of Christ, St. John Eudes draws the conclusions which he makes the ground-work of his spirituality.

"It can truly be affirmed," he says, "that every Christian united to Jesus Christ by grace and a member of His Mystical Body continues and completes in all the actions he performs in the spirit of Jesus, the actions which Jesus accomplished during His mortal life here on earth. Thus, when a Christian prays, he con-

tinues and completes the work of Jesus; when he converses with his neighbor in a spirit of charity, he continues and completes the public life of Jesus on earth; when he takes his repast or rest in a Christian manner, he continues and completes the action of Jesus in subjecting Himself to these necessities while here on earth.

' And so on for all the other actions he performs ' in a Christian manner .....

"You can thus easily, understand," he continues, "what the Christian life is: it is but the  
92 Saint John Eudes

continuation and completion of the life of Christ in us. We should be so many Christs here on earth, continuing His life and His works, doing and suffering in a holy and divine manner, in the spirit of Jesus, whatever we do and suffer."

This teaching is clear and thorough. The following passage however, will place in still clearer light the doctrine of the Saint on our union with Christ and the admirable consequences of this union:

"Our Divine Saviour belongs to you as the head belongs to the members of the body; everything that is His, is yours-His mind, His heart, His body, His soul. You must make use of them as things belonging to you in order to love, serve, praise and glorify God.

"You belong to Him as the members of the body belong to the head. As a consequence of this, He ardently desires to make use of you and of everything you possess as things belonging to Himself, in order to serve, praise and glorify His Father.

"Not only does He belong to you: He wishes to be in you; He wishes to live and reign in you as the head lives and reigns in the members; He desires to see His own Spirit living and reigning in your spirit; His own Heart living and reigning in your heart; all the powers

Doctrine and Writings 93

of His soul living and reigning in the faculties of your soul; His interior and exterior senses and His passions, 'living and reigning in your interior and exterior senses and in your passions, so that these divine \*words may be 'realized in you: 'Glorify and bear God in your body,' 1 Cor. VI: 20; and also these other words by the same Apostle: 'We suffer persecution, but are not forsaken, we are cast down but we perish not: always bearing about in our body the mortification of Jesus, that the life of Jesus may be made

manifest in our bodies.' II. Cor. IV: 9.

"Not only do you belong to Jesus: you should be in Him as the members are in the head: everything that is yours should be incorporated into Him and receive from Him life and direction. There is no true life for you but in Him who is the one and only source of true life: outside of Him there is but death and perdition. He should be the one and only principle of all the movements and actions of your life; finally, you should live but by Him, in Him, and for Him, according to these divine words: 'None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord.

1 Therefore whether we live or whether we die,  
94 Saint John Eudes

we are the Lord's. For to this end Christ died and rose again; that He might be Lord of the dead and of the living.' Rom. XIV: 7, 8, 9.

"You are one with Jesus as the members are one with the head; and consequently, you must have but one spirit, one soul, one life, one will, one sentiment, one heart both corporal and spiritual with Him; and He must be your spirit, your heart, your love, your life, your all."

Assuredly, a more concise and clearer explanation of the Christian life and of the interior principle which must rule its every act, would be hard to find.

It is evident, such a life cannot fail to bring forth fruit of virtue in richest abundance for eternity. "I am the vine, you are the branches; he that abideth in me and I in Him, the same beareth much fruit." John XV: 5.

## II. THE STARTING POINT 95

The starting point in the doctrine of many >masters of the spiritual life is the creation of man. It is not so in the teaching of Saint John Eudes. He begins with the Sacrament of Baptism. He does so because this Sacrament is the source of our intimate relations with Jesus and of our prerogatives and obligations as Christians.

By Baptism we are delivered from the bondage of Satan, and are born to a new life, the life of grace. By it we are made members of the Mystical Body of Christ, are engrafted upon Him, and are robed in his own person. "As many of you," says St. Paul, "as have been

1 'baptized in Christ, have put on Christ." By Baptism we become the children of God. By this same Sacrament we become the temples of the Holy Ghost: we receive the Spirit of Jesus who operates within us, sanctifying and enriching our souls with His graces, gifts, virtues and fruits. Becoming one with Jesus in Baptism, he gives us His Heart to be our heart, His Mother to be our Mother, His angels and saints to be our brothers, friends and protectors, His Church to be our second mother, and the Sacraments and other means of sanctification of which she is the depository, to be so many sources of supernatural life for us.  
96 Saint John Eudes

In return for these unspeakable gifts, the Christian promises fidelity to the obligations contracted in Baptism, namely, of renouncing Satan with all his works and pomps and of adhering to Christ forever.

Thus it is, the Saint teaches, that the Christian life is first of all, a life of renunciation: abrenuntio. Having been delivered in Baptism from the yoke of Satan, the Christian must no longer heed the suggestions of this sworn enemy of Jesus. He has renounced the works of Satan, that is, every thought, word, and action

which would banish Jesus from his heart or would weaken in his soul the action of the Divine Master. He has also renounced the pomps of Satan, that is, the corrupting maxims of the perverse world, its love and esteem of false riches, vain honors, and deceitful pleasures. And lastly, he has renounced the disorderly tendencies of his own perverse nature, his own opinion, his self-will, his self-love, his pride and all his unruly passions.

In the second place, the Christian life is a life of consecration to Jesus and of union with Him: *adhaerere*. The Christian must adhere to Jesus by faith in His words and doctrine, by hope in His promises, and by love in practicing His commandments, embracing his maxims, imitating

Doctrine and Writings 97

His virtues, and reproducing His life. "To be a Christian," says St. Gregory of Nyssa, "is to make profession of living the life of Christ: *Christianus est professio vitae Christi*."

As a member of the Mystical Body of Jesus, the Christian must henceforward live in Him, by Him, with Him, and for Him. Robed in Jesus, he must show forth in his life, the love, the charity, the patience, the meekness, the humility, the modesty, the purity and all the other virtues of the Son of God. Grafted upon Jesus, he must remain attached to Him, as the branch to the trunk, and bear abundant supernatural fruit in Him. Having become the temple of the Holy Ghost, he must preserve his body and soul pure and undefiled, as becomes a sanctuary consecrated to the Blessed Trinity, and must make of his heart an altar of sacrifice whereon he will continually immolate himself to the glory of God. Having become with Jesus an heir to the kingdom of heaven, his thoughts and aspirations must ever be of his eternal home where he will one day reign with Jesus in His glory. Meanwhile, his life here on earth must be worthy of a child of God and of an heir to the kingdom of heaven. By the practice of every Christian virtue, he must begin here below the life of holiness and sanctity which he is destined to continue in heaven throughout all eternity.

III. THE IDEAL TO BE ATTAINED 98

The end of the Christian life is sanctity. Sanctity is the perfection of divine love. It implies such detachment from creatures and such union with Jesus as are necessary to effect a transformation of the Christian into Christ. It implies the establishment of the reign of Jesus in the heart of the Christian in such a way that He becomes King and Ruler of that heart and meets with no opposition.

"Our great work then as Christians," says Saint John Eudes, "must be to form Jesus in us, that is, to establish His reign in our souls. This is the meaning of St. Paul when he says that Jesus is to be formed in us. Our constant efforts must be to reproduce His image in our souls and bodies."

In pointing out to us this end towards which all our efforts must tend, the Saint makes use of two expressions: the life and the reign of Jesus in our hearts.

The life of Jesus in our hearts is in reality the life of grace, the life of grace considered in its relations with Jesus who is at one and the same time both the source and the rule of this life. It is the life of Jesus continued and completed in each soul, as the life of the head is continued and completed in the members of

Doctrine and Writings

99

the body, and as the life of the trunk is continued and completed in the branches of the tree.

This life of Jesus in us admits of degrees. In this it is not unlike our natural life. As we grow, we pass through the stages of infancy and youth, and finally attain maturity. So also with our spiritual growth. The development of the life of Jesus in us is gradual. It is marked by the periods of infancy, youth and maturity. The cases in which Jesus communicates instantaneously to a soul the fullness of His life are extremely rare.

We form Jesus in our mind by faith and the spirit of faith. By faith we share in the science of Jesus. By the spirit of faith we walk in the light of His divine wisdom and conform our actions to His teachings and to those of His Church.

We form Jesus in our heart by conforming our sentiments and feelings to those of His Heart. And what are the sentiments and feelings of the Heart of Jesus? Sentiments of hatred and horror of sin, of contempt for the world, of love for His Father, for His blessed Mother, for His Church, and for all men for whom He shed His blood on the Cross. Such also must be the sentiments of the heart of every Christian.

100 Saint John Eudes

We form Jesus in our will by renouncing our own will, and by submitting our will to the will of God, as Jesus did, even in things that are most repugnant to nature.

We form Jesus in our whole being by sharing in the different states and mysteries of his life. "It is a truth worthy of remark," says Saint John Eudes, "that the mysteries of Jesus have not yet reached their entire perfection or completion. They have been perfected and completed in Jesus; but they are still to be perfected and completed in the members of His Mystical Body, the Church. It is the design of Jesus to make the Church and each of its members, participate in the mysteries of His Incarnation, Nativity, Childhood, and the other mysteries of His life here on earth. Thus the weakness

and impotence to which sickness has reduced us, associate us with the weakness and impotence of Jesus in the mystery of His holy Infancy. Poverty freely, chosen or forced upon us, associates us with the poverty of Jesus during His hidden life. Dryness and aridity of soul associate us with the soul-sufferings of Jesus in His agony. The crosses with which our path through life is strewn, associate us with Jesus in the mystery of His crucifixion.

In the designs of God, these different states

Doctrine and Writings 101

through which we must pass, are all calculated to produce in us the living image of Jesus that is, sanctity.

When the Christian life has attained a high degree of perfection, Saint John Eudes calls it the reign of Jesus in our souls. Then indeed are these words of our Divine Lord fully realized: "The Kingdom of God is within you." Then also is the request of the Lord's Prayer realized in us: "Thy Kingdom Come."

«Jesus is King,» continues the Saint. "He is the King of kings and the Lord of lords. He is our King, and the King of every heart He has created and of every soul He has redeemed by His precious Blood."

But what is the extent, and what are the consequences of this reign of Jesus in our souls? The Saint has summed them up in the words of this beautiful prayer:

"O Jesus, reign in us with the power of Thy spirit, the strength of Thy love, the profusion of Thy goodness. . . Reign in our hearts, reign in our bodies, reign in all the powers of our souls. Reign in our interior and exterior senses, and in all our passions. Reign in our thoughts, in our intentions, in our affections, in our words, in our actions, and in everything connected with our being and our life. Let Thy power and Thy

wisdom, Thy goodness and Thy mercy, Thy sanctity and Thy love, and all Thy other divine perfections reign in our souls. Let Thy humility and Thy purity, Thy obedience and Thy patience, Thy hatred of sin and Thy love of the Cross, Thy charity towards men and Thy zeal for Thy Church, Thy love for Thy Eternal Father and for Mary Thy Mother, and all Thy other holy virtues live and reign forever within us. Do Thou, sweet Jesus, reign over us and over everything that is ours, and as it may please Thee~absolutely, perfectly and eternally. Grant that our hearts may be the eternal throne of Thy adorable will; and that this throne may always remain pure and undefiled and ever resplendent with the pure gold of Thy divine love"

"If Jesus be truly your King," the Saint concludes, "if your heart be His throne, and if you permit Him to reign over you here below, He will make you king in heaven, He will share with you His own divine kingship, He will set you upon His throne, and will give into your hands the kingdom He has received from His Father: "I dispose to you, as my Father hath disposed to me, a kingdom, that you may eat and drink at my table in my kingdom, and may sit upon thrones judging the twelve tribes of Israel. Luke, XXII: 29.

#### IV. THE MEANS 103

To establish the reign of Jesus in our souls, we must make use of appropriate means. Saint John Eudes proposes several to us. They can be reduced however to three principal ones, which are as follows:

1. Certain acts to be performed before engaging in any enterprise or in any important action, in order to remove the obstacles and prepare the way for the operation of Jesus in our souls;

2. The spirit of prayer, which unites us constantly to the divine Sanctifier;

3. A practical devotion to the Sacred Hearts of Jesus and Mary, by which divine life is infused into our souls.

1. The Acts we should perform before engaging in any important function are:

FIRST, an act of renunciation. We must give up sin, the world, creatures, ourselves, our self-will, our self-love, and all our perverse inclinations, everything, in a word, which is opposed to Jesus who wills to be the sole master of our hearts. "We must form Jesus in us," says Saint John Eudes, "by a complete destruction of self and of all things inasmuch as they are opposed to Him. For if we wish Jesus to live

104 Saint John Eudes

and reign perfectly in us, we must remove creatures from our minds and from our hearts, and consider them no longer in themselves, but in Jesus, and Jesus in them. The world, also, and everything that is in the world, must disappear as far as we are concerned; we must be satisfied with Jesus and with Him alone. We must also die to ourselves: we must give up our own will, our self-love, our pride, our vanity, and all the inclinations and desires of our depraved nature."

The Saint adds that this act of renunciation is the first foundation, the first principle and the first step of the Christian life.

SECONDLY, an act of oblation. We must abandon ourselves entirely to Jesus, begging Him to destroy within us whatever is displeasing to Him, and to accomplish His holy designs upon our souls, protesting at the same time that we wish to act with Him, by Him and for Him. To understand fully the importance of this act we must remember that in the doctrine of the Saint, our sanctification is much more the effect of divine grace than the result of our efforts. He does not, of course, expect us to remain inert. He wishes us to labor

as earnestly in the correction of our faults and the practice of virtue, as we would have to do if we received

Doctrine and Writings 105

absolutely no help from God, and our success depended entirely upon our efforts. Nevertheless, it is essential in the work of our sanctification to deliver us from ourselves, and to offer ourselves to Jesus, the principal author of all the good we accomplish, that He may be able to operate in us as He sees fit. Thus, to avoid placing obstacles in the way of His grace, to follow His inspirations with docility, to allow Him to guide and direct us as the child does its mother-this is the best way to co-operate with Jesus in the work of our sanctification.

11. Mental Prayer and the Spirit of Prayer are also among the principal foundations of the Christian life and Christian perfection. "The air which we breathe," says Saint John Eudes, "the bread which we eat, the heart which throbs in our bosoms, are not more necessary for man that he may live as a human being, than is prayer for the Christian that he may live as a Christian." "Do you know what real piety is, and do you desire to possess it?" he says to priests. "Practice mental prayer, and you will quickly know. I can also assure you that so long as you have not learned by experience what mental prayer is, you do not know what real piety is."

106 Saint John Eudes

Prayer is so important because it is one of our principal means of uniting ourselves to Jesus which is necessary for transformation into Him. Prayer, especially mental prayer, is the mirror in which we contemplate His life, His virtues, His divine mysteries, and realize what we must do in order to imitate and reproduce them in our lives. It is in prayer that the heart warms to the love of God, is filled with zeal for His glory. In prayer the soul is possessed by God. In it she renders Him her homage, love and adoration, receives His light, His love, His blessings, and a thousand marks of the infinite love He bears her.

This is why the Saint counsels all Christians whose occupations permit them to do so, to spend a certain time each day in mental prayer. The subject-matter of these loving intercourses with God should be, as a general rule, the perfections of the Heart of Jesus, the mysteries of His life, His virtues, words and actions.

But it is the spirit of prayer which the Saint specially recommends, and to all without exception. This spirit of prayer manifests itself in frequent aspirations and in repeated acts of love to Jesus. It consists in performing all our actions great and small to please Jesus, adoring

Doctrine and Writings 107

Him in the performance of similar actions during His mortal life here on earth, thanking Him for the example He has given us and the grace He has merited for us by these actions, striving to imitate His interior dispositions as well as His exterior acts, and elevating our minds and our hearts frequently to Him during our work. "This," he adds, "is an excellent and easy means of always living in the presence of God." And this point is so important in his eyes that he consecrates the sixth part of his book "The Reign of Jesus," to an explanation of the pious practice of performing all our actions in a spirit of prayer.

111. 4 Practical Devotion to the Sacred Hearts of Jesus and Mary. The third means of establishing the reign of Jesus in our souls is a practical devotion to the Sacred Hearts of Jesus and Mary. In the moral order as well as in the physiological order, life proceeds from the heart. It is therefore to the Heart of Jesus we must go to find the source of the life, thoughts, actions, affections, joys, sufferings, virtues and mysteries of the Divine Master. "Source of life for the Head," says Saint John Eudes, "this Sacred Heart will necessarily be the source of life for the Mystical Body of Jesus and for each one of its members. The supernatural

life we Possess comes to us from this Heart. Hence, if we wish to live this divine life, we must remain in constant communication with the adorable Heart of Jesus which is its source.

But Jesus gives Himself to us through Mary, whom He has intimately associated with Himself in the work of our redemption and sanctification. He has made her the new Eve, the Mother of the living. He has given her to us to be our mediatrix before Him in heaven, and, as theologians commonly teach, He has directed through the Heart of Mary the current of grace which flows out to us from His Sacred Heart. The Heart of Mary is an ocean of grace nourished by the fountain which springs in the Heart of Jesus. From this ocean must we draw, if we wish the waters of divine life to flow full and strong in our souls. The path to perfection therefore leads through the Hearts of Jesus and Mary. We must go to the Heart of Jesus through the Heart of Mary. We must imprint upon our hearts the image of the Heart of Jesus as it is reflected in the Heart of Mary. We must reproduce in our hearts the intentions and dispositions of these two Hearts which are morally one. We must make use of these Hearts to supply for the insufficiency of our hearts. And we must abandon our hearts

forever to these two Hearts to become one with them and to be entirely consumed in these furnaces of love for the honor and glory of the Blessed Trinity.

FIRST, we must always go to the Heart of Jesus through the Heart of Mary. In all his enterprises, in his exercises of piety and in his principal actions, Saint John Eudes made it a point to address himself immediately to Mary after having renounced himself and offered himself to Jesus. He besought our Blessed Lady to make an offering of him to her divine Son, and to obtain for him the purification of heart and soul which would render him pleasing to Jesus. He also asked the angels and saints to intercede for him and to obtain for him this grace.

SECONDLY, we must conform our hearts to the Hearts of Jesus and Mary. To do so we must study these Hearts attentively and take them for our model and our rule of life. "The perfection, the glory and the happiness of our hearts," says the Saint, "will consist in being so many perfect images of the Heart of Mary, as her Heart is a perfect image of the Heart of Jesus."

THIRDLY, we must enter into the spirit of the Hearts of Jesus and Mary, that is, we must

perform all our actions with the intentions and dispositions with which they performed their actions, while here on earth, and would do so again were they in our place. And what were these intentions and dispositions? "The light of faith," says the Saint, "reveals to us our Divine Lord as always acting with the most perfect dispositions of humility, meekness, patience and charity towards men, love of His Eternal Father, zeal for His glory, and obedience to His holy will." These were also the dispositions of the Heart of Mary, for, in it Jesus reigned supreme. To enter into the spirit of the Hearts of Jesus and Mary, it is not even necessary to know what their dispositions are: it is sufficient to desire to act with these dispositions. By so doing, and assisted by the grace of God, we shall perform all our actions in a holy and divine manner.

FOURTHLY, we must make use of the merits of the Hearts of Jesus and Mary to supply for our insufficiency. We have become the members of the Mystical Body of Jesus, and consequently everything which belongs to our divine Head, belongs to us. His Heart is ours. He has given it to us together with all the hearts that are united to Him—the Heart of his Blessed Mother, of His angels and saints, with all the

treasures they contain. We may make use of these Hearts to supply for our insufficiency, and to acquit ourselves worthily of all the obligations we owe God or our neighbor. We may also make use of these Hearts to adore God, to thank Him, to pay the debts we owe His divine justice, to express our love to Him, and to obtain from His divine bounty all the graces we need. It is even possible for us to make use of these Hearts in acquitting ourselves of the obligations we owe our neighbors. "If you wish to assist the souls in Purgatory," says Saint John Eudes, "offer your treasure to divine Justice: It will find therein ample satisfaction. When you are asked for prayers or for any service, raise your hearts to your treasure, and implore it to pour out the riches of its charity upon all who have had recourse to you." Our Saint loved to call this treasure his great heart. "Be not satisfied," says he, "to love God with all the power of your little human heart: it is too little, too insignificant-it is nothing. But love God corde magno et animo volenti, that is, with your great heart, and with all the love of your great heart. . . If you love your neighbor and perform an act of charity for him, love him and perform that act of charity with all the love of your great heart. . . If you must

112 Saint John Eudes

humble yourself and must obey, do so with the humility and obedience of your great heart."

LASTLY, we must become one with the Hearts of Jesus and Mary, through love. Love is the great means of sanctification contained in the devotion to the Sacred Heart. "Charity is the bond of perfection," says St. Paul. It is the reason of existence, the end, and the summary of all the other virtues.

In the devotion to the Sacred Hearts, it is the charity of our Father and Mother in heaven we honor. Love calls for love in return. Love therefore must be the moving principle of our life and must animate all our actions. It must be for us in our spiritual life, what the throbbing of our heart is in our natural life. And the model of this love must always be the unspeakable love of the Sacred Hearts of Jesus and Mary.

It must be a tender love, which breaks forth continually in pious ejaculations, acts of praise, thanksgiving and reparation. It must be a pure love, which prompts us to act, not through fear of punishment, hope of reward, or personal satisfaction, but solely to please God and to procure His honor and glory. It must be a confiding love, which enables us to abandon ourselves entirely to the loving Hearts of Jesus and Mary and to repose in them as a

Doctrine and Writings 113

child does in the arms of its mother. It must be a strong, generous love, which reveals itself in acts and hesitates before no sacrifice. Away with childish, sentimental love with which weak and cowardly souls deceive themselves! Jesus and Mary have loved us with a love which surpasses all understanding, and we would mince our love for them in return! We must try to please them, not only by the perfect observance of the commandments and evangelical counsels and by the generous acceptance of the crosses and trials of life, but also by the noblest and best service we can give them. We must labor incessantly for their glory. We must spend ourselves and be spent for the salvation of souls. We must interest ourselves as much as possible in works of charity and zeal. "He loveth not who laboreth not." And as Jesus and Mary have bestowed upon us the supreme testimony of their love in immolating themselves for us, Saint John Eudes would have us develop in our hearts the spirit of martyrdom, that is, a willingness and even a desire to shed our blood for them to the last drop. In fine, our love must be a universal love, a love as broad as the world, embracing the hearts of all our fellow-men and drawing them with our own heart into the transforming love of

114 Saint John Eudes

the Hearts of Jesus and Mary, so that from the union of all these hearts may result a single Heart-a Heart continually aflame with the fire of divine charity.

Such is in brief the spiritual teaching of Saint John Eudes. He himself has left a summary of his doctrine in his wishes for his daughters of Our Lady of Charity which he placed at the beginning of their Constitutions:

"May their hearts be so many sacred Books and living Gospels, in which the most holy lives of their loving Father and dear Mother, Jesus and Mary are for ever inscribed."

"May their hearts be so many living images of pure love, of excellent charity, of deep humility, of exact obedience, of more than angelic purity, of invincible patience, of childlike meekness, of dove-like simplicity, of generous and complete submission to the will of God, of entire abnegation of self, of perfect contempt of the world, of ardent zeal for the salvation of souls, of strong affection for the Cross, and of all the other eminent virtues which reign in the Sacred Heart of Jesus and Mary."

"May their hearts be as one heart in the sacred bonds of the most perfect charity, and may they be one with the Heart of Jesus and Mary by virtue of divine love."

Doctrine and Writings 115

"May the hearts thus made one be the throne whereon the will of God reigns as King, that they may be consumed in the flames of eternal love, and continually immolated as a holy victim to the praise and glory of the most adorable Trinity."

V. WRITINGS 116

This beautiful and sublime doctrine Saint John Eudes developed in his written works, which make him one of the most remarkable ascetic writers of the seventeenth century.

Until recent years, his works were practically unknown. Occasionally a volume was found in the library of some seminary or religious house. But few people, even among priests, were aware of the extent and depth of the science they contained. The process of Beatification suddenly brought these works to light, and they proved a revelation to many. The learned Cardinal Pitra, who was associated with the cause of Beatification, expressed his surprise at finding in the works of our Saint, a doctrine so remarkable for its depth and purity. More recently, Cardinal Vives expressed his admiration in the following words: "I was acquainted with the Doctors of the Order of Saint Francis; I was acquainted with Saint Teresa and Saint John of the Cross, the mystical writers of my own country, Spain; but I was completely ignorant of the writings of Father Eudes. As a member of the Sacred Congregation of Rites, it was my duty to study his life and his works, and I am in admiration. Blessed John Eudes must be ranked among the great lights of the

Doctrine and Writings 117

Church. His spiritual doctrine is profound and of wonderful exactitude. He is one of the writers who has best expounded the doctrine of the Gospel."

"The works of Blessed John Eudes," wrote Father LeDore, "although they do not bear the scientific touch of the professional theologian, are nevertheless proof of his remarkable theological, ascetic and scriptural knowledge.

He is not a Doctor after the fashion of the scholastics of the thirteenth century or of the great theologians of the sixteenth and seventeenth centuries. As they, he might have built up theses and composed books didactic in form; but he was before all a savior of souls. For him the science of theology found its chief field of usefulness in the practice of virtue and in the acquisition of sanctity of which it is the principle

He was a Doctor after the manner of the Apostles, the Fathers of the Church, Saint Francis de Sales and Saint Alphonsus de Liguori. The science which shines in his works not only emits light: it engenders

piety and true sanctity."

The doctrine he expounds is that of the school of Cardinal de Bérulle and Father de Condren. In addition to applying this doctrine to the Sacred Hearts of Jesus and Mary, he develops

118 Saint John Eudes

it and renders it more precise and practical. His thought is limpid, and his style clear and easy. "In his works," says Father Le Dor~, "we find something of the ardent enthusiasm of Saint Paul and Saint Francis of Assisi, and an echo, as it were, of the loving tenderness of Saint Bernard, Saint Bonaventure and Saint Francis de Sales."

Unfortunately several works of our Saint having remained manuscripts, have been lost. His writings still extant constitute a complete summa of pastoral and ascetic theology. An excellent edition of these valuable works has been published in recent years. They are as follows:

VOLUME 1-The Life and Reign of Jesus in the Christian Soul. It is in this work especially that he develops his spiritual doctrine on the Christian life, namely, that the Christian life is but the life of Jesus prolonged and comple' ted in each one of us. He also shows how the doctrine is to be reduced to practice in our daily lives: "We must do all things in Jesus, with Jesus and for Jesus."

VOLUME 11-This volume contains six treatises on subjects relating to the Christian life:

1. A Treatise on the Respect Due to Holy Places, which is but an echo of the fiery Doctrine and

Writings

119

denunciations he pronounced during his missions against profaners of the temple of God.

2. Meditations on Humility. These contain an explanation of the profession of humility in use in the Congregation of Jesus and Mary.

3. Commumngs of the Soul with God,-meditations on creation, the end of man, the grace of baptism, etc.

4. The Contract of Man with God by Holy Baptism, - a summary of the teaching of Scripture and Tradition on the Sacrament of Baptism.

5. The Practice of Piety,-a brief explanation of what is necessary in order to live a Christian life.,

6. Catechism of the Mission,-a summary of the catechetical instructions given during the missions.

VOLUME-111. This volume contains two important works on sacerdotal perfection:

1. -4 Memorial of Ecclesiastical Life,-containing an explanation of the dignity and duties of the priesthood.

2. A Manual of Piety for Ecclesiastical Communities,-in which the author explains how the means of sanctification he recommended to his priests should be reduced to practice in their daily lives.

120 Saint John Eudes

VOLUME IV.-This volume comprises several valuable works on the priestly ministry:

1. The Apostolic Preacher,-one of the first, and still one of the most practical treatises on the ministry of the Word.

2. The Good Confessor,- which explains the qualities and obligations of a good confessor.

3. Counsels for Missionary Confessors, which suggests practical means of assisting penitents. in making their examination of conscience and in exciting themselves to contrition.

4. The Manner of Serving Mass,-which explains the dignity and holiness of this action and what one must do to perform it in a pious and worthy manner.

VOLUME V.7-The Admirable Infancy of the Most Holy Mother of God. This book treats of the holy infancy of Mary and of the practical means of honoring the mysteries and virtues of this blessed period of her life.

VOLUMES VI, VII, VIII contain all the Saint has written on the Sacred Hearts of Jesus and Mary. His chief work on this subject is entitled: The Admirable Heart of the Mother of God. It comprises twelve books and covers the whole theology of the devotion to the Sacred Hearts. The first eleven books treat of the

Doctrine and Writings 121

theory, history and practice of the devotion to the Immaculate Heart of Mary. The last book deals with the devotion to the Sacred Heart of Jesus. It is this work which justifies his title of Doctor of the Devotion to the Sacred Hearts.

VOLUME IX.-The Rules and Constitutions of the Congregation of Jesus and Mary.

VOLUME X. contains The Rules and Constitutions of the Order of Our Lady of Charity, The Directory of the Order, and a collection of two hundred and forty Letters.

VOLUME XL embraces the Saint's Liturgical Works, comprising twenty five Offices and Masses, his Memorial of God's Blessings, and several other minor works.

The greatest care has been given to the latest edition of these volumes. They have been enriched with introductions, explanatory notes~ analytic and alphabetic indexes which greatly enhance their value and facilitate the study of them. No one can have recourse to these volumes without being 'greatly enlightened in the ways of sanctity, and without being moved to greater fervor by the burning zeal and ardent charity of the Apostle of the Sacred Heart.