

The French School of Spirituality

And John of the Heart of Jesus, OCI
Father Leo Dehon, SCJ



James J. Schroeder, SCJ
Hales Corners, WI
2025

Cover

Around Father Dehon are the main figures of the French School (top to bottom, L to R): Madame Barbe Acarie/Bl. Marie de l'Incarnation, Cardinal de Berulle, Charles de Condren, Jean-Jacques Olier, St. John Eudes, Bl. Francis Liberman. "John of the Heart of Jesus, OCJ" is the religious name Dehon took when he professed vows in his new Congregation, "les Oblats de Coeur de Jesus" (Oblates of the Heart of Jesus). "Father Leo Dehon, SCJ" is the name Dehon took in his re-founded Congregation, "Sacerdotes Cordis Jesu"—short form (Priests of the Heart of Jesus—now called Priests of the Sacred Heart).

Preface

My life with The Priests of the Sacred Heart (SCJs) began in 1958 at their prep school Cor Divinum (Divine Heart) in Donaldson, Indiana, then I went to the SCJ novitiate in Ste. Marie, Illinois in 1962 for a year, and took vows. After four years at the SCJ Kilroe College Seminary In Pennsylvania I received a bachelor's degree and was taught to translate French documents into English. I went to Sacred Heart School of Theology and was ordained in 1970 with a Master of Divinity degree. We used the *Thesaurus Precum* (Collection of Prayers) of the SCJs, approved in 1954. Many of the prayers are written by French School figures but we didn't know it. At Loyola University in Chicago I earned a doctorate in clinical psychology. After Father Tom Garvey, SCJ, withdrew from the Sacred Heart Communities in Collaboration, which he helped found, I was asked to take his place. Never did I hear a word about the French School of Spirituality.

In 1985 I went on sabbatical to Paris to learn more about Father Leo Dehon and our charism, and to audit some courses for theological renewal. The first time I met with Professor Michel Meslin, a theologian of spirituality and president of the Sorbonne University, I mentioned Leo Dehon and he immediately said, "Oh, yes, from St. Quentin. You must read about the French School of Spirituality." I told him I knew nothing of it, so he sent me to Le Procure, the Catholic book store near St. Sulpice, to buy *Berulle et l'Ecole francaise* by Paul Cochois. What an eye-opening experience, because the book described in detail almost all the basic ideas of Father Dehon's spirituality.

Father Raymond de Ville, general superior of the Sulpicians, published *The French School of Spirituality: An Introduction and Reader*, in 1987, translated by Sister Agnes Cunningham, SSCM. Then in 1989, the Paulists published *Berulle and the French School: Selected Writings*, with a masterful introduction by William M. Thompson

In 1995 a group spearheaded by the Eudists and Sulpicians hosted the first North American French School of Spirituality conference in Atlanta. There I met some of the greats on the subject, especially Father Ray-

mond de Ville, SS, Sister Agnes Cunningham, SSCM, Father Ron Bagley, Eudist, and David Thayer, Sulpician. They gave wonderful keynote addresses and break-out groups, along with a number of others. There were two other national conferences later. Although I had worked with a number of congregations dedicated to the Sacred Heart, I never found the major SCJ ideas in them. In the French School based congregations I felt I was with siblings or cousins of the SCJs. We hold so much in common.

Finally, in the library of our Sacred Heart Monastery I found a short booklet by Guillaume Recker, SCJ, titled *Le Pere Dehon et l'Ecole Francaise* (Father Dehon and the French School), published in 1946, by the Scholasticat Notre-Dame du Congo, Louvain, Belgium.

Since then I have continued research and reading on the French School and I have taught it in our novitiate every year for many years. I offer thanks to Vien Nguyen, SCJ, our Provincial Superior, who asked that I put my notes together and print them so others can have access to them. Also, I want to thank Mary Gorski for her generous help in putting this together. I offer here the notes and handouts I use to teach many of the things I learned, along with summaries of chapters of books on ideas from the French School that we have in our charism. May you find these as enriching as I have.

James J Schroeder, SCJ, Ph.D.
Milwaukee, Wisconsin
Summer 2025

Spirituality

Everyone who has some belief in God or in gods has a spirituality. **“Spirituality” is a way of living what you believe.** It is a way of approaching the gospel and God in prayer and life, a spiritual practice of living out of a personal act of faith, living your relationship with God

In my own mind, I see at least twelve great schools of spirituality:

First is the Christian **community of the Acts** of the Apostles, people who followed Jewish feasts and prayers and met in their homes for the breaking of the bread and shared their goods in common. Second, as part of this there evolved a group of **widows and virgins** who followed their spirituality of serving and supporting the community. Third, around the third century there were the **desert fathers and mothers**, hermits who valued solitude, contemplation, and obedience. Fourth, St. Augustine (354-430) began **Augustinian spirituality** that emphasized friendship in community living, love, and conversion in service. Fifth, there was the **Monastic School** begun by St. Benedict (480-547) in which people sought Christian perfection in community, withdrawal from the world, a life of prayer and work, lectio divina and the divine office. Then there were the **mendicant schools**: Sixth, the **Franciscan School** of following St. Francis of Assisi (1182-1226) in a great love of poverty, nature, charity to those in need, and efforts to rebuild the church by going out among people. Seventh was the **Dominican School** of people with a great devotion to truth, learning, preaching and teaching, and poverty. Eighth was the **Carmelite School**, dedicated to mental prayer and contemplation. This included the followers of Teresa of Avila (1515-1582) and John of the Cross (1542-1591). Ninth, there came the **Ignatian or Jesuit School** of spirituality, men who follow the way of St. Ignatius Loyola (1491-1556) in finding God in the world and in self, and contemplation of Jesus through the Spiritual Exercises and discernment. They always sought “magis” or excellence and sought to give all for the greater glory of God. Tenth was the **French School** founded by Pierre Cardinal de Berulle (1575-1629) which was rooted in dogma and the church fathers, with primary emphasis on sharing in the incarnation of Jesus. More on this later. Eleventh was the **Salesian School** based on

the way of St. Francis de Sales (1567-1622). An everyday spirituality of relationships of gentleness and kindness, being compassionate, cheerful and reasonable in disposition. He was strongly influenced by the French School: part of the salon of Madame Acarie, had Berulle as his spiritual director; and he influenced Jean Jacques Olier. Some of his followers are Don Bosco, Jane de Chantal, St. Mary Mazzarello, et al. Twelfth is the **Vincentian School** of practical charity. These are followers of St. Vincent de Paul (1581-1660) who participated in the salon of Madame Acarie and the French School. They seek to see Christ in the poor and suffering, to be evangelized by the poor, and to evangelize the poor. They are unclastered and seek contemplation in action.

10 top reasons to get into the French School

1. An emptiness, a waiting, a yearning for something more, something deeper, a sense that something is missing. There's an epidemic of addictions and compulsions in our world. The remedy is to find that as a creature we are intrinsically dependent on the Creator—an emptiness waiting to be filled (Madden, S. Mary Roger, p. 83, '95 Conference on the FS). Instead of anthropocentrism, focusing on the self, you turn to Theocentrism, focusing on God.
2. Broken families/communities, alienation, isolation: The remedy is seeking the relational or connectedness—Trinity: the unity of Trinity continually creating in love. We are made in that image. “God who is unity leads everyone to unity”—Berulle’s spirituality promotes this.
3. Absence of a sense of closeness of God: people have a generic spirituality, apophatic spirituality, Rhenish contemplation (Cloud of Unknowing) vs. Christ and Christocentrism. Mary: annunciation: gentle, non-invasive nature of the Spirit—respects human freedom. Communion—cooperation. The remedy is union with the mysteries of Christ’s life, including Passion and Resurrection, and Eucharist. Becoming friends of Jesus.
4. State of childhood today—helpless, vulnerable, neglected, abused. Leads to ambition, privilege seeking, status conscious, power-hungry trends (narcissism) vs. Incarnation of the Word, “kenosis.” The remedy is true humility and emptying of self lived by Jesus out of love, as a call to us.
5. Priesthood and religious life in trouble vs. reform of priesthood—a way to improve it. All the main French School figures sought to reform and improve the priesthood.

6. Religious and clergy serving self vs. being apostolic: Mission—liberate for love, continue mission of Jesus. Zeal for souls is key in the French School

7. Lack of catechesis vs. strong credal foundation of the French School.

8. French School taken up again by many orders; taught in 25% of novitiates—Krumenacker (1999): Oratorians, Sulpicians, Eudists, Lazarists, Brothers of the Christian School, Montforts, Spiritans, Oblates of Mary, Daughters of Charity, Good Shepherd Sisters, Little Sisters of the Poor, Servants of the Holy Heart of Mary, SCJs. Many of the apostolic congregations of the 19th century are based on the French School.

9. This will enrich your own life and relationship with God

10. The French School is the core of Leo Dehon's theology and spirituality—if you hope to be an SCJ or a follower of Dehon, it is crucial you come to know and own it. As Yve Ledure, SCJ, wrote in his *A Short Life of Leo Dehon* (1998), "Dehon shared the same ideas as Berulle, Olier and Jean Eudes" (p. 41).

Main Figures

In founding the French School



Madame Barbe Acarie 1566-1618

Blessed Marie de l'Incarnation

- 1566 Barbe Avrillot, born on Feb. 1, Paris, very rich father, chancellor to the queen. Educated by the Poor Clares of Longchamp. Called "La belle Acarie" because of her beauty.
- 1582 Under obedience, married Pierre Acarie, a master accountant, wealthy & devout but a very difficult man, who pledged allegiance to the League of Catholics against the Huguenots. She raised 6 children.
- 1588 Mystical experiences, spiritual insights, with ecstasies & suffering, including stigmata. She considered them "peripheral to genuineness holiness." Had a gift for discernment, a renowned spiritual director and supervisor for many.
- 1592 After last child, with encouragement of Benedict of Canfield, Capuchin, began a salon, Acarie Circle, as many as 54, Berulie (her cousin) & others came daily: group of spiritual persons, center of renewal of Christian life of laity and religious orders. Included Jesuits, Carthusians, Capuchins, Andre Duval, friend of Olier and Vincent de Paul, Francis de Sales, Michel de Marillac, uncle of Louise. Richard Beau cousin, Carthusian, directed the group and suggested books, starting with Rheno-Flemish mystics, and in 1601 the writing of Teresa of Avila. "Never had mysticism been involved so concretely in human endeavors" [Deville, 28].
- 1594 Husband exiled and despoiled of part of his wealth. She lived with the Berulles for a while. She managed family and their affairs. After 18 mos. she won her husband's liberation.

- 1599 Moved back to her mansion and continued salon.
- 1602 Got permission from King, 1603 from Pope Clement VIII, and from Spanish Carmelite friars to bring Carmelite nuns of St. Teresa's reform to France. Gathered and formed the first candidates. 1604 Berulle brought 6 Carmelite nuns to Paris, to her home. She founded 17 Carmels in France.
- 1610 She helped reform other groups: Benedictine nuns at Montmartre & Soissons; with her cousin Madame de Saint-Beuve, the Ursalines.
- 1613 Husband died. Entered Carmel of Amiens as Marie de l'Incarnation & chose kitchen work as lay sister. She and 3 daughters joined the monastery at Pontoise.
- 1618 Died April 18. Bremond: "The most important religious figure in the period 1590-1620. "She, rather, shaped Berulle to a certain degree, before becoming more or less his disciple" [Deville, 216]. Prepared the way for the French School: devotion to the person of Christ, taken up by Berulle, Condren, Olier & Eudes.
- 1791 Beatified June 5, among the great spiritual leaders of 17th c. France. Bremond says Francis de Sales was the great mystical doctor of the age; she was "the great innovator and perfect model" for him.





Pierre de Berulle 1675-1629

- 1575 Born at Cerilly, 4 February
- 1582 Father dies, the Berulle family moves to Paris. Upon being informed of his father's death, Berulle remarks, "God has desired it, one must desire it." Makes vow of perpetual virginity in imitation of St. Catherine of Sienna.
- 1592 Studies at the Jesuit college of Clermont
- 1594 After the exile of her husband, Madame Acarie takes up residence with the Berulle family. Berulle publishes *Bref discours de l'abnegation interieure* under a pseudonym
- 1599 Ordained to the priesthood, 5 June
- 1602 During a retreat at Verdun, he determines he does not have a Jesuit vocation. The retreat also marks Berulle's shift to Christocentrism
- 1604 Berulle is instrumental in bringing the Carmelites to France
- 1611 Berulle founds the Oratory
- 1614 Berulle named perpetual visitator to the Carmelites in France
- 1615 The Oratory makes the vows of servitude to Jesus and Mary
- 1616 Jesuits and Carmelites launch attacks against Berulle and the vows of servitude
- 1623 Berulle publishes *L'Etat et Les grandeurs de Jesus*
- 1624 Berulle negotiates the marriage of Henriette of France with Charles I of England
- 1625 Berulle publishes *Elevation sur Sainte Madeleine*, partially as a source of comfort for Henriette. Cardinal Richelieu begins to oppose Berulle more forcibly
- 1627 Berulle is named cardinal
- 1629 *Vie de Jesus* is published
Berulle dies, 20 October

More on de Berulle...

Pope Urban VIII called him “**the apostle of the Incarnate Word.**” His main characteristic is a fusion of mysticism with a profound devotion to the humanity of Jesus. He taught adoration of God as a lifestyle. [As did Dehon, who emphasized the Heart of Jesus and adoration as a lifestyle.]

His father died when Pierre was 7, and his family moved to Paris for him and his education, and his uncles took over with a strong hand. They pushed him to study law not theology. He studied with the Jesuits in 1592, and then studied theology at the Sorbonne.

In 1594 Madame Acarie moved in with his family with her salon. She became his confidant. In the salon Dom Beaucousin, the leader, taught abnegation, after the way of John of the Cross. There Berulle studied Marian devotion with Francis de Sales who was a member of the salon. The salon of about 54 people focused on the Flemish mystics (Tauler, Ruysbroek, Harphius and Louis de Blois)—a pure Theocentrism.

At the age of 20 Berulle handled all the Jesuit business and candidates because they were exiled.

In 1602, at the age of 27, he got the Jesuits and the Carmelites back into France. He took the Jesuit Exercises and came to see Jesus as “the end and the means,” a revolution for him: Centered on the Incarnation and Love.

In 1607, when he was 32, he directed Vincent de Paul.

In 1611 he began the Oratory, a group of secular clergy, “founded by Christ,” at the Hotel de Petit Bourbon (Val de Grace). This is a Society of Apostolic Life dedicated to formation of priests.

In 1614 he took the Vow of Servitude to Mary on September 8, and in 1615 to Jesus on September 8. These vows were to act only in the Spirit of Jesus, in voluntary and perpetual servitude: **An Oblation of Love and Adoration.** He taught that to refuse to love God is to refuse to adore God.

In 1620 his Oblations were censured by the University of Louvain and

the University of Douai.

In 1622 he got Rome to re-establish the hierarchy in England.

In 1624 He opposed Cardinal Richelieu

In 1629 he was disgraced by Richelieu fifteen days before his death.



Charles de Condren 1588-1641

- 1588 Born at Vaubuin, 15 December
- 1600 Has a deep experience of the grandeur of God
- 1603 Begins studies with the Jesuits at Harcourt
- 1613 Enters the Sorbonne
- 1614 Ordained to the priesthood
- 1615 Receives doctorate in theology at the Sorbonne
- 1617 Enters the Oratory
- 1615 Finds a house of the Oratory at Nevers
- 1619 Assists in the foundation of a seminary at Langres. Will spend the next few years in such enterprises
- 1625 Returns to Paris
- 1625 Named confessor to Gaston d 'Orleans, the brother of Louis XIII, a position he is loathe to accept
- 1629 Elected superior of the Oratory after the death of Cardinal Berulle
Renounces visitorship to the Carmelites
- 1631 Presides at first general assembly of the Oratory, tries to resign and is reaffirmed as superior general
- 1634 Second general assembly of the Oratory, again tries to resign.
- 1638 Accepts position of superior general upon his confessor's threatening to withhold absolution
- 1641 Dies 7 January

More on Condren...

When he was 12 in 1600, he had a vision of God, and he wanted nothing but **offering of self with the Son in love: annihilation with Christ**. He emphasized sacrifice as a lifestyle.

In 1631 at the general assembly he stressed the importance of rural parishes, and he got Jean Jacques Olier to found seminaries.

He completes Berulle with his doctrine on the priesthood and sacrifice. He assimilated the doctrine of Berulle but in a PLATONIST/NIHILIST spirit: the human is an essential movement toward nothingness—much less optimistic than Berulle, who taught that man is NOTHING, but EXALTED by a relationship with God.

He taught that the INCARNATION is effective in ADHERENCE to Christ.

The **Sacrifice of the Mass is PERPETUAL OBLATION**: he centered on SACRIFICE as the essential duty of religion. Continual religion is union with Jesus Christ the HOST.

All must OFFER themselves as VICTIMS—total OBLATION.

Adoration equals sacrifice/destruction like Christ. This led to mortifications and physical sacrifices, NOT like Dehon, who said, “Let the Lord swing the whip,” meaning accepting life as the will of God is enough.

He taught that Christ offers himself by his **kenosis/aneantissement (Greek for outpouring or self-giving, and French for recognizing one is nothing)** a sacrifice worthy of Him to whom we adhere (adherons) by pouring ourselves out with him (nous aneantissant avec lui).



Jean-Jacques Olier 1608-1657

- 1608 20 September, birth in Paris years in Lyons (1617 -1624)
- 1622 Blessed by St. Francis de Sales
- 1625 -1630 Philosophy at Harcourt, then theology at the Sorbonne.
- 1630 Rome and Loretto, receives “a great desire for prayer.”
- 1633 21 May, ordination to the priesthood. Vincent de Paul becomes his spiritual director. Attends Conferences du Mardi.
- 1634 -1641 Rural Missions
- 1634 Meeting with Agnes de Langeac
- 1635 Charles de Condren becomes his spiritual director.
- 1638 First contact with Marie Rousseau
- 1639 July to July 1641: the great trial.
- 1641 Death of Condren in January, beginning of seminary at Vaugirard 29 December.
- 1642 January 11: Vow of servitude to Jesus. Dom Tarisses, then Dom Batatlle becomes his spiritual director. Under the command of the later, he begins his *Memoires*.
- 1643 January 11: Vow of servitude to souls.
- 1644 March 31: Vow as victim-host.
- 1648 Begins action against Janenists
- 1649 Seminary in Nantes
- 1650 Seminary in Viviers.
- 1651 Project to Assembly of Clergy of France. Seminary buildings are blessed on August 15.

1652	Resigns as Cure of Saint Sulpice due to illness in June.
1653	Partial Paralysis, 26 September
1655	Publishes <i>The Christian Day</i>
1656	Publishes <i>Catechisme chretien</i>
1657	Publishes <i>Introduction a la vie et aux vertus chretiennes</i> . Dies in Paris on April 2 at the age of 48.

More on Olier...

Called THE APOSTLE OF THE EUCHARIST. He taught that religion is adoration and sacrifice.

He was born in Paris, the 4th of 8 children. His father was in parliament. They moved to Lyons, where Francis de Sales was, and he was blessed by him. His education at Harcourt was with the Jesuits.

In Loretto he received a cure, like Dehon.

He was directed by Vincent de Paul in 1633, who was directed by Berulle.

In 1641 he founded the Sulpicians, after 7 yrs of doing rural missions, 1634-1641. The Sulpicians are a Society of Apostolic Life, a group of diocesan priests in community, dedicated to formation of priests.

Between 1641 and 1651 he founded over eight seminaries.

He was pastor of St Sulpice from 1642-1652, a parish of 150,000 with 50 priests.

In 1641 he also launched a Mission to Quebec, Canada, and bought the Island of Montreal.

He was the BEST POPULARIZER of Berulle's doctrine, with an emphasis on RELIGION as adoration and sacrifice, with the first religion as respect and love.

He spoke of the big role of the SPIRIT: "A Christian is One in whom the spirit of Jesus Christ dwells."

He made a vow of servitude to Jesus in 1642, and to souls in 1643, and a vow of VICTIM-HOST in 1644, using the expressions, ECCE VENIO and ECCE ANCILLA. He saw himself as the OBLATE-VICTIM. Ideas that Dehon read often and adopted.

His method of meditation was: JESUS BEFORE YOUR EYES, JESUS IN YOUR HEART, JESUS IN YOUR HANDS, a method Dehon followed.

He wrote a treatise on Holy Orders that Dehon read several times.

His major contributions were: 1. Eucharist, 2. Spirit, 3. Popularizer



Saint Jean Eudes 1601-1680

- 1601 Birth at Ri, near Argentan
- 1651 Studies with Jesuits at Caen
- 1623 Enters the Oratory in Paris
- 1625 Ordination to the priesthood
- 1632 First of more than 100 missions
- 1637 First edition of the *Life and Kingdom of Jesus*
- 1641 Meets Marie des Vallees, founds Our Lady of Refuge in Caen
- 1643 19 March founds seminary in Caen. 25 March founds Congregation of Jesus and Mary.
- 1648 First public celebration of the Feast of the Heart of Mary in Autun
- 1651 Our Lady of Refuge becomes Our Lady of Charity
- 1653 Seminary and College in Lisieux
- 1654 *Contrat de l'homme avec Dieu par le saint bapteme*
- 1657 Seminary in Rouen
- 1666 Our Lady of Charity approved by Rome; Lebon confesseur
- 1667 Seminary in Evreux
- 1670 Seminary in Rennes
- 1672 First liturgical celebration of the Heart of Jesus
- 1674 -1679 In royal disfavor
- 1676 Last mission at Saint-Lô
- 1680 Dies on August 19
- 1925 Canonized on May 31

More on Eudes...

At his canonization he was called “the father, the doctor, the apostle of these Sacred Hearts.” He is the saint of the French School.

He knew Berulle till 1629, and was close to Condren. **He united the French School with devotion to the Sacred Heart: an oblation of love.** Dehon followed him closely and adopted his prayers and Mass.

His family was also opposed to his ordination.

In 1637 he wrote *The Life and Kingdom of Jesus in Christian Souls*.

He founded seminaries for both younger and older men. In 1643 he founded an ecclesiastical society, the Congregation of Jesus and Mary (SS.CC.) plus five other congregations.

In 1672 he wrote an Office and Mass and had the first liturgical celebration of the Heart of Jesus, which is different from Paray le Monial. Margaret Mary had her first vision in 1673. **Dehon said we follow more the devotion of Jean Eudes.**

Jean was a choice apostle of Berulle but had no simple practical writings. He combined spirituality of the FRENCH SCHOOL and SACRED HEART DEVOTION, with REPARATORY OBLATION AND IMMOLATION, as making expiation for sin in Christ and with Christ. These are core concepts Dehon adopted.

His personal contribution to the French School: superimposing on the theme of STATES, the symbolism of HEART. Berulle called them the STATES of the mysteries, Olier called them the INTERIOR of the mystery, and Eudes called them the HEART of the mystery. He also taught the UNITY of the HEARTS OF JESUS and MARY: “Jesus living in Mary.”

He called us to live the MYSTERIES and STATES OF CHRIST, especially PRIEST-VICTIM. In 1637 he made a Vow of VICTIM: OBLATION OF LOVE—ACTIVE APOSTOLATE, like Dehon.

He taught that the Christian life is ADHERENCE to Jesus in all his STATES. The Spirit leads us to this adherence in the “LITTLE PRACTICES”—Raise our Heart to Jesus at the beginning of our actions, like Dehon.



Blessed Francois Libermann 1802-1852

- 1802 Born at Saveme, Alsace, 12 April, of Lazard & Lea Suzanne. Named Jacob
- 1816 Bar Mitzvah. Wanted to be a rabbi
- 1822 Exempted from military. Sent to Talmudic School in Metz
- 1825 His brother Samson becomes Catholic
- 1826 Crisis of faith. Examined by his father & allowed to go to Paris. Connects with David Drach. Baptized Catholic and 1st Communion on Christmas Eve:
- 1827 Enters Seminary of St. Sulpice under Archbishop de Quelan of Paris.
- 1829 Eve of sub-deaconate: 1st seizure—epilepsy
- 1831 His father dies. Sent from St. Sulpice by the rector to the Seminary of Issy.
- 1836 First visit back to Alsace, sees his brother Samson. Youngest brother converts and goes to the U.S.
- 1837 Asked by Fr. Louis to come to novitiate at Rennes. Epilepsy returns 1838
- 1839 Hears the call of the missions, to the blacks: Leaves Rennes, Dec. 3, feast of St. Francis Xavier.
- 1840 To Rome to found the Work of the Blacks: The Missionaries of the Holy Heart of Mary. Pilgrimage to Loreto for healing.
- 1841 Thru Samson, invited by Coadjutor Bishop Raess of Strasbourg to be ordained priest & found his Work. Vicar apostolic of the Is-

- land of Mauritius asks him to be in his diocese. Freyd is fellow seminarian. Through de Brandt, Bishop Mioland of Amiens offers ordination, foundation of his Work, and a house for the novitiate. 18 September 1841 ordained at 39 by Mioland.
- 1841 25 September: 1st Mass at Notre-Dame des Victoires in Paris, founding of the Society of the Holy Heart of Mary. Sept. 27 opens novitiate at La Neuville
- 1842 Le Vavasasseur leaves for the Isle de Bourbon (Reunion) to prepare the mission. Tisserant sent to Martinique to go to Haiti. Laval sent to Mauritius.
- 1843 7 leave for Guinea recruited by the Vicar General of Philadelphia, Msgr. Barron.
- 1846 To Rome with his "Grand Plan for the Apostolate": send priests to Brazil, U.S., etc. Gives up La Neuville for Faubourg Noyon & Notre-Dame de Gard.
- 1848 August 24, unites with Holy Spirit Seminary, becomes superior (Spiritains), moves to rue Lhomand.
- 1849 Gives definitive rule to the Congregation of the Holy Spirit under the Invocation of the Immaculate Heart of Mary. Immense work for the missions
- 1852 After enormous suffering he dies February 3. Schwindenhammer succeeds him

More on Libermann...

“One of the LAST BERULLIANS,” Louis Cognet called him, in *La Spiritualite Moderne*, volume 2 of his *Histoire de la Spiritualite Chretienne*.

The 5th child of 7 of a rabbi. Six of the seven became Catholic. Francois’s mother died when he was 11. After his Bar Mitzvah he spent 7 years studying to be a rabbi.

In 1825 his brother Samsons became Catholic, and Francois followed in 1826 at the Sorbonne in Paris.

He spent from 1827 to 1831 at St. Sulpice Seminary, Olier’s seminary. In 1828 his father declared him dead, which led to some physical decline and then to infused contemplation. In 1828-29 he was elected to the Association of the Sacred Heart.

When 27, in 1829 he had his first of many SEIZURES and 3 months of migraine headaches.

From 1831 to 1837 he was the “Angel of Issy,” called that by the novices at the Sulpician Solitude/novitiate, where he did formation as a layman. He was so depressed he thought of suicide. Following Olier he started the Association of the Sacred Heart or Bands of Piety, groups of 4-5 for prayer and theological reflection.

In 1837-9 he was at the novitiate in Rennes and wanted to be a Sulpician but was rejected.

In 1840 he went to Rome and founded the Missionaries of the Holy Heart of Mary, for work with the BLACKS. He went to Loretto for healing.

VIP: his fellow seminarian was **Melchior Freyd** who became a Spiritan and was **Dehon’s spiritual director** for 6 years in Rome. He gave Dehon Liberman’s writings still in manuscript form. **Liber-**

man probably had the greatest influence on the formation of Dehon. Liberman translated Olier into simple language.

1841: He founded the Society of the Holy Heart of Mary. In 1846 he planned to send priests to Brazil, the U.S., etc., a dream which Dehon picked up.

In 1848 he united with the Spiritans, or Congregation of the Holy Spirit and reformed them.

His major contributions to the school are that **he translated Olier's ideas into simple language**. He was faithful to the essentials of Sulpician spirituality: The Incarnation is at the center of history and of Christian life. Participation in the mysteries of Christ, especially death and resurrection. Total Adherence to Jesus through total Abnegation. Mary as model of openness to the Spirit and union with Jesus.

In his *Precis de Theologie Ascetique et Mystique*," Tanquerey says that "Liberman's spiritual doctrine reflects ALL THE VALUES OF THE FRENCH SCHOOL."

Timeline

ACARIE__ 1566-1618

BERULLE___ 1575-1629

CONDREN_____ 1588-1641

OLIER_____ 1608-1680

EUDES_____ 1601--1680

LIBERMAN_____ 1802-1852

DEHON_____ 1843-1925

French School or Berullian School

From Yves Krumenacker, *L'école française de spiritualité*, 1999.

-In Berulle's time there was no expression used to describe their community of thought, action and spirituality.

-“French School” was first used in 1873 in a biography about Fr. Courtade by Fr. Hulst, later rector of Institute Catholique in Paris. He probably heard it when teaching at St. Sulpice, 1846-61.

-Appeared next in 1890 in an unsigned article in *Correspondance catholique de Bruxelles*, entitled: “L'école française ou l'école pieuse de Saint-Sulpice.” As a strong ultramontanist he denounced it.

-Reappeared at a conference given 7 Nov. 1912 by G. Letourneau, a Sulpician, to Third Order of St. Francis, Paris. Given a positive value, saying it was rooted in Scripture and in more people than Olier.

-1921 Fr. Henri Bremond, an Oratorian, published Vol. III, “L'école française,” of his *L'histoire littéraire du sentiment religieux*, begun in 1917. He called it that because Berulle, Condren, Bossuet seemed to Bremond to be truly French, and NOT Gallican. He said that before that it was called “L'école oratorienne” (or “L'école de l'Oratoire”—School of the Oratory)

-1928, P. Pourrat used the same term in *Les Ecoles de spiritualité chrétienne*.

-1949, Louis Cognet, a great historian of spirituality, avoids speaking of the French School. He insists on the importance of Berulle. He speaks of Berulle as the “father of a Christological current” which determined the most original aspect of the “spiritualité française.” He writes about the “spiritualité berullienne” or “berullisme.” Berulle had some new ideas: Incarnation as the foundation of Christian piety, centered on the person of the Word Incarnate, plus a special vocabulary (state, adherence, elevation, interior). Cognet sees Condren and Saint-Cyr as the first continuers of Berulle: Condren in a sacrificial or neantiste slant on Christology, and S-Cyr with a penitential orientation.

-1963 Paul Cochois writes of a French School, made possible by Berulle's victory, in his book, *Berulle et l'Ecole française*, volume 31 in the *Maitres Spirituels*.

-1965 Cognet has a chapter on the French Spiritual School and the abstract school of Acarie, then a chapter on the "Berullian current."

-1987 Raymond Deville presented *L'école française de spiritualité*, and said that the "Berullian school is more exact": Berulle and his disciples: Condren, Olier, & Eudes.

Deville defines the French School as "a profound spiritual experience, insistence on the grandeur of God, on the relationship with Jesus and devotion to the Holy Spirit, a mystical sense of the church, an Augustinian anthropology, and finally a very vigorous apostolic and missionary engagement. Deville strongly underlines this last point: "The French School is a spiritual and apostolic school."

-French School was taught in the west and northwest of France in 1985, in Lyons in 1988, in Bourdeaux in 1991. Deville taught it at the Centre Sevres in Paris in 1980, and in the U.S. and Canada in 1992.

-1990 Gustave Martelet wrote *Two Thousand Years of the Church in Question*: saying that for Berulle the priesthood of Christ, which is of adoration and of oblation, is the foundation of the priesthood of priests.

-The French School was taken up again strongly by the Oratorians, Sulpicians, Eudists, Lazarists, Brothers of the Christian School, Monforts, Spiritains, Oblates of Mary Immaculate, plus many women's communities, including the Daughters of Charity, the Good Shepherd Sisters, Servants of the Holy Heart of Mary, etc. [And, it was taken up by Leo Dehon.]

The "French School" as a commodity does not exist—it is the thought of Berulle and its evolution.

James Schroeder's opinion is that because Berulle's thoughts have been nuanced and added to over the years, particularly by Condren, Olier, Eudes, and Liberman, it is important to call it the French School and not just the Berulle School.

French School Theology/Spirituality

[Summarized, except where noted, from William Thompson's *Introduction to Berulle and the French School*, New York: Paulist Press, 1989, by James Schroeder, SCJ]

French School refused to separate theology from spirituality. "Some distinguish between a mystical and a practical theology, but this is a distinction which I do not wish to employ," said Berulle.

1. Theocentric and Trinitarian:

We have come from God, divine unity, our being is a living dynamism of participating in that same unity, and our fulfillment is in returning to God our origin. [We are meant to be focused on God not on ourselves—theocentrism vs. anthropocentrism.] This unity is a unity of love—Trinitarian. All the divine persons are of the same essence: Father is the "fontal Deity performing the work of a father and mother simultaneously" as regard his Son and eternal Word. The Son is a continual reference to his Father. The Spirit is their unity of love. God has formed human society upon the model of the society of persons in the Trinity (Olier). As They love one another so God wants each to love one's neighbor as oneself. They share love and imprint that love on us through baptism (Eudes). The "three persons in the adorable mystery of the Trinity . . . are but one heart" (Eudes). We are a reflection of the inner mystery of the Trinity—exemplarism—and we are most ourselves when we reflect the loving relations of the divine reality itself.

2. Christological and Soteriological:

Berulle, influenced by the abstract style of spirituality, still saw in Jesus the exemplar of the life of ascent to the Divine Mystery. The Incarnation is a prolongation of the Trinitarian mystery on earth. Incarnation is a second, novel trinity, uniting Jesus' body, soul, and divinity. The Father initiates, and the Spirit becomes fruitful by sharing the God-Man. There is an economy of commerce and communication between Jesus' divinity and humanity. The One who enriches the world becomes poor. Because of this there can be no bypassing of Jesus' humanity. Our goal is the Transcendent One, but our means is Jesus, and our goal is Jesus too. He is God's highest revelation. Jesus becomes a Father, the New Adam: through Him we enter a new order. Humanity is deified through Jesus. Berulle speaks of an 'etat' or state: some things are past, but others are

present and perpetual; they are over in their execution, but present in their power ('vertu'). The love with which they were done will never pass away. The incarnation of the Word is the basis and foundation of the deification of all the states and mysteries of the voyage of Jesus upon earth. Jesus wishes us a unique share in these states. In the incarnation, the Son's abasement before the Father, he enters a state of perpetual victimhood. By an adherence of the will we apply ourselves to Jesus' mysteries. [Theresa of Avila regretted "having followed the advice . . . to bypass Jesus Christ's humanity, as if it were an impediment to the highest contemplation."] Olier referred to the "interior" of Jesus as the "heart": Berulle wrote that the "interior of Jesus . . . must be always before our eyes as the source and model of our own soul's interiority." Olier wrote that "it is necessary that Jesus' humanity flow through us that we might participate in his life." "The formation of Jesus in us," Eudes. "To be a Christian," says Eudes, "this is but to be one with [Jesus] . . . to have but one life, one spirit, one heart . . . one 'incarnation the more it moved toward love as the "deep grammar" of it all, an increasing stress upon the loving heart of Jesus'". The more Eudes meditated on Mary's loving heart the more he discovered Jesus' loving heart. The 'etat' of Jesus as a perpetual power of deification is transposed into the great heart of the mystical body.

Without God we are "nothingness ['neant']," "need," "impotency" (Berulle). Yet we are tending toward God and a reflection of the Trinity in our very being. "From the first, God has given us an instinct and movement toward himself . . . and this movement is inseparable from the creature and will endure forever," wrote Berulle. Theandric humanity, the person as related to the Divine. The creature is a relationship with God. [Some argue that this is a negative assessment of humanity, but Berulle and others use it purely in a theological or spiritual sense, that we are nothing without the creative power of God.]

The permanent 'vertu' in the 'state' founded by the 'economy of Jesus' graces us. Jesus, Berulle says, gives us his heart, his grace and his spirit; he incorporates us into him. Berulle especially emphasizes "adoration" and "servitude" as informing Jesus, and through him other Christians. Incarnation is irruption of adoration and servitude in history. We are marked with a radical servitude which in some way "Christiforms" our existence. We deepen our creaturely dependence upon God through servitude. It enables us to undergo the 'ANEANTISSEMENT,' the 'no-saying' to any attitude or action away from Christ. The aneantissement of

Jesus is the basis of all our good actions. [Berulle wrote of “adherence” to Christ—as we empty ourselves, we cling to and take on and are filled by Christ.]

Incarnation also renders us “adorers” in our actions and in our being. Jesus is the adorer of a God adorable from all eternity, but has only found an infinite adorer with the coming of Christ. Jesus alone adores by state. We must “honor the Son of God first by ADORATION, secondly by love, and then thirdly by an adoring love, that is to say, loving while adoring.” [Berulle sometimes calls adoration “elevation”—honoring, respecting, giving homage to, etc.] Contemplation is a sharing in Christ’s exemplary adoration itself. This state of adoration is the basis of our need for contemplation. Adoration and servitude heal us from the sinful obstructions blocking our journey to our end. Adoration is what God has been seeking from his creatures. Jesus’ humanity enters into a state of adoration and when we unite ourselves with his dispositions, we become adorers. Adoration does not merit its name if love is not its soul and life.

Olier wrote of having “our Lord before our eyes, in our heart, and in our hands,” and he said that “The first is adoration; the second, communion; the third, cooperation.” The transformation of our depth bubbles up into a transformation of our mind (eyes), our affections (heart), and our actions (hands). Somehow our participation in Christ becomes a participation in this great heart experience (Eudes). Eudes, “the practice of practices, the secret of secrets, the devotion of devotions, is to have no attachments to any practice or special exercise of devotion, but have a great concern to surrender yourself, in all your exercises and actions, to the Holy Spirit of Jesus.”

3. Mariological:

Natural passage from Christology to Mariology in the French School. Acclamation of Mary is closely linked to the Christological mystery from Berulle—stress on her motherhood of Jesus. This is the central Mariological principle for Berulle. She is born to be the mother of God. Basis for Mary’s immaculate conception, a term he uses. Berulle explores the correspondence between Mary’s maternity and God’s paternity. He roots the Marian mystery in the Trinitarian relations, an inclination of Jesus toward Mary and Mary towards Jesus emanating from the Father’s inclination toward the Son and the Son towards the Father.

A second important accent is that of “Marian servitude.” In Mary’s ‘fiat’ is the ‘state of servitude.’ Mary precedes Christ at least temporally. A third Marian accent is Berulle’s exploration of the varied states of Mary’s soul, and the transformation of the soul in servitude toward her. Mary’s maternity is especially noted. In Olier her Fiat becomes humility. Olier, from Condren, prayed: “O Jesus, living in Mary, come and live in me, in your spirit of holiness, in the fullness of your virtue, in the perfection of your ways, in the truth of your virtues, in the communion of your divine mysteries: overcome in me all the powerful enemies, the world, the devil, and the flesh, by the power of your spirit and for the glory of your Father.” The divine heart has transformed the complete being of Mary, bodily heart, and spiritual heart.

The feasts of the heart composed by Eudes are a transposition of Berulle’s own original feast of Jesus’ solemnity, celebration of the Incarnation.

4. Ecclesial and Pastoral:

French School is interested in the spiritual and theological renewal of individuals. Accent on the individual’s personal and intimate growth in interiority. Imply a vision of church and its pastoral practice. A well-developed explicit theology and spirituality of church, and its ministries and pastoral practice (especially through missions and education). Church is a new earth and new world. The Trinity is the church’s archetypal foundation. The “conclave of the holy Trinity.” [church as circles of dialog, Paul VI, or community of charity—JJS] Church’s deepest nature is one of mission, the entire state and exercise of the Christian Religion. RELIGION: Berulle moves between church and religion imperceptibly. Religion: an alliance by grace of God with humanity—Berulle. PRIESTHOOD: after ordination in 1599 Berulle moves toward grandeur of the priestly state, and the theology of ministry. Bond of priestly state to Jesus. Renewal of priesthood was central to Berulle’s vision of the Oratory. Berulle promoted the triad of “authority, holiness, and doctrine”—Dehon promoted scholars, saints, and apostles. Berulle’s spirituality is ecclesial and sacerdotal and eucharistic. The church is where Christ offers to remain in the state of adoration and immolation.

Berulle held that all, including the laity, were called to perfection, participating in the states of Christ.

Olier wrote of the church as the mystical body through which Jesus has willed to dilate and expand his spirit. The Spirit spreads in all the church what Jesus' heart renders the Father. Olier concentrates on priesthood and Eucharist, on theological and pastoral fronts. Seeking the renewal of the priesthood and of the episcopacy. His *Traite des saints ordres* of 1676 went through editions up to 1953. Very influential in the formation of priests. Probably borrowed from Louis Tronson, 3rd General of the Sulpicians. Omits Olier's avoidance of clericalism. Olier sees priesthood as a special expression of the priesthood of the faithful. Not to be super Christians, but experienced Christians and actual examples. "Christians are all priests in faith and in the secret of the life of the spirit."

Olier has a very developed eucharistic devotion and spirituality. Eucharist as a "dilation of the holy mystery of the Incarnation." Jesus always offers himself to God in himself and in all his members . . . he is an altar upon which everyone is offered to God.

Eudes: We, clergy and laity, are "participating in his [Christ's] priesthood. We are "but one victim [with Jesus the victim] . . . to be immolated and sacrificed with [him] to God's glory." The "salvation of souls" is the first and greatest obligation of the ecclesiastic. Eudes transposes ecclesiology and ministry into the language and conceptuality of a theology of the heart and love. The accent on sacrificial love avoids any hint of ecclesial clericalism and elitism.

In Sum:

French School Theology/Spirituality

Tanqueray wrote: “Its spirituality flows from the dogmas of the faith, especially the INCARNATION.”

1. God: Theocentrism – ADORATION
2. Trinity: community/unity
3. Mary: neant, aneantisement—nothing, impotence, need, servitude—FIAT
4. Christ: Incarnational/soteriological: OBLATION. Sharing in incarnation
5. Religion: Abnegation/aneantisement. EYES: adoration/adorer/elevation (honoring, respect—from awareness of this dependency). HEART: Communion/adherence/love. HANDS: cooperation. [Dehon wanted us to be Scholars, Saints, and Apostles]
6. Ecclesial: Trinity—Spirit—Mystical Body (Olier), Church as extension of Incarnation
7. Priestly: Priest-victim. Eudes: “one victim.”
-1990 Gustave Martelet wrote Two Thousand Years of the Church in Question: saying that for Berulle the priesthood of Christ, which is of adoration and of oblation, is the foundation of the priesthood of priests. [It is the foundation of the Oblates, now the Priests, of the Heart of Jesus, SCJs.]
8. Pastoral: A. Missions, B. Education
9. Eucharist: (Olier: “dilation of the mystery of the Incarnation.”)

French School influences on Dehon

Berulle wanted learning and holiness for priests [C. 28]

The whole Oratory took vow of servitude to the Virgin, Sept 8, 1614 [C. 33]

1856 Migne published the works of Berulle in Paris [M. 251]

1843, March 24: Dehon is baptized in his parish church on the eve of the Feast of the Annunciation—a providential sign of the heart of his spirituality: *Ecce Venio Ecce Ancilla* [L. 15].

His mother gave him the *Manuel du Sacre-Coeur*, which she had from the school in Charleville, run by Sisters of the Sacred Heart of Sophie Barat. This formed him in the devotions of his Christian life [L. 20].

1855-59 at the College of Hazebrouck, Fr. Dehaene had the students contribute and work with the poor thru the St. Vincent de Paul Society. Read *Introduction to the Devout Life* by Francis de Sales, who had participated in the FS, and the *Manuel* [L. 24].

1859, July, at 16 Dehon joined the Confraternity of the Sacred Heart.

1859, October, Dehon began 5 yrs university study in Paris (living on Rue Bonaparte)—daily Mass and weekly confession at St. Sulpice Parish (Olier's). Fr. Prevel, a Sulpician, became his spiritual director and sponsored him to join the Vincent de Paul Society at St. Nicholas-du-Chardonnet Parish to care for the poor in the Mouffetard quarter, and to teach catechism with the poor children. Prevel died and Dehon got Fr. De La Foulhouze, Sulpician, as spiritual director. He learned a priestly spirituality & union with Christ in His mysteries and in His sentiments [M. 68]. Also regular participation in the Catholic Circle of the Saint-Sulpice neighborhood, where he met the Oratorian Gratry [L. 30].

1862-3: Dehon took in Leo Palustre as roommate. They rose at 5:00 and did half-hour of Scripture reading.

1865-75: Fr. Melchior Freyd (1818-75), a classmate of Liberman, a Spiritain (Liberman's congregation) was Dehon's spiritual director, and had Dehon meditate on the mysteries of the life of Christ. Dehon met with him every two weeks.

1865-66: first year of five in the seminary Fr. Freyd gave Dehon the unpublished writings of Ven. Liberman to guide him in prayer. [M. 125] Tanquerey, in his *Precis de Theologie Ascetique et Mystique*, wrote, "Liberman's spiritual doctrine reflects all the values of the French School."

At the French seminary of St. Claire (entrusted to the Spiritains) they wore a black cassock & black cincture [The origin of what we considered a habit at one time. Discontinued because it was not ours, just the French seminary's.]

1866-67 before tonsure and minor orders Dehon meditated on Olier's treatise on tonsure and minor orders.

1867 Dehon read the "Treatise on the Love of God" by Francis de Sales
1868, Dec. 19 Dehon was ordained priest and before that had a retreat under Fr. Freyd in which he again read Olier's Treatise on Holy Orders: "Jesus Christ sacrificed himself totally to the Father. The whole life of the priest is immolation after the example of Christ" [M. 134]

1870:

At La Capelle during the war—spent the time reading [L. 50].

Readings: Dehon read and meditated on works by the following authors, all greatly influenced by Berulle: Lallemand (+1635), Saint-Jure (+1657), De Caussade (+1751), Grou (+1803), Pascal (+1622), Bossuet (+1704), St. Grignon de Monfort (+1706), Dom Gueranger (+1877), Fr. Faber (+1863), Libermann (+1852), Bishop Gay (+1892), and Fr. Giraud (+1885). [M. 251]

Dehon's spiritual genealogy, through spiritual directors, was solidly French School.

1874, July 28: first meeting of the diocesan Oratory of Soissons (in the style of de Berulle), founded by Dehon with Fr. Petit, his friend, and Fr. Frion, Dean of Neuilly, as head. They adopted the rule of Canon Barthelémy Holzhauser (1613-58). At first they had 6 members, but it grew. Dehon quit when he founded the Oblates of the Heart of Jesus.

1878, June 28: Dehon took the vow of victimhood, like Berulle, DeCondren, & Olier, to share in the "state" or the "heart" of the Ecce Venio of Christ and the Ecce Ancilla of Mary. [M. 252]

French School in Dehon

Taken from *Le Pere Dehon et l'Ecole Francaise: D'apres Quelques Prieres de Notre Thesaurus Precum* (Father Dehon and the French School: According to Several Prayers in Our Thesaurus), by Guillaume Recker, SCJ. Summarized by James Schroeder, SCJ.

Evidence of FS influence in Dehon: Handout of prayers

-First salutation, “Vivat Cor Jesu, Per Cor Mariae.” Used at the first apostolic school St. Clement at Fayet, the version LJD had adjusted for older students. Goes back to Eudes: Thesaurus I had a salutation attributed to Eudes: “Vivat et regnat in Corde nostro Cor Jesu.” The full sense and meaning of it is: “May the Heart of Jesus live in our hearts, through the Heart of Mary”: “Vivat Cor Jesu in cordibus nostris,” “Per Cor Mariae.” But the FS emphasis on God produces: “Vivat Cor Jesu.”

-Theocentrism expressed among SCJs through the prostration on entering the chapel in the morning—a profound adoration, practiced till after Vatican II. Recommended in Letourneau’s book *La methode d’oraison mentale du Seminaire de Saint-Sulpice* (Paris, 1903), a book Dehon had studied. On p. 1 of the Thesaurus the Latin says, “Deum adora ad terram frontem inclinando,” (Adore God by touching your forehead to the ground), but translated in Dutch as “Kus den grond,” (“Kiss the ground”).

-The opening prayer of the morning, “Come, you sons of God, offer your hearts that they may be immolated to God upon the altar of the heart of Jesus” is from Eudes. It was Eudes, not Margaret Mary, who started public cult to the Sacred Heart. In his Office of the Sacred Heart, he speaks of the altar of the Heart of Jesus on which burns the fire of divine love, to unite our oblation with his.

-Prayer after daily meditation: “Jesus living in Mary”—from Berulle through Olier.

-Prayer to St. Joseph each morning: Joseph as the first adorer of the Heart of Jesus.

-Dehon took the Secret from the Mass of the Interior of Jesus by Olier and used it for the third prostration during Holy Hour—p. 191.

-In Dehon's Directory II he gave a list of recommended books, almost all from the FS. Berulle was not among them but Condren was at the top of the list, then Olier (whom Dehon especially promoted), who made Berullism accessible to and appealing to the average reader. Then Saint-Jure (a Berullian Jesuit), Montfort, Louis Lallement, SJ, Gay, Giraud, Grou, Sauve, Libermann who is more contemporary, also Lacordaire's *Vie de sainte Marie Madeleine*. Dehon corresponded with Gay and Giraud. LJD does not mention Eudes, but owes him so much—the Thesaurus has several Eudes prayers, but only one is noted.

-In Directory II Dehon presents a method of prayer and of spiritual direction "according to the method of Saint-Sulpice." It gives a detailed description of the Saint Sulpice method of prayer, with three points: (1) adoration, (2) communion, (3) cooperation. (cf. Paul J. McGuire's "How Father Dehon Prayed.") This method comes from Berulle and Condren, and it allowed Dehon to absorb the spirituality of the Heart of Jesus. Included below is a handout on Prayer of Christ's Memories, by the Jesuit David Hassel, SJ, that presents this method.

-In Dehon's Directory III he recommends the devotion to Mary as described in Montfort. Berulle revolutionized devotion to Mary and it continues to flower. Dehon wrote that "the most holy Virgin Mary is united with the Savior in all the mysteries of his hidden life at Bethlehem and Nazareth and in the mysteries of the Passion on Calvary"—p. 115. Chapter VI of the Thesaurus on the union with the mysteries of the Savior, morning and afternoon were composed by LJD. In #10 of the Constitutions he speaks of union with Christ throughout the day in all the moments of our day. Eternally Mary offers Christ to the world, by state. Something of the mother is found in all the actions and words of Christ. This is why we have the habit of adoring Christ Jesus in Mary.

-For Dehon, "the priesthood was not an office or a ministry, but a way of life, one which offered the best possible way of coming very close to God" (Ledure, p. 40). Daily Mass at St. Sulpice, a Sulpician, French School, Parish, for six years "taught him priestly spirituality, on which he based his spiritual doctrine of union with the heart and mind of Christ" (Ledure, p. 25). Dehon saw priesthood as closely linked with religious life. Like Berulle, he saw the priest first of all as a "consecrated man who acted in persona Christi" (Ledure, p. 41).

-In the Corona, which is different from the rosary/chaplet of Mary,

Dehon presented the mysteries of the Incarnation, Passion, and Eucharistic life of Jesus, except the 3rd Crown. These Crowns are related to the works of Eudes, who made them the base of his devotion to the Sacred Heart. Eudes divided the Corona into 3 parts: he had the passion and the Eucharist. Dehon added the Incarnation. Marie des Vallee (friend of Eudes) said that “Our Lord has three hearts which make one: the first is love which made him descend from heaven in the Incarnation, the second is the Passion, the third is the Eucharist.

The opening prayer, “Ave Cor” is from Eudes—p. 115. The first part of the prayer goes back to St. Mechtilde, the second part is a consecration dear to the French School, a total and perpetual donation one makes of one’s person to God. Berulle pushed this in his vow of servitude. Eudes defended it as just a renewal of the consecration to Jesus in Baptism. The first and more radical version is in this “Ave Cor.” The vow of servitude is adapted to devotion to the S. Heart and becomes an act of love, a victim of glory and love. Dehon considerably altered this prayer. He sees Jesus Christ as the eternal oblate. By his oblation Jesus has consummated the oblation of all the saints. “Sanctificare” (to sanctify) equals: the oblation is to consecrate oneself as a victim to God.

-Dehon insisted on the act of oblation that Jesus Christ made the first instance of his existence—“Ecce venio.” Dehon saw it as a veritable vow, a religious vow. The vows of religion are an imitation of this oblation. The special act of oblation of self in a spirit of love and immolation is a more moral reproduction, a veritable continuation of this divine act. Our “special act of oblation” is not a simple intention but a formal vow, not a juridic vow but a “vow of the heart.” Dehon completes these views in the Crown of Love I. [Ledure, wrote that for Dehon the priesthood was not an office or a ministry, but a way of life, one which offered the best possible way of coming close to God.]

-The FS is devoted to saints close to the mystery of the Incarnation, such as Joseph, Gabriel and Michael, Lazarus, Mary Magdalene (Dehon recommended Lacordaire’s biography of her and had prayers to the others).

-Dehon wrote in his *The Interior Life* (p. 107) that “One of the notes that distinguish the 17th century school of spirituality [that of Berulle, de Condren, Olier, Jean Eudes] is the entire union, the link, the belonging (apartenance) to Jesus and to Mary. In no other epoch do we see such insistence on this basis for the interior life.”

-Dehon read Olier to prepare for Orders, and read Faillon's *Vie de M. Olier* and Lacordaire's biography of Olier.

-Dehon included Eudes' Office of the Heart of Jesus (31 August) in our Proper.

-Dehon kept Eudes' Mass to the Sacred Heart, even though it did not include reparation, and even though he considered the five most important masses to the Sacred Heart before choosing. Bremond compared the devotion to the Sacred Heart of Eudes with devotion to the Sacred Heart of Paray-le-Monial and said that for the Paray devotion to not get thrown out, to stay strong and healthy and holy it needs to keep the wide and deep view of the French School.

-Dehon put in our Ceremonial two hymns from the Office of the Interior of Jesus by Olier, "Christe, fons jugis" from 2nd Vespers, reception of novices, and "Non tingat aras" from 1st Vespers, first profession, p. 266.

-Recker's listing of the characteristics of the French School: (1) THEOCENTRISM: man is created to praise, reverence and serve God our Savior, and by this means to save his soul. (2) ADORATION of God, our first duty. A like duty is to sanctify oneself. (3) CHRISTOCENTRIC, Incarnate Word of God: -In Jesus Christ human nature is mysteriously united to divinity. In the soul of Jesus Christ there is a unique interior, ordered perfectly to God, not transitory, but a permanent "state." STATES are more important than actions in the life of Jesus. His acts of OBLATION were limited; his spirit of sacrifice and oblation to the Father is permanent. (4) One who most lived in intimate union with the person of Jesus is MARY his Mother. Then the Archangel Gabriel, then Mary Magdalene. (5) By uniting to the states of Christ, we must open ourselves to God, unite ourselves with the holy states of Christ, present ourselves to them, render ourselves to them, apply them to ourselves [ADHERENCE] (6) To do this we must totally renounce ourselves [ABNEGATION OR ANEANTISSEMENT].

Besides material in Recker, in his introduction to *The Priestly Heart of Jesus*, Father Dehon writes about the connection between devotion to the Sacred Heart and the Eucharist, and on page 9 he writes that this doctrine was thrown into strong relief by two great Benedictines, Saint Gertrude and Saint Mechtilde. He continues, "It was brought out still more in the flourishing days of the Oratory in France. M. Olier, founder

of the Sulpicians employed it in his writings St. John Eudes, a disciple of Cardinal de Berulle and of Father de Condren traced the doctrine to its source. . . . Since the revelation of Paray-le-Monial we have followed St. John Eudes regarding [sic] the Sacred Heart of Jesus” (p. 9).

French School/SCJ Prayers

P VCJ M

Vivat Cor Jesu–Per Cor Maria

[Said upon awakening, with the sign of the cross. From Olier]

“Come, you sons of God, offer your hearts that they may be constantly immolated to God upon the altar of the Heart of Jesus.”

By Jean Eudes in the Office of the Sacred Heart—1958 SCJ Thesaurus, p. 9, Morning prayer.

“O God, you who willed that your only Son, living from all eternity in your Heart, should come and live and reign forever in the heart of the Virgin Mary: We ask you to grant that we may honor forever this most holy life of Jesus and of Mary in the same heart, to have only one heart among ourselves and with them, and to follow in all things your will with such a great love and such a generous will, that we may merit to be found by you to be like the Heart of Jesus.”

By Jean Eudes in the Office of the Heart of Mary—1958 SCJ Thesaurus, p. 17, Morning prayer.

“O God, you who gave Blessed Joseph to be the spouse of Mary and who gave to his most chaste heart the grace to be the first adorer of the Heart of Jesus in the womb of Mary, grant us by his intercession the grace, after his example, to live in the heart of the immaculate Virgin and therein to adore the Heart of the Word Incarnate.”

French School prayer by unknown author—1958 SCJ Thesaurus, p. 17, Morning prayer.

“O Jesus, living in Mary, come and live in your servants, in the spirit of your holiness, in the perfection of your ways, in the truth of your virtues, in the communion of your mysteries. Dominate every adverse power, in your Spirit, for the glory of the Father. Amen.”

By Olier, from de Condren—1958 SCJ Thesaurus, p. 35, Prayer after meditation.

“O most Sacred Heart of Jesus, I offer and consecrate myself entirely to Thee. I offer Thee my heart, my soul, my life, my prayers and actions, all that I find vexing and hard.

“Bless this my sacrifice; deign to accept it in satisfaction for my past faults, and as a holocaust to Thy honor.

“I solemnly promise to live henceforth for Thee alone in the spirit of humility, obedience, purity, love and immolation. I hope to make amends, as far as I can, for the many grave injuries inflicted upon Thee by ungrateful souls.

“O Jesus, I am Thine. Thou art my hope and my trust. Deign to fill my heart with Thy love and offer it to Thy Father as an agreeable holocaust. Amen.”

Oblation to the Most Sacred Heart of Jesus, in Reception of Postulants, 1958 SCJ Thesaurus, p. 249 ff.

“May our Lord draw you to His most holy Heart and by the triple bond of unceasing contemplation on the mysteries of His mortal life, His Passion and the Holy Eucharist may He hold you bound to Himself forever, so that you may become at the same time His faithful servant and peaceful co-worker.”

Giving of the cincture in the Reception of Novices, 1958 SCJ Thesaurus, p. 260 ff.

“Moreover, I offer and give myself today to the most Sacred Heart of Jesus in order that I may continually strive to offer up my life to God, the Father, in accordance with our Constitutions, as a victim of holocaust offered to His love.

“Therefore, in that spirit I offer the divine Majesty my prayers and works, my sorrows and my joys so that, united with the affections of this same Sacred Heart, they may be a perpetual sacrifice of love and reparation. I humbly beseech Thee, O Lord, deign to accept me, Thy unworthy servant, as victim dedicated to Thy love. Amen.”

Insuper, Act of Oblation, in first profession, 1958 SCJ Thesaurus, p. 273-4.

“I offer and consecrate myself today in a special way to the divine Heart

of Jesus, to live His life of immolation in accordance with our Constitutions.

“I offer God my prayers, my works and my sufferings in union with the divine Heart of Jesus, as a daily sacrifice of love and reparation, and I beseech Him to accept me as a victim of holocaust to His love. Amen.”
Optional Act of Oblation, in first profession, 1958 SCJ Thesaurus, p. 274.

“The recollection that you lose through your occupation with people is only a recollection of imagination and of feeling; the true interior recollection of the charity of God you do not lose. Charity does not make you lose charity, that is to say that the charity you practice toward people does not make you lose charity toward God; on the contrary, it perfects it and augments it, although you may lose from view the awareness and feeling of it.”

Venerable Francois Liberman, Notes and Documents, X, 293. In Liberman: *Juif selon l’Evangile 1802-1852*, by Mgr. Jean Gay. Editions Beauchesne: Paris, 1977, p. 283.

French School in SCJ Prayers and Constitutions Today

The French School of Spirituality is based on the creeds of the church and the teachings of the doctors of the church. In the SCJ prayer book of the United States Province *This Day of God*, there are the following prayers that include ideas from the French School:

In the prayers from Dehon, p. 7, 9, 12

In the Morning Oblation prayers:

Week I: Monday, Wednesday and Saturday

Week II: Sunday, Tuesday, Wednesday, and Thursday, especially Sunday and Wednesday

Week III: Monday, Tuesday, Wednesday, Friday, and Saturday, especially Monday, Friday and Saturday

Week IV: The whole week, especially Sunday, Thursday, and Saturday.

In our SCJ Constitutions:

Numbers:

5,6,7,10a,14,16,17,18,19,20,22,23,24,26b,30b,31,41,43,53,57,
58,59b,77,78,79,81,82,83,85

Oblation Prayer

O loving Father,
moved by your Spirit,
I offer myself to you today,
in union with the Heart of Jesus,
to live out his oblation
in response to your love.
I consecrate to you my life, my prayer
—all that I do and all that I endure—
as an offering of love and reparation.
Here I am, O God,
I am ready to do your will.
Amen.

Adapted from the following by James J. Schroeder, SCJ

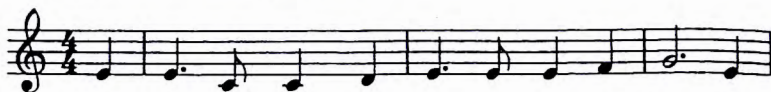
Taken from *A gioia e Gloria de! Padre: Libro di preghiera per la Famiglia Dehoniana*. Produced by the Italian SCJ Provinces, 1994, p. 25. Translated by James J. Schroeder, SCJ. This prayer recalls the prayer "Insuper hodie" (cf. *Thesaurus precum*, p. 328). Father Dehon reminds us that "our profession of immolation is not a vow, but a pious resolution"; it requires of us that we "offer each morning and throughout the day our prayers, actions and sufferings in a spirit of love and of reparation to the Sacred Heart" (*Spiritual Directory*. III, c.V, #2)

Christ Hymn

10.10.10.10.10

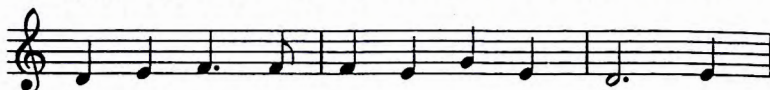
James J. Schroeder, SCJ, 2018

William H. Monk, 1823-1889



1. Al-though by na-ture Christ was al-ways God, He

2. And so God high-ly raised His on-ly son and



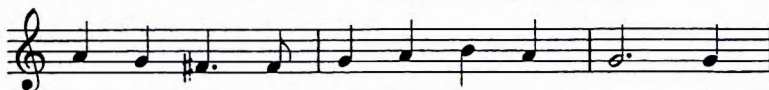
1. held that not as something to be grasped. He

2. named Him by a name a-bove all names, that



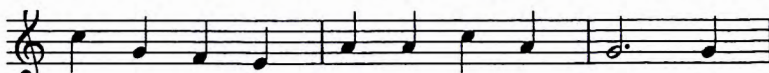
1. emptied self and took the form of slave, born

2. at the name of Je-sus all knees bend in



1. hu-man, in that form He humbled self, to

2. h'ven,on earth, and un--der--neath the earth, so



1. be o--be--dient right un--to His death, ac-

2. all confess that Je-sus Christ is Lord, to



1. cept-ing ev---en death up---on a cross.

2. glor--i-----fy our Fa---ther, God of all.

Sung to the melody: "Lord, Who At Thy First Eucharist"

Adapted from Philippians 2.6-11, NRSV. © James J. Schroeder, SCJ, 2018.

Oblation



O God of love, you give all in cre - a - tion.
O God of love, we bow in a - dor - a - tion,



You sent Your Word to live as one with us
Your Spir - it calls us to re - spond in love,



His o - pen Heart pours forth life in a - bun - dance
And so with Christ we give all in ob - la - tion



we join with Him as branch - es on the vine.
u - ni - ting in His love for you and all.



It's thru His Heart we know and share your love, God,
We join with Christ in His work of sal - va - tion



and live in you, an i - mage of your love.
that all be one in your reign, our true home.

Text: James J. Schroeder, SCJ, b.1944, © 1998

Tune: FINLANDIA, 11 10 11 10 11 10; Jean Sibelius, 1965-1957

Non Tingat

English translation on next page



1. Non tin- gat a- ras jam pe- cu- dum cru- or;
2. Unc- tus pe- ren- ni chrisma- te, Pon- ti- fex
3. Ag- num sub a- ra per- pe- tu- is sa- cri
4. Tu, par Pa- ren- ti, quae Pa- ter im- pe- rat
5. Laus summa Pa- tri, summa- que Fi- li- o,



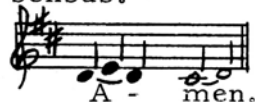
1. En im- mo- la- tur digni- or hos- ti- a;
2. Ad sanc- ta tem- pli nos vo- cat in- ti- ma;
3. For- nax a- mo- ris confi- cit ig- ni- bus;
4. Promptus sta- tu- to tempo- re per- fi- cis;
5. Sanc- to- que com- par glori- a Fla- mi- ni.



1. Flam- mis a- dus- tum Cor su- per- nis
2. Quid thu- ra le- gis? Thu- re pec- tus
3. U- na li- tan- dum cae- de Na- tum
4. Des- crip- ta vi- vit lex pa- ter- na
5. Da, Chris- te sa- cri Cor- dis ins- tar,



1. Ec- ce De- o De- us i- pse li- bat.
2. Pon- ti- fi- cis me- li- o- re fu- mat.
3. Ju- gis a- mor si- ne cae- de mactat.
4. In ta- bellis a- ni- ma- ta Cordis.
5. Pa- ci- fi- cos hu- mi - les- que sensus.



Non Tingat A New Offering

We grace not our altars – with smoke of burnt off’rings.
Here now a sacrifice – a gift of wondrous worth:
A Heart enkindled – with flames of love,
Who is at once – one who offers and the off’ring.

Anointed eternally – our great High Priest comes forth,
Who calls us enter in – to sacred altar ground.
What use is incense? – A better gift -
From our Priest’s Heart – Adoration to our God.

The Lamb is now offered – in endless sacrifice.
His ardent lasting love – completes the offering.
By his one death the One – once born for death
By deathless love – has received a lasting glory.

You are God’s own equal – yet all-obedient Son.
Revealed in proper time — you carry out God’s will.
The Father’s great law – now lives transcribed
In heart of flesh — tablets of your living Heart.

High praise to the Father – and praise be to the Son
And Holy Spirit, too – equal praise be your due.
Sacred Heart of Christ – give unto us
A humble heart – and the gentle ways of peace.
Amen.

Written by Jean-Jacques Olier, SS.

Used by Leo Dehon as a hymn for first profession.

Translation by J. Schroeder & J. Dean, B. Rosinski & C. Bisgrove, and
D. Schimmel. 10-20-2001.

The Prayer of Christ's Memories: Finding the "Real" Christ

A prayer that begins with a memory of Jesus' life, a repetitive reading of a Gospel scene of great energy and sharp color to saturate your senses and especially your imagination. It can offer emotional content to satisfy the heart, and even allow you to discover the inner feelings and thoughts of the intriguing Christ.

Hints Toward the Prayer of Christ's Memories

1. First, select an action passage from an energetic Gospel, such as Mark. Do not use a sermon or parable.
2. Leisurely read the passage once, aloud (if possible). Then look up for 30 seconds and allow the scene to sink into your imagination. Do a second oral reading. Look up for 30 sec. until new details fit in. Do a third reading. Look up—more details will come, and insights, questions, and interpretations will rise. Do a leisurely fourth or even fifth reading until distractions disappear and the scene saturates your imagination.
3. Close the Bible. Let the scene happen. Stay alert and do nothing to promote it.
4. Let yourself sink into the Gospel episode—you will tend to lose yourself. If the identification deepens, you may find yourself in Peter or Thomas or even Christ.
5. Note: you are not substituting for or displacing the other, rather you are entering into his feelings, hopes, thoughts, and actions. You go into the person, without attempting in any way to be him. The prayer is objective. Don't force yourself—be as passive as possible, while being as alert as possible. Risk sinking yourself into the scene and into Christ, in self-forgetfulness.
6. Moralizing will destroy the prayer. To lose oneself in Christ is to identify selflessly with these memories of His. It is to be objective and other-centered. It demands strong passive alertness.

7. When you feel you have completed your absorption with the Gospel event, move to the next action-scene in that Gospel. Sometimes one event will occupy an hour, another time you may use two or three episodes.

Distinctive Marks of the Prayer of Christ's Memories

- A. Surprise at the many facets of the reality of Christ. A growing feeling of companionship with Christ pervades not only prayer-time, but one's daily routines.
- B. Freshness of view concerning a Gospel episode. A type of passive creativity opens the episode but within the clearly guiding boundaries of the Gospel text.
- C. Simplicity of style grows. Few heady insights, but attitudes, values, and conviction gradually grow. Strong emotional involvement develops because Christ is becoming so real and Christian values are being found incarnate in Gospel events.
- D. Time goes fast. A timeless quality seems especially true of the prayer of Christ's memories.
- E. Scripture comes alive. Afterward it is read with more warmth, intensity of feeling, and interest.
- F. One's daily life echoes with Gospel events. Little things can bring back vividly to memory a particular Gospel event. Without effort, the moral or application springs out of the daily event in a most natural manner.

These marks can be blurred because of weakened prayer if one does not avoid the following pitfalls.

Avoidable Pitfalls to the Prayer of Christ's Memories

- 1. Moralizing, applying the Gospel text to self or others, or drawing neat theological conclusions, weakens the prayer. Insights are in the Gospel event itself and naturally get applied to events occurring outside of strict prayer. This is a selfless prayer free from personal assertion, a living within and identifying with the mind, heart, and feelings of the Gospel people.

2. Doing the prayer of Christ's memories outside one's own room or when walking makes it more difficult. It demands intense concentration. Calm is needed, so to do it on hectic work-days outside of leisure may be self-defeating.
3. It is unwise to try to repeat the same Gospel event within the same period of prayer.
4. The less experienced skip around the Gospels to their "favorite events." Better to follow through one Gospel at a time for action events. If, after three to five readings of an episode, you run dry and empty, it is good to move on to the next action-event for three to five readings.
5. It is not wise to use Christ's parables and sermons unless experienced with this prayer, and then look to the attitude or mentality which prompts the sermon or parable—this reveals Christ's inner personality. Ask: "What kind of man would construct such a parable or sermon?"
6. Any hurrying of the readings weakens the prayer because: (1) pragmatically a person's imagination has to be saturated with the Gospel event; (2) saturation wards off distractions and restores calm to disturbed feelings; and (3) the mood of the Gospel event can develop in the person if he reads aloud, tastes the words, lets the colorful details light up his imagination. With this in mind some even substitute "I" for the noun "Jesus" so he is telling the story to the reader.

One Attempt at a Theological Explanation of the Prayer of Christ's Memories

Not the text, but the Gospel is the powerful presence of the risen Jesus made known to the Christian in his everyday living. The Gospels are like the banks that contain and direct the flowing presence of the risen Christ moving through space and time like a great river. This Gospel of the 2000's is the present influence of the risen Christ's personality on a person today.

Secondly, As Luke writes, Jesus grew "steadily in wisdom and age and grace before God and men (2:52). Jesus' human personality developed somewhat the same as any other human. Even after His resurrection would not Christ's love for Peter grow? Would his feelings be un-

changed as he gave the final commission to the disciples? When He rose to heaven would it not be a bittersweet farewell?

As a divine person Jesus is “the same Christ, yesterday, today and tomorrow,” yet He is also a Christ to greet each morning in His constantly developing human personality. Christ relives His memories, particularly the most costly ones, not as merely factual, but according to the contemporary needs of His people.

Christ’s memory is, during the very prayer itself, being reinterpreted and revalued by Christ in union with the Church, the person praying. We ask Jesus to share His Gospel life with us. True intimacy is direct and not wordy. Christ invites the praying person to enter into His memories and to identify with Him. Human friendship has been made a mutual sharing of deep intimacy by the Lord; why should not the human Christ unite men and women to His divine person in similar mutuality?

If this theologizing is not helpful, forget it and simply do the prayer—the latter is the important matter of life.

[Summarized by James J. Schroeder, SCJ, from Chapter Three “THE PRAYER OF CHRIST’S MEMORIES: FINDING THE ‘REAL’ CHRIST,” from *Radical Prayer* by David J. Hassel, SJ. Paulist Press: Ramsey, NJ, 1983.]

Neurology/Psychology of Praying the Mysteries of Christ

[Most of these ideas are summarized from Blakeslee, 2006.]

The monkey sat still, watching a student eat an ice cream cone. The same parts of the brain were activated as when the monkey moved its own arm to eat ice cream and feel the pleasure. The neuroscientist knew this because wires were implanted in the brain of the monkey. This was a startling discovery by Dr. Giacomo Rizzolatti at the University of Parma, Italy, which he published in 1996. He had discovered a special class of cells called MIRROR NEURONS. Later they discovered that humans also have mirror neurons that are smarter, more flexible, and more highly evolved. These cells not only understand the actions of others but their intentions, the social meaning of their behavior, and their emotions. Dr. Rizzolatti concluded that, "Mirror neurons allow us to grasp the minds of others not through conceptual reasoning, but through direct stimulation. By feeling, not by thinking."

These mirror neurons reveal how children learn, why they respond to things, and why media violence and pornography may be harmful. Because of mirror neurons we can read another's intention, and feel empathy, i.e., feel what another is feeling. Sandra Blakslee calls these mirror neurons "Cells That Read Minds."

Mirror neurons absorb culture directly, and are the basis for learning language. Some researchers believe that autism may involve broken mirror neurons. People with autism do not feel the emotional significance of the imitated emotion. Infants are hard wired for imitation, and even when very young a child will stick out his tongue when an adult does that.

From this research it is possible to understand why in the Sulpician method of contemplation of the mysteries of the life of Jesus we can use imagery, i.e., imagination, to think what another is thinking, and feel what another is feeling, and it can give us the same experience to make it our own. We take on Christ and make his history our history. This becomes a valuable help in our relationship with Jesus.

Bibliography

Berulle and the French School: Selected Writings. Edited by William M. Thompson. Translated by Lowell M Glendor, SS. Classics of Western Spirituality. Paulist Press: New York, 1989.

Blakeslee, Sandra. "Cells That Read Minds." *New York Times*: NY, January 10, 2006.

Cochois, Paul. *Berulle et l'Ecole Francaise, #31 of Maitres Spirituels*. Editions du Seuil: Paris, 1963.

Cognet, Louis. *La Spiritualite Moderne: Vol. II of Histoire de la Spiritualite Chretienne*. Aubier: Paris, 1966.

Dehon, Leo. *The Priestly Heart of Jesus*. Translated from the French. Sacred Heart Monastery: Hales Corners, WI, 1947.

Dehon, Leo. *Thesaurus Precum*. The Roman Curia: Rome, 1954.

de Ville, Raymond. *The French School of Spirituality: An Introduction and Reader*. Translated by Agnes Cunningham, SSCM. Duquesnes University Press: Pittsburgh, PA, 1994.

Hassel, David J. *Radical Prayer*. Chapter 3: "The Prayer of Christ's Memories: Finding the Real Christ." Paulist Press, Ramsey, NJ, 1983.

Krumenacker, Yves. *L'ecole francaise de spiritualie: Des mystiques, des fondateurs, des courants et leurs interpretes*. Editions de Cerf: Paris, 1999.

Ledure, Yves. *A Short Life of Leo Dehon: Founder of the Priests of the Sacred Heart of St. Quentin*. Translated by Marian Thompson and Evelyne Bartlett. Dehonian Publications: Malpas, England, 1998.

McGuire, Paul J. *How Father Dehon Prayed*. Priests of the Sacred Heart: Hales Corners, WI, 1996.

Recker, Guillaume. *Le Pere Dehon et l'Ecole Francaise D'Après Quelques Prieres de Notre Thesaurus Precum*. Scholasticat Notre Dame du Congo: Louvain, 1946.

Tanquerey, Adolphe. *Precis de Theologie Ascetique et Mystique*. Declee et Cie: Paris, 1924.

This Day of God: Community Prayer Priests of the Sacred Heart. Priests of the Sacred Heart: Hales Corners, 2003.



U.S. Province
Priests of the Sacred Heart

www.dehoniansusa.org