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Living Jesus

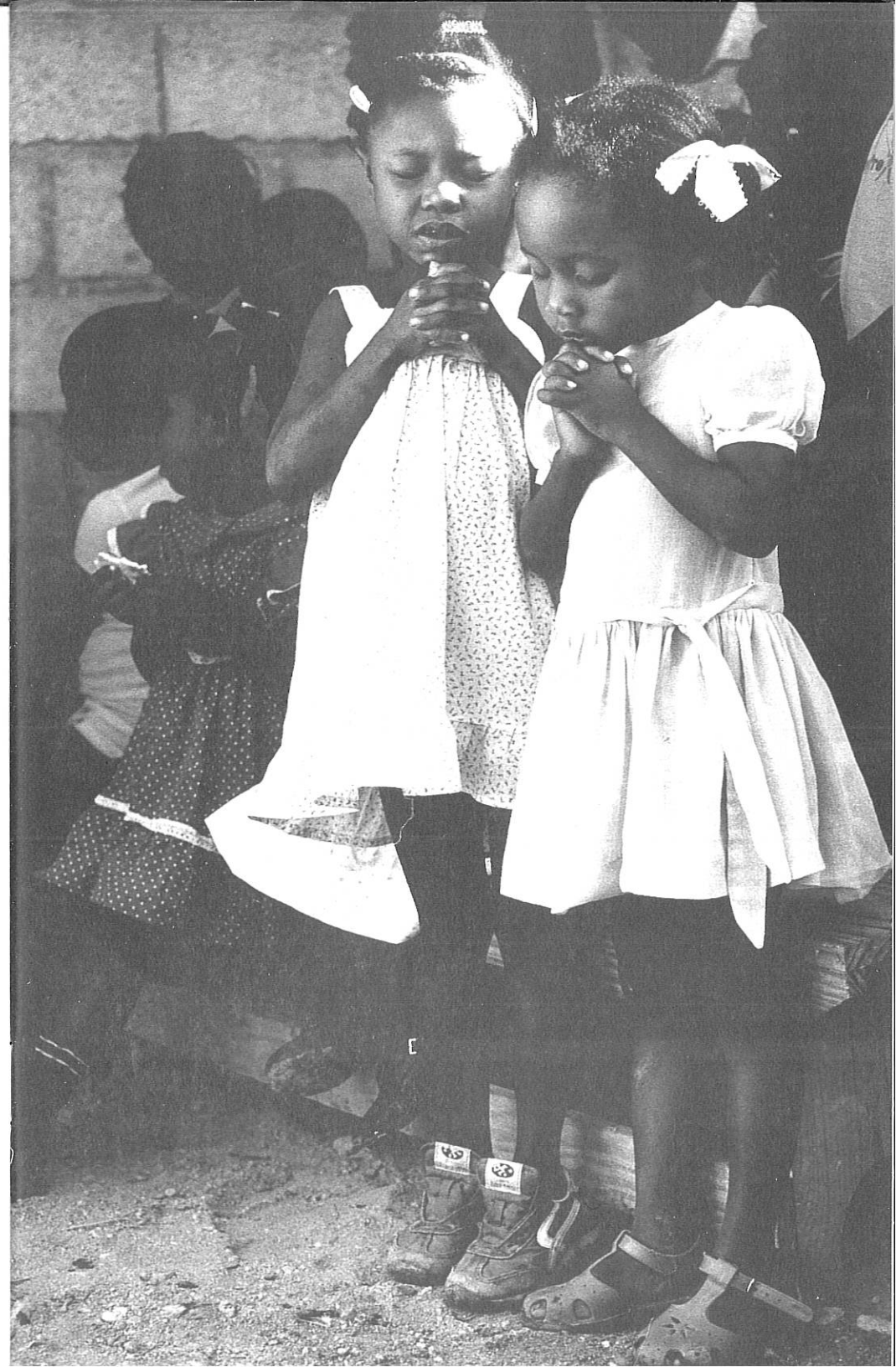
"Praying"

(Banamer, Haiti, 1986)

by Mev Puleo

with permission of Peter Puleo, Mev's father, 1996.

Mev, a graduate of Visitation, carried the spirit of our ministry to all parts of the world. In these two little Haitian girls, Mev found the depth of our prayer as they praised God in their relationship and in their situation quickened by the life of Jesus.





Visitation Ministry

Living Jesus

*A Gentle Presence
in a Violent World*

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Scripture quotations are taken from the New Jerusalem Bible (1966) and the New Revised Standard Version (1989).

We are grateful to Ed Ogden, OSFS, for his contribution in the commentary on each Salesian element, to the mothers of Visitation students in St. Louis who encouraged its publication, to Mary Grace McCormack, VHM, for editing the manuscript, to Anne Madeleine Godefroy, VHM, for her computer literacy.

Visitation Ministry:

Handing on the Spirit of the Visitation

"The spirit of the Visitation is a spirit of humility towards God and of gentleness towards our neighbor;" this was Francis de Sales's summary of their spirit to the first Sisters of the Visitation.

Mary exemplified this spirit when she went to visit her cousin Elizabeth. She carried within her womb Jesus who sanctified John. Then she sang, proclaiming the greatness of God who had done such wonderful things for her.

Living Jesus

"To 'Live Jesus' was to have – in Francis de Sales's words – the name of Jesus engraved on one's heart. It was to allow that name to become one's own true name, to allow one's entire self – body, thoughts, affections, actions, decisions, work, devotion – to be animated by the reality of the person known by that name. To allow Jesus to live, one did not simply learn about Jesus or pray to Jesus or even imitate Jesus. One surrendered the vital center of one's being – one's heart, as understood in the wholistic biblical sense, to another living presence. The Pauline dictum, 'I no longer live but Christ lives in me', is at the core of the distinctive Salesian inscription. Jesus was for the two early seventeenth century founders of the Salesian tradition a presence to be experienced, a reality to be lived. Authentic human existence was identified by them as a continual and ever-present bringing to life of the living Lord who bears the name Jesus." (*Letters*, 10)

FOREWORD

This booklet is a result of a meeting held in 1995 of the Apostolic Presence Committee of the Second Federation of the Sisters of the Visitation. The committee proposed a booklet similar to the *Goals and Criteria for Visitation Schools in the United States*, created by the Ministry Network, which could apply to all Visitation ministries. Sister Isabel Clark made a collection of Salesian practices, Scripture quotes, and Salesian readings. Ministry Network members and mothers of St. Louis Visitation students made the final selection for publication. The mothers wanted a book that could accompany them everywhere from which they could learn how to Live Jesus.

What we now offer to all segments of our Visitation family—Sisters, colleagues in our ministries, parents of our students, friends, alumnae of our schools, students, and all with whom we come in contact in any of our ministries—is a work that describes the essentials of the multi-faceted spirituality of Francis de Sales and Jane de Chantal, a classic and yet a contemporary guide to holiness.

Each element of this spirituality has value in its own right; but when all the parts are put together, they create a beautiful mosaic which illustrates a sure path to a deeper love of God and to the means of nurturing this love in our everyday lives.

Fundamental Elements of Visitation Ministry

The following elements, which are integral to Salesian Spirituality and which flow from Living Jesus, can enrich our lives and serve as inspiration for any ministry in which we are engaged. They may also enrich the spiritual lives of those to whom we minister.

1. Loving God With Liberty of Spirit	8
2. Developing a Life of Prayer	10
3. Living Interiorly	12
4. Living in the Presence of God	14
5. Living in the Present Moment	16
6. Living Faithfully the Duties of One's Vocation	18
7. Preparing for the Day	20
8. Accepting the Will of God	22
9. Practicing the Little Virtues	24
10. Respecting the Dignity of Persons	26
11. Caring for the Needs of the Neighbor	28
12. Growing in Relationships	30

The Book

The **title** of each page is one of the elements of ministry. The **commentary** is a help to understand the practice. The **scripture** is the Living Word pertaining to the element. The **Salesian Sources** suggest more reading for inspiration and understanding.

Commentary

A fundamental assumption in Salesian Spirituality is that the person created in God's image is also created with free will. Therefore, each person has the opportunity to cooperate in his or her own salvation by daily choices. The virtue of indifference frees one to be able to live in a spirit of liberty like the children of God described in the Gospels. "Ask for nothing, refuse nothing" is one of Francis's maxims that addresses freedom. This liberty neither asks for a specific result nor rejects what God puts before the human person. Human liberty leads one to care about what happens but places one's priority on the concern that God's will is accomplished, whatever the outcome. In practice, Salesian liberty becomes a freedom to serve. Generosity with one's time and talent is paramount in the Salesian tradition.

Application

Scripture

"Love God with your whole heart, your whole soul, your whole mind." (Deuteronomy 6:4)

"If you love me you will keep my commandments." (John 14:15)

Salesian Sources

"He [Francis] taught us to know Christ not as another person, but as a part of ourselves, because he is the very principle of our life. The objective was not to imitate the Lord but let him have the sovereign authority in us, as we let a friend take over our heart and come to us out of trust to occupy our heart and fill it." (Lajeunie, 585)

"As the principle of our life, Jesus is regarded as being within us according to His promise, 'Whoever loves me will keep my word and my Father will love him; we will come and make our dwelling in him.'... According to this opinion, we are not only in contact with him, we are one with him; we form one single 'mystical person'." (Lajeunie, 583)

"Our saint brings us out of the 'cavern of self' and brings us into the light of God, into the revelation of Christ, who by drawing us to him, makes us reject what is opposed to him. Thus in the Salesian way everything is out of love, in love, and for love.... Everything commences with love,... especially conversion.

But how can one love if one does not know how to love? We learn to love by loving, he answered, as we learn to dance by dancing. We must get down to the business of loving!" (Lajeunie, 571)

"Everything out of love, nothing by force." "To love or to die; to die and to love." "Love is stronger than death." (Francis as quoted in Lajeunie, 587)

DEVELOPING A LIFE OF PRAYER

Commentary

In the Salesian tradition developing a life of prayer is essential to Living Jesus because it is modeled on the example of Jesus who often went apart to pray. Francis de Sales and Jane de Chantal imitated the example of Jesus. Prayer was for them a loving conversation with God. Francis writes: "God and the individual speak heart to heart, and what passes between them can be shared with no one else." Prayer in the Salesian tradition is simply quiet time to converse with God "heart to heart."

DEVELOPING A LIFE OF PRAYER

Application

Scripture

"He went off to the hills to pray." (Mark 6:46)

"Pray constantly and for all things give thanks to God because this is what God expects you to do in Christ Jesus." (Thessalonians 5:18)

"Come near to God and God will come near to you." (James 4:8)

"In the same way, the spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit intercedes for us with groans that words cannot express." (Romans 8:26)

Salesian Sources

"When the time comes to present ourselves before God's divine Goodness to speak to God face to face, which is what we call prayer, simply the presence of our spirit before God and God's before ours forms prayer whether or not we have fine thoughts or feelings...God is touched with the prayer of a soul so simple, humble and surrendered to God's will." (Letters, 84-5)

"Go to prayer with great meekness of spirit, without wanting to do anything there except to receive from our Lord what God will give you. Let it be enough for you to be in God's presence although you neither see nor feel God and though you cannot represent God to yourself. Begin by an act of faith and from time to time look [to see] if you cannot get sight of God." (Francis as quoted in Wenzel, 21)

Commentary

Salesian Spirituality challenges the human person to become holy—to become a saint. It is often described as a spirituality of the heart. The author of Mark's Gospel writes, "You must love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength." For Francis, the image of the heart best describes the human person's love for God. To Live Jesus means to engrave that name on one's heart. The human heart has the capacity to love with a "pure love" which is modeled on the unconditional love of God for the human person in the person of Jesus Christ. Francis puts stress on beginning from the interior life—knowing and loving God—and working outward to imitating the compassion and empathy of Jesus. One becomes filled with love of God in his or her heart, and the external expression of this love is the natural response to being loved unconditionally.

Application

Scripture

*"For where your treasure is, there will your heart be also."
(Matthew 6:21)*

*"You must love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength."
(Mark 12:30)*

*"On God rests my deliverance and my honor...Trust in God at all times, O people; pour out your hearts before God who is a refuge for us."
(Psalm 62:8)*

*"You have died, and now the life you have is hidden with Christ in God."
(Colossians 3:3)*

Salesian Sources

*"The heart is the seat and source of love."
(Ryan, Treatise, 76)*

[Interiority] is a fundamental principle with Francis de Sales. But...he desires an interiority where reason reigns, a well ordered interiority. (Corrigan, 33)

*"Francis drew on the desert ascetic tradition but taught that mortification was an activity best hidden in the heart. Thus the desert practices which facilitated the profound renovation of character became translated, in the Salesian context, into interior realities which then might be realized exteriorly in a variety of ways depending on the setting in which the devotee finds himself or herself—for example, how to practice poverty while in the possession of wealth."
(Letters, 55)*

Commentary

The Salesian perspective on prayer is attention to the presence of God. Francis writes, "Wherever we are, we find God present, but we do not think of it. So we must challenge our soul to an attentive consideration of His presence." Francis counsels us to prepare for prayer by "bringing our souls into our hearts" as we enter into ourselves and place ourselves in God's presence. Then our prayer or our time with God is one of receiving whatever God wishes to be to us. We may experience peace or rest or encouragement, or we may not be able to define what we experience, for God's presence is not necessarily one of feeling but one of faith. There is no way to measure or feel God, but where God is, there is the Spirit of peace. Francis urged the Sisters of the Visitation to focus on God every fifteen minutes when the clock strikes. Later he writes, "Practice this 100 times a day." Finally, toward the end of his life, Francis encouraged himself and others to live constantly in the presence of God. Since God delights in being with us, to come into God's presence is freely to allow God to pour divine presence into our hearts.

Application

Scripture

"Where shall I flee from your presence? If I ascend to heaven you are there." (Psalm 139:7)

"You who reveal the path of life to me, give me unbounded joy in your presence." (Psalm 16:11)

"Let us come into God's presence with thanksgiving." (Psalm 95:2)

Salesian Sources

"There is no place in the world where God is not truly present. God is especially present within our heart and within our soul." (Ryan, Treatise, 327)

"'Wherever we are we find God present', but we do not think of it; so we must 'challenge our soul to an attentive consideration of his presence'." (Lajeunie, 274)

"I have recognized that the almost universal attraction of the daughters of the Visitation is to a very simple practice of the presence of God effected [achieved] by a total abandonment of themselves to Holy Providence." (Letters, 52)

Commentary

Francis has been called a Christian existentialist because of his emphasis on the present. His advice is: "Live one day at a time, leaving the rest in God's care...go along with confidence in Divine Providence, worrying only about the present day and leaving your heart in the Lord's care." The past and future are to be surrendered in confidence into the hands of the Lord who will forgive our past failings and be our sure hope in the future. That leaves only the present moment in which we are called to be actively united to God's will for us. Francis would have us direct our intention to whatever God wants for us in the moment at hand. If the past is over and the future is not yet, then only the present, temporarily and existentially, can be a realistic locus for the Divine will. Francis has little time for people who live in "what might have been" or in "what might be." The present moment provides the only possibility for encounter with the living God through an active embrace of God's will.

Application

Scripture

"Be still and know that I am God." (Psalm 46:10)

"Do not worry about tomorrow; it will have enough worries of its own." (Matthew 6:34)

Salesian Sources

"Let us belong to God in the midst of our busyness." (Letters, 163)

"Staying in God's presence and placing ourselves in God's presence are, to my mind, two different things. In order to place ourselves in God's presence we have to withdraw our soul from every other object and make it attentive to that presence at this very moment. But once we are there, we remain there, as long as either our intellect or our will is active in regard to God. We either look at God or at something else for love of God; or, not looking at anything at all, we speak to God; or again, without either, looking at God or speaking to God, we just stay there where God has placed us, like a statue in its niche. And if while we are there, we have some sense that we belong to God and that God is our All, then we must certainly thank God for this." (Letters, 151-152)

LIVING FAITHFULLY
THE DUTIES OF ONE'S VOCATION

Commentary

Everyone desires fulfillment; at the most basic level of existence this is an expression of desire to love God. This desire may not be articulated in explicitly religious language, but fulfillment ultimately can be found only in love of God. Francis writes in the *Introduction to the Devout Life*: "It is an error, or rather a heresy, to wish to banish the devout life from the regiment of soldiers, the mechanic's shop, the court of princes, or the home of married persons.... Wherever we may be, we can and should aspire to a perfect life." This is also a central teaching of Vatican II: "All in the Church...are called to holiness." Francis exhibits his usual "inspired common sense" here. If one's vocation or state in life is God's will, then this will is centered in the exigencies and duties which cluster around that vocation. His advice is blunt: "Let us be what we are and be it well!" Whatever we are (spouse, friend, parent, teacher, engineer), let us be the best we can be. Our Christian and human energies must largely be focused on living out our vocation.

LIVING FAITHFULLY
THE DUTIES OF ONE'S VOCATION

Application

Scripture

"Whatever your task, put yourselves into it."
(Colossians 3:23a)

"Do not refuse yourself the good things of today. Do not let your share of what is lawfully desired pass you by."
(Ecclesiastes 12:14)

Salesian Sources

"The fruits of living Jesus will not then necessarily result in a religious posture that looks monastic and celibate. The fruits will be uniquely imprinted on each individual life, lived out differently on each pair of lips, shoulders, and arms. The flexibility and liberality of the Salesian spirit is seen concretely in this assumption that living Jesus has as many and as varied faces and dwelling places as there are human hearts open to his presence."
(*Letters*, 56)

"All God wants is our heart....The peak of perfection lies in our wanting to be what God wishes us to be." (*Letters*, 194)

"Devotion must be exercised in different ways by the gentleman, the worker, the servant, the prince, the widow, the maid, and the married woman. Not only is this true but the practice of devotion must also be adapted to the strength, the employment, and the duties of each one in particular."
(Ryan, *Introduction*, 6)

"Humble yourself profoundly under God's holy hand, to let yourself be led in the way of God's good pleasure and, following that same good pleasure, to offer no resistance to whatever God may wish to do with you." (*Letters*, 187)

PREPARING FOR THE DAY

Commentary

In the Salesian tradition there is the daily practice of preparing for the day. This is another element that grew from the "Rule of Life" Francis established for himself as a student in Padua. He began the day with this practice which he performed each morning, where 'by using his imagination, Francis tried to foresee the places he was to go, the situations in which he might find himself, the people with whom he would come in contact, and the things he would do during the course of the day.' Having noted the foreseeable difficulties, he would plan a way to minimize or avoid these, concluding by offering himself to do God's will during the day.

An underlying assumption of this exercise is that by drawing oneself into God's presence in the midst of ordinary activities, an ordinary task becomes a sacred act. This unobtrusive practice can be done while we are getting washed, showered, and dressed in the morning. It invites us to foresee the events of the day and consider how to approach them in a way that encourages a recollection of God in all things.

The "Direction of Intention" is a short prayer said before each action of the day. This prayer asks God's help, offers the action to God, and accepts willingly whatever difficulty might be experienced.

PREPARING FOR THE DAY

Application

Scripture

"Yahweh, my God, I call for help all day." (Psalm 88:1)

"Unload your burden on to Yahweh and Yahweh will support you." (Psalm 55:22)

"I will instruct you and teach you the way to go. I will watch over you and be your advisor." (Psalm 5:3)

Salesian Sources

"We cannot always offer God great things, but at each instant we can offer God little things with great love." (Maxim attributed to Jane de Chantal)

*"Before everything else, I will always make the exercise of preparation, and I will do it at least once a day in the morning." (Francis de Sales, *Spiritual Exercises*, 26)*

"May your whole life and everything you do tend to unite you to God.

"May your prayers, good works and practice of virtues, above all that of charity, contribute to the life of the Church and to the salvation of your neighbor.

"For this reason, may you desire nothing so much as to live an intensely spiritual life. Then, while pleasing God, your power for good will be communicated to the hearts of the faithful." (Francis as quoted in Wenzel, 4)

ACCEPTING THE WILL OF GOD

Commentary

Francis defines love as an active union of human will with the Divine. This love is imitative of Jesus' love for his Father. Francis says that the Christian lives between the "two wills of God": God's will to be done, "how it should be," and the will of God's good pleasure, "the way it is." God's will is manifest not only in the received inspirations (Scripture, church teaching, spiritual direction) of either individuals or communities but also in the events, facts, and existing realities of one's immediate situation—in the present and often painful reality in which one lives. Union with God means the human person makes an active, continual, and creative obedience to God's will. Francis calls this union, which is cultivated by prayer, the sacraments, and spiritual direction and expressed by service to neighbor, *devotion*. Devotion, then, is "the prompt, active and faithful...observance of God's commands," doing "quickly and lovingly as many good works as possible, both those commanded and those merely counseled or inspired."

ACCEPTING THE WILL OF GOD

Application

Scripture

"Your will be done on earth as it is in heaven."
(Matthew 6:10)

"Be it done to me according to your will." (Luke 1:38)

"My father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will." (Matthew 26:39)

Salesian Sources

"A truly loving heart loves God's good pleasure not only in consolations but also in afflictions." (Ryan, *Treatise*, 100)

"Sin excepted, nothing happens but by God's will."
(Kerns, 353)

"Deference means that we prefer God's will to all else, though we know a greater attraction to many other things. Disinterestedness is a stage higher—it means that we are lovingly attracted to a thing only because we see God's will in it; nothing else interests the unencumbered heart, when God's will makes itself felt." (Kerns, 364)

"In all your good works you should unite yourself to the will of God's good pleasure, and in your faults and imperfections, you should unite yourself to God's permissive will, gently, quietly, and with peace of mind." (*Letters*, 188)

PRACTICING THE LITTLE VIRTUES

Commentary

The Salesian tradition values doing the little things in the midst of ordinary and busy lives. In a very real sense, the person Lives Jesus by "doing all ordinary things in an extraordinary way." The Scriptural basis for this value is, "Come to me all who labor and are burdened, and I will give you rest. Take my yoke and learn from me, for I am gentle and humble of heart." The primary Salesian virtues are gentleness, humility, and simplicity.

In the midst of violence in contemporary society (guns and gangs in the streets, spouse and child abuse in homes, the angry thoughts and words that begin in our heart), the virtue of **gentleness** or graciousness has much to offer. Francis reminds us to be gentle with ourselves and not to become upset and discouraged by our feelings, but to pick ourselves up again and again. He counsels: "Be patient with everyone, but above all with yourself." Gentleness with ourselves leads to gentleness with others. When we learn to let go of judgmental attitudes, we become more compassionate and empathetic.

Humility always means truth. It acknowledges both our immense potential because we are made in the image and likeness of God, as well as the very real limitations that keep us from realizing that potential. We are essentially interdependent, needful of God and the assistance of others.

In the *Conferences* Francis writes, "...**simplicity** is nothing else than an act of pure and simple charity, having one only aim and end, which is to acquire the love of God, and our soul is simple when in all that we do or desire we have no other aim."

PRACTICING THE LITTLE VIRTUES

Application

Scripture

"Learn from me for I am gentle and humble of heart." (Matthew 11:29)

"Wrap yourselves in humility and be servants with each other because God refuses the proud and will always favor the humble." (1 Peter 5:5)

"This is what Yahweh asks of you: only this, to act justly, to love tenderly, and to walk humbly with your God." (Micah 6:8)

Salesian Sources

"Thus the whole person is taken up with loving God—in one's heart by joy, peace, patience, forbearance, generosity, faith, and in one's actions by kindness, gentleness, courtesy, temperateness, and purity. (Kerns, 514)

"When God gives us ... gifts, graces, and talents, God intends us to use them. Not to do so is a proud refusal to cooperate with God. It is true humility to obey and comply as nearly as possible to what God gives us." (Ryan, *Treatise*, 90)

"The one who can preserve gentleness in the midst of sorrows and sufferings, and peace in the multiplicity and busyness of affairs—that person is almost perfect....A second little virtue highly prized in Salesian Spirituality is humility. Long an ideal in the classic spirituality of Christendom, humility retained its centrality in the thought of Francis and Jane. Humility expressed for them the recognition of the reality of human dependence upon God, the truth of profound limitations of the individual person and community of persons, and the acknowledgment of the illusory human pride that strives to be like God and so conspires to its own destruction." (*Letters*, 64-5)

RESPECTING THE DIGNITY OF PERSONS

Commentary

Salesian Spirituality is founded on the belief that all people are created in God's image and likeness. Recognizing this, there is the challenge to treat each human person with respect, even reverence. For Francis, this dignity supercedes all other facets of creation: "When Scripture speaks of our being created 'in the image and likeness of God,' it expresses a fundamental reality: we are capable of both liberty and love." In Salesian Spirituality the recognition of this inner beauty, that one is loved unconditionally and made in the image of God, invites the human person to show exteriorly respect for all human persons.

RESPECTING THE DIGNITY OF PERSONS

Application

Scripture

"How good, how delightful it is for all to live together like brothers and sisters." (Psalm 133:1)

"Do not try to combine faith in Jesus Christ, our glorified Lord, with the making of distinctions between classes of people." (James 2:1)

*"The wisdom that comes from above is essentially something pure; it also makes for peace and is kindly and considerate; it is full of compassion and shows itself by doing good; nor is there any trace of partiality or hypocrisy in it."
(James 3:17-18)*

Salesian Sources

"Do all through love, nothing through constraint; love obedience more than you fear disobedience." (Letters, 134)

"It is better to yield to the views of others than to try to force them to follow our desires....A wise silence is preferable to an uncharitable truth." (Francis as quoted in Klauder, 251)

"Be very careful about what may offend your neighbor, and do not reveal anything secret that could be to his disadvantage; if you happen to do so, repair the injury as far as you can immediately." (Letters, 176)

"The Salesian method flows from all this: to invite, suggest, use persuasion, all the while pointing out the good sense of making this choice or that decision and being altogether gentle and patient." (Corrigan, 123)

CARING FOR THE NEEDS OF OUR NEIGHBOR

Commentary

Francis often preached on the proclamation of Jesus: "Love one another as I have loved you." Starting with the fact that the dignity of the human person lies in being called to loving union with God in Christ, it follows for Francis that the strongest force in the universe is love. Only love can explain God's primordial and free decision to bring about a creation to which he gave himself in personal union, first in the Incarnate One and, in light of Christ, to each human person in grace and glory. And love alone shows how the Christian is, in freedom and personal responsibility, to respond to God and to reach out to the neighbor, especially to a neighbor in need. This love will be a gentle force characterized by persuasion and a deep awareness of the dignity of the other. It will invite, even entice, but never force or compel the other's freedom. It will act toward the neighbor exactly the way God has acted toward the human family in creation and in Christ: in a gentle, persuasive, attractive and inviting love. Francis would endorse the sentiment expressed in the musical *Les Miserables*: "To love another person is to see the face of God." It is abundantly clear from the Gospels that Jesus identified with the needy, the poor, the outcast. Therefore, it is clear that in the Salesian tradition to hear "the cry of the poor" calls for a response made with zeal and energy because this is the will of God.

CARING FOR THE NEEDS OF OUR NEIGHBOR

Application

Scripture

"You shall love your neighbor as yourself." (*Leviticus 19:18*)

Salesian Sources

"Those who shall prevent [anticipate] their neighbor with the blessings of sweetness will be the most perfect imitators of Our Lord." (de Sales, *Conferences*, 66)

"The culmination of love for the heavenly Father's divine goodness consists in perfect love of our brothers [sisters] and companions." (Ryan, *Treatise*, vol. I, 172)

"We must not be disappointed if we are not at all equally gentle and sweet, provided that we love our neighbor with the love of our heart and to its fullest extent." (Francis as quoted in Wenzel, 57)

"The ways by which we can unite ourselves to our neighbor are very numerous; but I will mention only a few of them. Since God wants us to love and cherish others, we must see our neighbor in God. This is the counsel of St. Paul who orders servants to serve God in their masters and their masters in God. We must practice this love of our neighbor and express it outwardly; and even if at first we seem to do so reluctantly, we must not give up on that account, for this feeling of aversion will, in the end, be conquered by the habit and good dispositions that result from repeated acts. We must bring this intention to our prayer and meditation; having begged God for His love, we must ask God to grant us love of others, especially of those persons we have no inclination to love." (*Letters*, 103-4)

GROWING IN RELATIONSHIPS

Commentary

Salesian Spirituality is profoundly relational; it recognizes that spiritual progress comes in and through relationships. It is in the way human persons love one another that Jesus can be seen walking the face of the earth again. The way a person is with others is crucial to the art of letting Jesus live. In human relationships one seeks to awaken in others an awareness of their divine dignity by the respect and reverence one demonstrates for their persons, their individuality, and their liberty. Francis and Jane demonstrated the beauty of this in their own relationship, which was built on their mutual love for God. In the Salesian tradition such friendships are valued as a gift from God. Already in love with God, the friends grow in love for each other and express this love in generous and creative service to the community and to the world.

GROWING IN RELATIONSHIPS

Application

Scripture

*"A kind mouth multiplies friends,
and gracious lips prompt friendly greetings."
(Sirach 6: 5)*

*"A faithful friend is a sturdy shelter,
Whoever finds one finds a treasure." (Sirach 6:14)*

*"Whoever fears God behaves accordingly, and his friend will
be like himself." (Sirach 6:17)*

*"One can have no greater love than to lay down one's life for
one's friend." (John 15:13)*

Salesian Sources

*"Love everyone, Philothea, with a great charitable love but
have no friendship except with those that communicate
with you in the things of virtue." (Ryan, Introduction, 122)*

*"We must indeed meekly bear with our friend in his imper-
fections, but we must not lead him into imperfections,
much less imbibe his imperfections ourselves." (Ryan,
Introduction, 130)*

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There are additional books, pamphlets, audio/video/tapes, and works in process at the time of this printing. To receive current information, write De Sales Resource Center, 4421 Lower River Road, Stella Niagara, NY 14144

The Little Virtues

A willing acceptance of the tiresome tempers of our neighbor.

A cheerful bearing with our own imperfections and limitations.

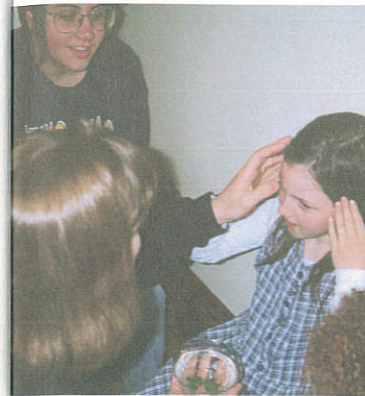
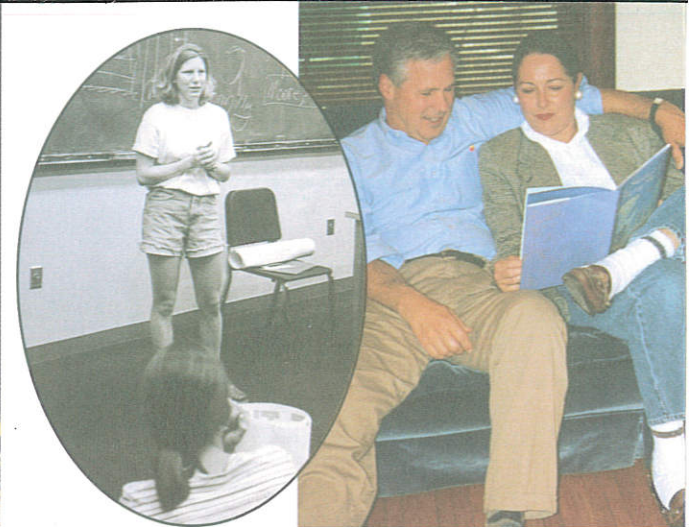
The good humored putting up with small acts of selfishness and injustice.

An agreeable manner of answering those who speak disagreeably to us.

A pleasant manner of receiving a refusal.

Gratitude and politeness when others oblige us.

A gentle voice and a calm manner.





Federation Focus 1996-2002

*The Gospel, our tradition, and our contemporary culture
call us to a radical, prophetic mission.*

*In response we propose
that each monastery be
a center of gentleness in a violent world
by living our charism of
conversion, inclusiveness, and non-violence
through prayer and community,
“living Jesus”, from the heart of the Gospel, and
by communicating our charism of
conversion, inclusiveness, and non-violence
through contemplative hospitality, by which
we welcome all who wish to participate
in our prayer, community, and ministry.*