



**THE 400TH ANNIVERSARY OF ST. FRANCIS DE SALES'S
LETTER ON PREACHING TO ANDRÉ FRÉMYOT**

As is well known, 5 March 2004 marked the fourth centenary of the first meeting of St. Francis de Sales and St. Jane Frances de Chantal. Another, perhaps less noted, anniversary also occurred in 2004: the 400th anniversary of the letter on the ministry of the Word that Francis wrote to Jane's younger brother André Frémyot (1573-1641), who had recently become archbishop of Bourges.¹ The last issue of our *ICSS Newsletter* (No. 14) focused on the former anniversary; this issue will consider the latter, which was another outcome of the same providential circumstances that led to the initial encounter of Francis and Jane in that Lent of 1604 in Dijon. The focus of this reflection will be not so much the content of this immensely important letter, but the relational context out of which it developed. An effort will be made especially to give a human face to this letter's recipient.

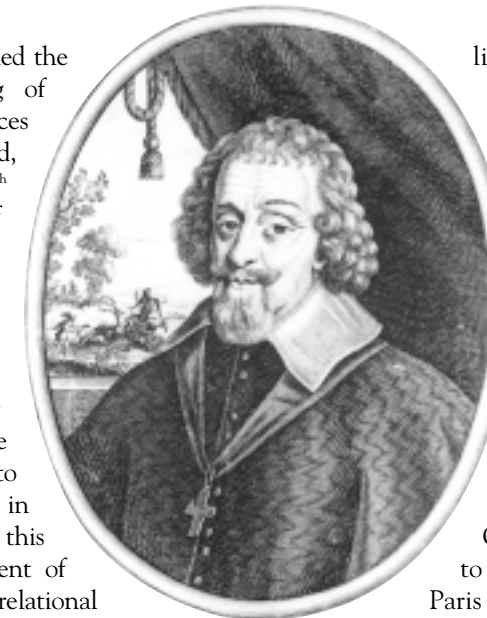


Figure 1. André Frémyot (1573-1641), archbishop of Bourges. Engraving by Baltazar Moncornet, 17th c.

light of Francis's involvement, during his 1602 visit to the French capital, with the Parisian group of committed laypeople and ecclesiastics that was instrumental in bringing to France the Teresian Carmel. Teresa's "mission statement" for her reformed Carmel avowed that its life of prayer and strict observance was an antidote for the attacks on the Church being waged in France by the Huguenots (*Way of Perfection*, ch. 1). Hence, those seeking to renew Catholicism in France in the aftermath of the wars of religion had as their first priority the introduction of the Teresian Carmel. Francis was delegated by this group to seek permission for this new foundation in Paris from Pope Clement VIII.

Another reason for Francis accepting this invitation was that King Henri IV had given André Frémyot certain ecclesiastical revenues in the canton of Gex in Francis's diocese, forgetting that he had already ceded them to Geneva. A lawsuit was pending in the matter, but Francis regarded such public conflicts between prelates as scandalous. Thus, a sojourn in Dijon would afford the opportunity to meet one-on-one with André, who at this point was not personally known to Francis, and to settle the affair in an amicable manner. Taking this approach, Francis made a lasting friend of a potential enemy.

Quickly putting aside his quarrel with Francis, André was a hospitable host who showered his guest with attention and, as a native of Dijon, was an invaluable source of assistance and information to Francis. Francis delivered his Lenten sermons in the Sainte-Chapelle, a magnificent gothic church attached to the former palace of the dukes of Burgundy and one of the most famous shrines of medieval France (it was destroyed during the French Revolution). When Francis mounted the pulpit to preach his initial sermon on the Friday after Ash Wednesday, 5 March 1604, he observed a young widow seated opposite him who listened attentively to his every word. Francis later questioned his host about the identity of this woman, and André was pleased to introduce her as his sister.

A Potential Enemy Becomes a Friend

In the major cities of Europe, it was the custom to invite an outstanding preacher to spend the duration of Lent (one of the two most important preaching seasons of the year—the other being Advent), preaching at least three times a week, if not daily or in some cases several times a day. There was keen competition to find such a preacher, and Dijon had the good fortune of securing for Lent 1604 Francis de Sales, the 37-year-old French-speaking Savoyard prince bishop of Geneva living in exile at Annecy. Francis's preaching in Paris in 1602 had won him great renown not only in the capital and court circles, but also throughout France. The invitation to Francis to preach the Lenten season of 1604 in Dijon was extended by the city's magistrates, among them André Frémyot, the 31-year-old newly consecrated archbishop of Bourges and the brother of the recently widowed Jane Frances Frémyot Baroness de Chantal.

For his part, Francis had several good reasons to accept this invitation. One was his intense interest in the proposal for a foundation of St. Teresa of Ávila's Discalced Carmelite nuns in the Burgundian capital. This reason is best understood in

**2005 SALESIAN CALENDAR
FOR THE OBLATES OF ST. FRANCIS DE SALES**

- JAN. 10** Feast of St. Léonie Frances de Sales Aviat, co-founder of the Oblate Sisters of St. Francis de Sales
- JAN. 24** Solemnity of St. Francis de Sales, Principal Patron of the Congregation
- FEB. 2** Anniversary of the Death of Fr. Brisson (1908)
- MAY 31** Feast of the Visitation of the Virgin Mary
- JUNE 3** Solemnity of the Most Sacred Heart of Jesus
- AUG. 18** Feast of St. Jane Frances de Chantal, Secondary Patron of the Congregation (December 12 outside the Americas)
- OCT. 12** De Sales Oblates Founders' Day
- OCT. 16** Feast of St. Margaret Mary Alacoque, Apostle of the Sacred Heart
- NOV. 21** Memorial of the Presentation of the Virgin Mary
- DEC. 12** Feast of St. Jane Frances de Chantal, Secondary Patron of the Congregation (August 18 in the Americas)

Who Was André Frémyot?

Francis has been described as having “more friendships than would seem humanly possible” so that “he breathed friendship.”² Among those who were privileged to enjoy his friendship was André Frémyot. As already noted, Francis’s person-to-person, one-on-one approach to resolving the conflict over the Gex region won over André. By the same token, Francis’s initiative was surely reciprocated by what Francis describes as André’s “natural goodness of disposition and heart” (*Oeuvres*, 12:327). Francis’s subsequent letter of 5 October 1604 to André, as well as what he says about him elsewhere, reveals our saint’s great personal fondness for, and the depth and warmth of his fraternal friendship with, André. Who was André Frémyot when Francis first encountered him in Dijon in Lent 1604?

Born at Dijon on 26 August 1573, André was the only son of Bénigne Frémyot, seigneur de Thostes, one of the greatest nobles of this period in French history. During the wars of religion, Bénigne firmly supported the Church and the king, and he suffered severely for his loyalty. When his son André was held hostage by enemy forces and threatened with death unless the father, then in exile, changed sides, Bénigne gave this answer: “It is better that my son dies innocently than his father lives in perfidy.” Both father and son became close friends with Francis, and it was in their home in Dijon where Francis was first introduced to Jane.

André’s earliest tutor was Claude Robert (1564-1636), vicar general and archdeacon of Langres, and the author of the original edition of *Gallia Christiana*, the first comprehensive attempt at a history of France’s bishops. André received his doctorate in law at the University of Padua, Francis’s *alma mater*. On his return to Dijon, he was a councillor at the Dijon parliament, before inheriting the ecclesiastical benefices that the king had conferred on his father, but which the latter could not use. In 1595 André was made abbot in *commendam* of the Augustinian abbey of Saint-Étienne de Dijon. He received minor orders and subdiaconate. While still a subdeacon, he was named archbishop of Bourges in 1603 by Pope Clement VIII—a see that had probably been reserved for him since 1595-96.

André was consecrated in Paris on 6 December 1603, and took possession of his diocese by procurator on 24 December of the same year. Francis’s friendship with André was such that he assisted him as deacon at his First Mass in the Sainte-Chapelle in Dijon on Holy Thursday, 15 April 1604. As it was permitted to celebrate only one Mass on that day, Francis received Holy

Communion from André. Six months passed before André made his solemn entry into his diocese, or, as Francis puts it, went “to join his flock” (*Oeuvres*, 12:325), on 24 October 1604. Unable to leave the work of his own diocese and make the long journey to Bourges for the occasion, Francis wrote his friend a letter to wish him well and to share with him ideas on “the duties of our common vocation” (*Oeuvres*, 12:327) as bishops, primary among which was preaching—a longstanding Church teaching that had been reiterated by the Council of Trent. Such is the origin of the letter on preaching.



Figure 2. André Frémyot, archbishop of Bourges, presents his sister, the Baroness de Chantal, to Francis de Sales, prince bishop of Geneva, in Dijon in March 1604 (detail). 1941-52. Stained-glass window by Charles Plessard and Francis Chigot, Limoges, France. Basilica of St. Francis de Sales, Annecy.

differs hardly at all from the ordinary speech of everyday conversation.... For the style of a letter should be simple and even a bit careless, in the sense of a studied carelessness” (quoted in Stewart and Wolfe, 21). Like many of his contemporaries, Erasmus wrote to both friends and strangers in order to forge and consolidate relationships. During his studies at the Jesuit Collège de Clermont in Paris, Francis learned the art of letterwriting from Erasmus’s *De conscribendis epistolis* (On the Writing of Letters), or a manual closely modeled on this work.

In fact, Francis’s letter to André continues their conversation about the service of God and the Church that was initiated in Dijon, as Francis declares in a letter of 7 October 1604 to André’s father (*Oeuvres*, 12:327). A distinctive Salesian note is added to the idea of the letter as a conversation in Francis’s letter of 14 October 1604 to Madame de Chantal when he speaks of visiting by means of spiritual letters (*Oeuvres*, 12:369). Thus, letters of spiritual friendship are, in Francis’s view, not merely a means of communication, but sacred encounters that partake of the primary Salesian Biblical mystery of the Visitation.³

The Letter: A Conversation and Visit between Friends

Letters were highly prized in Francis’s day, and letterwriting was an art form. The practice of letterwriting in the Renaissance gave rise to a substantial body of theoretical works in Latin—the international language of communication—that explained what letters were and prescribed how they should be written. These works built on the well-established medieval tradition of the *ars dictaminis*. Renaissance humanism added an important element to this tradition with the rediscovery of the letters of the authors of Classical Antiquity.

Foremost among the Renaissance authors of manuals of letterwriting was the Dutch Christian humanist Desiderius Erasmus (c. 1469-1536), who retrieved this definition of the letter from the Greeks: “A letter is a conversation between two absent persons.” Erasmus further explains that “conversation [means] familiar speech ... that the letter

This letter of Francis to André, then, also serves to nurture and strengthen their friendship “founded on Jesus Christ” and their “common vocation” (*Oeuvres*, 12:327). For Erasmus, the familiar letter provided an insight into the relationship between the writer and recipient. Several insights may be gleaned from Francis’s letter to André when it is read in a relational context. To offer just three examples: First, the most familiar and often quoted sentence in this letter is: “Say what you will, lips speak but to ears, heart speaks to heart” (*Oeuvres*, 12:321), which sets forth not only the cardinal principle of Salesian preaching, but, first and foremost, the quality of the conversation and visit recorded in this letter. Second, Francis’s emphasis on preaching as “speaking ... ‘the word of reconciliation’ [2 Cor 5:19]” (*Oeuvres*, 12:325) had a clear resonance in his friendship with André, which began with their reconciliation in the dispute over the Gex region. And, finally, Francis’s affirmation that he is “never at the altar without commending [André] to our Lord” (*ibid.*) is a poignant reminder, especially in this “Year of the Eucharist,” that, for Francis, true friendship is inseparable from the sacramental life and the communion of saints.

Attending to the Particular

Emphasis on the enduring relevance of this letter sometimes overshadows the particularity of its historical context and of its writer and his correspondent. Attention to and care for people in their particularity was a hallmark of Francis’s pastoral ministry, which was always adapted to people’s concrete needs. John K. Ryan aptly describes the particularities that circumscribe this letter on preaching:

It is easy to picture this young man at the time St. Francis’s letter was written to him. Thirty-one years old, the son of a famous father, and heir to wealth and rank, he had been chosen to be bishop of a great French see, although without experience, special training for the priesthood, and perhaps any great inclination to it. The long months between his consecration and first Mass, and the still longer months between appointment and taking up residence in his diocese, are indicative of his state of mind as well as of ecclesiastical procedure in seventeenth-century France.... The letter manifests how ardently St. Francis wanted to help his friend, not only as a preacher, but in other ways as well, and reveals how clearly he saw both Frémyot’s limitations and his native talents along with the particular dangers to which he would be exposed (7).

André’s subsequent career continues to exhibit the “vocational ambiguity” that was evident to Francis (and others) in 1604. It may be that André did not have a real inclination to the priesthood, nonetheless, his tenure as archbishop of Bourges

has been assessed as “highly active” (Bergin, 627). He became known for his charitable activity, and established foundations in his archdiocese of the most important new or reformed orders, such as the Capuchins, Augustinians, Minims, Carmelites, and Visitandines. Political pressure forced him to resign his see in 1621, although until his death in 1641 André continued to play an important part in the affairs of the French church, including serving as a judge on the tribunal for the first process of inquiry for Francis’s canonization.

At the same time, there is also evidence that André was not always what he could and should have been. As a result of a near fatal illness in 1624, André underwent a conversion, asking God to grant him a few more years so that he could amend his life. The resolutions that he took are revealing: a vow of perpetual chastity, going on pilgrimage to Loreto and from there to Rome to receive the plenary indulgence of the Jubilee of 1625, and daily celebration of Mass. In 1604 Francis was present to André to encourage and help him to maximize his gifts and to overcome his shortcomings. Two decades later, at another turning point in his life, André receives the spiritual guidance and support he needs to fulfill his resolutions from his sister Jane, as her letters to him during this period attest.⁴



The 400th anniversary of this extraordinary letter on preaching invites us to discover it anew in light of the particularity of the relational context of the friendship between Francis and André. Hopefully, this reflection will be of assistance in some way in the process of reading and recovery of this rich document of our Salesian heritage and patrimony. ☞ JFC

REFERENCES

1. For the complete text of the letter, see *Oeuvres* 12:299-325. This reflection is based on the following sources, which are not further cited unless quoted: J. Bergin, *The Making of the French Episcopate 1589-1661* (New Haven: Yale Univ. Press, 1996), 218, 231, 297, 304-5, 422, 627; B. Diefendorf, *From Penitence to Charity: Pious Women and the Catholic Reformation in Paris* (New York: Oxford Univ. Press, 2004), 95-96, 103; V. Mellinghoff-Bourgerie, *François de Sales (1567-1622): Un homme de lettres spirituelles* (Geneva: Droz, 1999), 159-67; J. K. Ryan, introduction to his trans. of St. Francis de Sales, *On the Preacher and Preaching* (Chicago: H. Regnery Co., 1964), 3-17; A. Stewart and H. Wolfe, *Letterwriting in Renaissance England*, exh. cat. (Washington, D.C.: Folger Shakespeare Library, 2004), 21-22; E. Stopp, *Madame de Chantal: Portrait of a Saint* (Westminster, Md.: Newman Press, 1963), 52-54, and *A Man to Heal Differences: Essays and Talks on St. Francis de Sales* (Philadelphia: Saint Joseph’s Univ. Press, 1997), 176-77.
2. T. McGoldrick, *The Sweet and Gentle Struggle: Francis de Sales on the Necessity of Spiritual Friendship* (Lanham, Md.: Univ. Press of America, 1996), introduction (unnumbered pages).
3. A. Pocetto makes this important point in his essay “Freedom to Love: A Close Reading of Francis de Sales’s Letter of 14 October 1604 to Jane de Chantal,” which will be published in the ICSS volume *Human Encounter in the Salesian Tradition*.
4. See Sainte Jeanne de Chantal, *Correspondance, Tome II, 1622-25*, ed. Sr. Marie-Patricia Burns, V.H.M. (Paris: Cerf, 1987), 330, 493-99.



SALESIAN STUDIES WORLDWIDE

ICSS

SPECIAL PROJECT REPORT

Papers submitted for the book of collected essays, *Human Encounter in the Salesian Tradition*, are in the process of being reviewed by the members of the ICSS. (This volume is sponsored and will be published by the ICSS to commemorate the 4th centenary of the initial meeting of St. Francis de Sales and St. Jane Frances de Chantal.) Subsequent to this review, copyediting will commence. When published, this book will be distributed by De Sales Resources and Ministries and Franz von Sales Verlag; further details will be forthcoming. In the meantime, the ICSS expresses its warm gratitude to De Sales Resources and Ministries and Franz von Sales Verlag for their willingness to provide this invaluable assistance in the distribution of this publication.

APRIL 2005 MEETING OF THE ICSS

On 14-18 April the ICSS will meet at our Generalate in Rome. Pursuant to the letter of Fr. General and the General Council to the Major Superiors of the Congregation on "Restructuring: Present Thinking and Discernment," and the Summer 2004 meeting of the Major Religious Superiors, the principal focus of this meeting will be a planning process for the ICSS. The outcome of this process will be a proposal for action by the 2006 General Chapter.

2005-2006 ICSS GRANT APPLICATIONS

During its April meeting in Rome, the ICSS will also consider applications for grants for 2005-2006. Consequently, this year's deadline date for grant applications is advanced by one month, to

1 April 2005. Applications may be downloaded from the ICSS website, www.franz-von-sales.de, or www.desales.edu/salesian, and should be submitted electronically as an e-mail attachment in Word.

Asian Region

NEW DE SALES OBLATE FOUNDATION

With the unanimous consent of its General Council and at the recommendation of Fr. Lewis Fiorelli, Superior General, the Oblates will begin a new foundation in the Phillipines in January 2005. Fr. Josef Költringer, who has done such an outstanding job in the India missions, has agreed to found this new missionary endeavor. The groundwork has been prepared by the Oblate scripture scholar, Fr. Anthony Ceresko, who has been teaching Sacred Scripture for several years in the Philippines. The Dutch Province has very generously agreed to underwrite this foundation, at least until the General Chapter of 2006. As our Holy Father has pointed out, the evangelical spirit is inextricable from the Christian spirit, as has been the case with the Oblates from their origin.

MISSIONARIES OF ST. FRANCIS DE SALES: THE FRANSALIANS

At the behest of its last General Chapter, the Missionaries of St. Francis de Sales have embarked on a four-year program of Salesian Renewal. One of the objectives of the Chapter's Action Plan to implement this renewal invites each of the Congregation's apostolic communities to come "together for regular recollections focusing on the spirituality of St. Francis de Sales." A special committee consisting of Frs. Devasia Manalel, MSFS, Armind Nazareth, MSFS, and Antony Mookenthottam,

MSFS, has developed three brochures entitled "Recollections with St. Francis de Sales" to facilitate these personal and community reflections. These booklets, published in Bangalore, India, contain 36 Salesian themes in a graded manner. Under each theme there are suggested Scripture readings; Church teaching, where applicable; Salesian teaching for personal and community reflection; and a section on evaluation and decisions. The booklet for July 2002–April 2003 explains the meaning of the term "Fransalian" as follows: "*Fransalian* means all that refers to the Missionaries of St. Francis de Sales, their activities, and all that concerns the MSFS now and in the future. *Fransalian* is restrictive, and it is absolutely wrong to use it for Salesian spirituality" (12-13).

There are an increasing number of websites dealing with the Fransalians. Their official website is www.fransalians.com. There are also some other very interesting homepages. See the site www.charisbhavan.org/, for information on the Charis Bhavan Retreat Center, or: www.sfsdelhi.com/ on their school in New Delhi, or the Jan Vikas Society in Mumbai (Bombay): www.mermierbalashram.org/. A very interesting website is www.rcclud.iway.na/. This site tells about the pastoral work of the Roman Catholic Church in Lüderitz, Namibia, where the De Sales Oblate, Fr. Jan Bokern, works together with Fr. Joseph Kunjaparambil, MSFS. All these pages can also be found on the ICSS website: www.franz-von-sales.de under "Salesian links."

Fr. Mookenthottam has recently published *Saint Francis de Sales: A Formative Biography* (Bangalore: SFS Publications, 2003). As its title indicates, the author's aim is not only to convey information, but also to encourage readers to live Salesian spirituality. Each chapter has a brief section entitled "Formative Reflections" to achieve this goal. The book is available from De Sales Resources and Ministries at: www.desalesresource.org/.

The ICSS takes this opportunity to express its gratitude to all the Fransalians, especially Frs. Mookenthottam and Antony Kolencherry, for their long years of enthusiastic and dedicated promotion of Salesian spirituality, notably through their periodical the *Indian Journal of Spirituality* and numerous other publications.

SALESIANS OF DON BOSCO

The Association of Salesians in Social Communications ministry in India, known as BOSCOM-India, met on 4-6 November in New Delhi for its 6th General Assembly. The theme was "Leading Youth through Opinion Generation." The theme was in response to the recent reaffirmation by the Catholic Bishops' Conference of India for media ministry. The BOSCOM-India assembly notes in its final statement that "insufficient space for communication and creative expression [is] given to our young people by Church society."

The BOSCOM final statement is a response to this: "Today when the young are being used as mere consumers and made targets of exploitation, we commit ourselves to helping them become critical users of media. We advocate their concerns by providing them a forum for creative expression. We identify young talent and train them to be active players in the media." The association further committed itself "to give the young a voice and to generate opinion on issues concerning life, society, and church." BOSCOM's ministry of social communications reflects Francis de Sales's emphasis on and view of the Blessed Trinity as a communicative God.

Brazil/South America Region

On the ICSS website www.franz-von-sales.de, there is a wonderful collection of images of St. Francis de Sales assembled by Fr. Valdir Formentini, OSFS. Under the title "Francis de Sales in Art," can be found many images of our saint and his life, both in color and in black and white, including statues, stained-glass windows, relics, Salesian sites, etc. This collection is also available on a CD-ROM from Fr. Formentini. His e-mail address is: pvformentini@libello.com.

The Region has translated into Spanish or Portuguese and published a number of things relating to Salesian spirituality. They are as follows: "A ALEGRIA abre o coração. 366 vezes Francisco de Sales" ("A Word of St. Francis de Sales for Every Day of the Year")—postcards about Salesian virtues—a Salesian calendar for 2005. The prayer for the beatification of Fr. Louis Brisson was published in a way that not only the De Sales Oblates, but also laypeople can utilize.

The De Sales Oblates of this Region have also launched a new website in English: <http://osfs.e1.com.br/>.

French Province

The annual Salesian conference, conducted under the auspices of the Association RES (Recherches et Études Salésiennes), was held at Annecy le Vieux. The conference theme was "Tous appelés au bonheur avec François de Sales et Jeanne de Chantal" (All Are Called to be Happy with Francis de Sales and Jane de Chantal). A number of the members of RES are very active in promoting Salesian spirituality. Here is just a sampling: Marc Boutantin, an alumnus of St. Bernard's, the first Oblate school located in Troyes, gave a conference on "St. Francis de Sales and the Virgin Mary." Sr. Thérèse-Dominique Poignant, OSFS, is moderator of a Salesian group known as "Chemin salesien" ("Salesian Way") that meets once a month. Another Oblate sister, Sr. Hélène-Bernard Touvet, leads a group of about 30 laypeople eager to learn about Francis de Sales's life and teaching. Jacques Hennequin gave a conference to the Daughters of St. Francis de Sales at the Visitation of Metz on "The Holy Spirit in the Works of St. Francis de Sales." Fr. Jean

Gayet, OSFS, continues his monumental work of putting the Annecy edition of the *Oeuvres* of Francis de Sales on CD-ROM. He has now completed 16 volumes of the Annecy edition. This version of the *Oeuvres* will also be available on the ICSS website www.franz-von-sales.de, under the link "Salesian Library" in 2005. We salute and owe a great debt of gratitude to Fr. Gayet for his dedication to this very demanding task. The CD-ROMs have already been very helpful to Salesian scholars.

Dr. Hélène Bordes, former President of RES, has written an article for the ICSS volume *Human Encounter in the Salesian Tradition*, commemorating the 400th anniversary of the first encounter of Francis and Jane. The current Secretary of RES, Philippe Legros, has edited a book commissioned by the Don Bosco Press on Salesian pedagogy, gave a presentation at the "Foyers" conference at Mulhouse on the fine point of the soul in Francis de Sales' thought, and also has written an article for the ICSS *Encounter* volume.

On 29 November, Laurent Lecomte brilliantly defended at the Sorbonne his doctoral thesis, receiving the highest honors (*mention très honorable et félicitations unanimes du jury*). The topic of his thesis was the architecture of all the Visitation monasteries and churches in France during the *ancien régime*. The major contribution of this thesis to Salesian studies is that it demonstrates Francis de Sales's role in preparing the plan-type of the monasteries that was inserted in the Custom Book. Lecomte also provides brief histories of all the monasteries, as well as identifies the superiors who ordered work to be done and the sister architects who drew up some of the plans.

German-Speaking Region

AUSTRIAN/SOUTH GERMAN PROVINCE

The "Annakirche," located in the heart of Vienna, is the site of a program in spirituality recently inaugurated under the leadership of Fr. George Dinauer, OSFS. Talks on Salesian topics are given by a number of Austrian Oblates and Oblate sisters. Fr. Konrad Haußner, OSFS, Provincial Superior, spoke on "How Can We Live As Christians?" "The Way of the Small Steps: Salesian Virtues" was presented by Fr. Herbert Winklehner, OSFS, a member of the ICSS. The following Salesian lectures are planned for 2005: Sr. Johanna-Birgitta Kaltseis, OSFS, "The Salesian Image of God Illustrated by Several Figures from Sacred Scripture"; Fr. Thomas Günther, OSFS, "Strong in Matters, Compassionate in Manners"; Sr. Agnes-Theresia Furian, OSFS, "The Salesian Virtue of Cordiality"; Fr. Thomas Vanek, OSFS, "The Salesian Virtues: Equanimity, Composure, and Indifference. A Strange Way to Greater Freedom." Additional information about this program is available at: www.annakirche.at. This website also contains information about the Salesian discussion groups under the leadership of Fr. Josef Bürstlinger, OSFS, and Fr. Maximilian Hofinger, OSFS.

As part of the renovation of the Salesianum Rosenthal in Eichstätt, Bavaria, the Province established a new "Salesian Center," where groups of up to about 10 people are able to work on Salesian spirituality. Fr. Winklehner assumed the directorship of the Center on 1 September 2004. This De Sales Oblate location also serves as a meeting place for discussion groups on Salesian spirituality under the leadership of Fr. Vanek. In addition, it will be used for Salesian days of recollection. Further and updated information is available at: www.salesianum-rosental.de. During Advent this website also had a special Salesian calendar. The life of St. Francis de Sales was presented in 24 short chapters for personal reflection in preparation for Christmas. This life of our saint can now be accessed at the new Salesian website www.franz-sales.de.

Fr. Winklehner has also recently launched a website about Fr. Brisson: www.franz-sales-verlag.de/brisson). Eventually the *édition millénaire* of Fr. Brisson's works, prepared by Fr. Roger Balducci, OSFS, will be available on this website.

Under the moderatorship of Bro. Hans Leidenmühler, OSFS, and Sr. Johanna-Brigitta Kaltseis, OSFS, a group of laypeople in Vienna, Austria, interested in Salesian spirituality came together for a weekend to talk about the topic "Praying with St. Francis de Sales." Fr. Winklehner was invited to give his insights and provide background information.

Days of Recollection were conducted on 10-12 December 2004 at the Retreat Center in Passau, Bavaria, by Fr. Benedict Leitmayr, OSFS. The topic was "Living Everyday Life with St. Francis de Sales." For additional information, see www.osfs.at.

Fr. Franz Wehr, OSFS, director of the Salesian Institute of Eichstätt has edited a number of scholarly articles from the series "Salesian Texts" that are no longer available or very difficult to obtain. A list of these articles can be found at: www.salesianum-rosental.de/salinst_artikel.htm. These articles can also be ordered via e-mail. Further information about the Salesian Institute as well as its Salesian Library can be found at www.salesianum-rosental.de, or on the "Library" link of the ICSS website: www.franz-von-sales.de.

Fr. Günther is working on his doctoral thesis at the University of Vienna, Austria. His topic is the development of the image of the Church during the life of St. Francis de Sales. He is studying the question of whether or not the saint's ecclesiological positions changed. At this time, Fr. Günther is reviewing the Salesian literature. He would be very grateful to receive any suggestions or references to published research relating to this topic. His e-mail address is: guenther@osfs.at.

The Salesian magazine *Licht* for 2005 will contain articles dealing with the following Salesian topics: "Discover the Small Pleasures," "Be Good to Your Body," "Let God Find You,"

"Trust," and "Let Go." Fr. Herbert Winklehner, the editor of *Licht*, is preparing a PowerPoint presentation on the history of this magazine, which will celebrate its 100th anniversary in 2006.

GERMAN PROVINCE

In 2005 the "Salesian Accompanied Retreats" will take place at the Visitation Monastery of Zangberg, Bavaria, on 3-10 July. For further information and registration, contact: Fr. Konrad Esser, OSFS, Haus Overbach, D-52428 Juelich, e-mail: P.Konrad.Esser@osfs.de.

Fr. Hans Werner Guenther, OSFS, the director of the Spiritual Center at Mülheim, Nordrheinwesfalen, offers, from time to time, days of recollection on Salesian topics. The topic for one of these days of recollection was "Insights from St. Benedict and St. Francis de Sales for Our Modern Life." More information about the programs of the Center can be accessed at: www.katholische-kirche-muelheim.de/senf.htm.

Netherlands Province

ICSS member Fr. Dirk Koster, OSFS, has published a brochure on the relationship between St. Jane de Chantal and St. Francis de Sales to commemorate the 400th anniversary of their first encounter. The title of the brochure is "De ontmoeting" ("The Encounter"), and it can be ordered from: Redactie Salesiaans Contact, Ad van Laarhoven, Bordeslaan 146, NL-5223 MT 's-Hertogenbosch. Email: advanlaarhoven@planet.nl.

Swiss Community

The Swiss Community of the De Sales Oblates edited a brochure which translated into English means: "Take a Break." It contains citations from St. Francis de Sales about the prayer of the heart, which the saint highly recommends, together with beautiful colored photographs. Ten thousand copies were printed and are being used in Switzerland and in the German Province of the De Sales Oblates to spread Salesian spirituality. The compilation of the texts was done by Ivo Baeriswyl, and the photographs were taken by his wife Alice Baeriswyl-Fahrni.

The Swiss Community of the De Sales Oblates is also planning its own website under the domain: www.osfs.ch. The site will be online in 2005 and will contain information about the houses and the work of the De Sales Oblates in Switzerland. The webmaster is Ivo Baeriswyl.

Italy

The "Associazione Cultori di Storia Salesiana" has launched an appeal for papers for the 2006 International Congress. The theme is "Salesian Education from 1880 to 1922: Needs and Applications in Diverse Contexts." The international congress will take place in Mexico City, 29 January-4 February 2006.

Belgium

This year the Associazione Cultori di Storia Salesiana (ACSS) of the Salesians of Don Bosco held regional seminars. On 30 October-1 November, European members met at Groot-Bijgaarden for a seminar on the theme of "Salesian History in Politically Difficult Times," under the direction of Norbert Wolf, professor of Church History at Benediktbeuern. East-Asian and Oceanian members met in Hong Kong on 4-6 December for a seminar on "The Beginning of the Salesian Presence in East Asia and Oceania," under the direction of Nestor Impelido and Carlo Socol.

Toledo-Detroit Province

A record-breaking 200+ attended the Joseph F. Power, OSFS, Annual Conference on the Spirituality of St. Francis de Sales and St. Jane de Chantal in St. Louis, Missouri. This year's theme was "Encounters." A lively and enthusiastic account of the conference by Sr. Suzanne Homeyer, VHM, appears in the Fall, 2004 issue of *Bondings*. Sr. Suzanne highlights the presentation given by the Presbyterian minister, the Rev. Bernard Bangle, who has such a great love and admiration for Francis de Sales. In this same issue, there is a review by Fr. David Whelan, recently elected Provincial, of Wendy M. Wright's *Heart Speaks to Heart: The Salesian Tradition*. Fr. Whelan describes this work as "an example of superb scholarship at every level [and is] to a certain extent the Salesian family album."

In October, the De Sales Resources and Ministries Center hosted the Salesian Scholars Seminar organized and directed by Fr. Joseph F. Chorpenning, OSFS, ICSS Chairman, and Dr. Wendy M. Wright of Creighton University, and greatly assisted by Joanne Kinney, administrator of the Center. Eleven papers were introduced by a participant other than the author and discussed. The authors and their topics were as follows: Fr. Alexander Pocetto, OSFS, "Freedom to Love: A Close Reading of Francis de Sales's Letter of 14 October 1604 to Jane de Chantal"; Fr. James Cryan, OSFS, "The Human Element in the *Meditations sur l'Église*"; Fr. Thomas Dailey, OSFS, "Eucharist and the Theopoetics of Encounter According to St. Francis de Sales"; Dr. Wright, "'True and Public Knowledge': The Political, Religious and Social Context of Jeanne de Chantal's Testimony for the Canonization of François de Sales"; Fr. John Crossin, OSFS, "Ecumenical Relationships and Dialogue Today: Insights from the Salesian Tradition"; Sr. Mary Paula McCarthy, VHM, "Extraordinary Encounters: Angélique Arnaud, Francis de Sales, and Jane de Chantal"; Dr. Roberta Brown, "Salesian Cartography of the Spirit"; Bro. Daniel Wisniewski, OSFS, "'God has Given Me To You': Divine Action in the Friendship of Francis de Sales and Jane de Chantal"; Fr. Chorpenning, "St. Joseph in the Spirituality of Teresa of Ávila and of Francis de Sales: Convergences and Divergences"; Fr. Joseph Boenzi, SDB, "Doing Business in Souls: the Encounter between Dominic

Savio and Don Bosco.” Several of these papers, among others, are to be published in the special ICSS volume *Human Encounter in the Salesian Tradition*. The participants also heard updates on the current research of Sr. Mada-Anne Gell, VHM, and of Dr. Patricia Siegel. The next Salesian Scholars Seminar is scheduled for Fall 2006. The theme will be “Images, Imagery, and Symbols in the Writings of St. Francis de Sales.”

Wilmington-Philadelphia Province

OUR LADY OF DELIVERANCE

On a bright, warm and sunny October day, the feast of the Holy Rosary, a seven-foot bronze statue of Our Lady of Deliverance, sculpted by Ben Marcune, was blessed by Bishop Edward Cullen of the Allentown diocese. The statue is enshrined on the highest point of De Sales University overlooking the entire campus. The sculptor called his handsome work an “interpretation” of the 14th-century Parisian statue known as *Notre Dame de la Bonne Délivrance* or Black Madonna, which played a decisive role in the life and spirituality of Francis de Sales when he was a student in Paris. After weeks of grappling with the problem of



Our Lady of Deliverance. Sculpture by Ben Marcune, 2004. De Sales University, Center Valley, Pennsylvania.

predestination, Francis prayed the *Memorare* before the Black Madonna and was delivered of his spiritual trial. From that moment on, he focused on God’s loving plan and desire to save all human beings by predestining them to live with and for others in the Church, the assembly of love. This experience gave birth to his optimistic and captivating spirituality.

In his homily, Bishop Cullen noted, “Mary, by her life, understood difficulty. Mary, by her example, taught us how to deal with difficulty.” Ben Marcune spoke of his work on the statue as a “spiritual journey” that deeply affected him. He said, “Mary is with me everywhere.” The sculptor’s grandson served as the model for the infant Jesus in Mary’s arm. Fr. Bernard O’Connor, President of De Sales University, commissioned the work and saw the importance of this shrine for promoting the University’s Oblate/Salesian mission and giving the students St. Francis de Sales as a model of Marian devotion. A very attractive commemorative brochure containing a commentary by Fr. Thomas Dailey, OSFS, Director of the Salesian Center for Faith and Culture, was published by the Center for the occasion. Those desiring a copy of the brochure should contact Ms. Nancy O’Keefe, Administrative Assistant, at: nancy.okeefe@desales.edu, or write to her at 2755 Station Ave., Center Valley, PA 18034.

SALESIAN CENTER FOR FAITH AND CULTURE (SCFS)

The Salesian Center for Faith and Culture is playing an ever greater role in nurturing, promoting, and deepening the Oblate/Salesian mission of De Sales University. With an endowment of almost two million dollars, the Center is beginning to attain the financial resources needed to continue to strengthen and expand its many programs.

There is a treasure trove of texts in English from the writings of both Francis de Sales and Jane de Chantal on the SCFS website. Here is a sampling: “The Protestant Violation of Sacred Scripture” (from the *Controversies*), “Constitutions of the Florimontaine Academy,” “Exhortations to Clerics That They Apply Themselves to Study,” and “On the Preacher and Preaching.” These and numerous other Salesian resources are available at: www4.desales.edu/SCFC/SaIStudies2.htm#SFDS. Fr. Dailey gave a presentation on the Salesian Tradition to the Catholic Medical Society in Philadelphia. The Center is offering five courses in its Salesian On-Line Studies program. A new course on the Eucharist will be offered by Fr. Dailey to coincide with the “Year of the Eucharist,” proclaimed by Pope John Paul II. A complete listing of these courses can be viewed at: www4.desales.edu/SCFC/SOL-enroll.htm.

DE SALES SPIRITUALITY CENTER (DSC)

Fr. Michael Murray, OSFS, Director of the DSC, continues to create new and exciting programs. Chief among them are the following: (1) Prayer of the Heart. This on-line resource, when

completed, will provide 26 individual scenes from the life and Passion of Jesus Christ as the focus for prayer/meditation according to the method suggested by St. Francis de Sales. These meditations can be used by both individuals and small church/faith sharing groups alike. (2) The 6th volume of the very popular pamphlet series, “Salesian Perspectives” is now available. (3) A free weekly e-mail known as “Spirituality Update,” which reflects upon some aspect of Salesian spirituality and also provides news/updates on the programs and publications of the DSC, is presently being offered. A 12-Step Program and Francis de Sales developed by Fr. Michael Donovan, OSFS, puts together some selected insights from the writings of St Francis de Sales and relates them to the 12-Step Program. It offers an additional resource to recovery literature and/or introduces the Salesian tradition to those in recovery who have not yet met Francis de Sales. Visit the DSC site for additional information on its many resources at: <http://oblates.org/spirituality/>.

Briefly Noted

At the young and active age of 86, Fr. John Harvey, OSFS, who has been featured in a past issue of this Newsletter, gave a workshop to 90 priests of the diocese of Vancouver, British Columbia, on spiritual direction in the tradition of Francis de Sales. He utilized the *Introduction to the Devout Life* extensively in his talks and discovered that several of the participants were devotees of the saint. Fr. Robert McGilvray, OSFS, has generously offered to share the materials he has developed for his course on the *Introduction to the Devout Life*, especially the videos he has made, with those planning to offer a course on Francis de Sales on the high school level; he can be contacted by e-mail at: arm0@desales.edu. Mrs. Margaret Kender has written an article on Bro. Mickey McGrath, OSFS, entitled “The Sacred Art of Michael O’Neill McGrath.” It first appeared in the April 2001 issue of the *St. Anthony Messenger* and can be viewed online at: www.americancatholic.org/Messenger/Apr2001/feature2.asp. Fr. Joseph Chorpenning, OSFS, presented a paper entitled “St. Joseph in the Spirituality of Teresa of Ávila and Francis de Sales: Convergences and Divergences,” at the symposium “The Heirs of St. Teresa,” held at Georgetown University on 15-16 October, to commemorate the 400th anniversary of the introduction of the Teresian Carmel to France and the New World (Puebla, Mexico).

Oblate Sisters of St. Francis de Sales

After the unexpected death of the General Superior of the Oblate Sisters, Sr. Françoise Isabelle Stiegler, OSFS, in April 2004, the sisters elected Sr. Françoise Bernadette Beuzelin, OSFS, at the General Chapter in Troyes in August 2004 to succeed her. The new General Superior was born in France, but has worked for the past 34 years in South America (Colombia and Ecuador), where she was deeply and enthusiastically involved in missionary work. The Austrian Oblate Sister Agnes-Theresia Furian, OSFS,

was elected as her assistant. To both of these sisters, the ICSS extends its congratulations, good wishes, and prayers as they assume the challenging responsibilities of their new positions.

The Oblate Sisters of Troyes, particularly Sr. Agnes-Theresia Furian, have begun to translate into German the *édition millénaire* of Fr. Louis Brisson’s retreat conferences, instructions, and other talks. This edition was prepared by Fr. Roger Balducelli, OSFS, who is assisting the sisters with this translation.

Visitation Sisters

Sr. Mary Patricia Burns, VHM, Archivist of the Anncy Visitation, has written an article for the special ICSS volume commemorating the 400th anniversary of the encounter of Francis and Jane. It is entitled “The Flowering of a Friendship.” We eagerly look forward to the publication of this article since Sr. Mary Pat always brings forth new discoveries and fresh ways of looking at our two patrons. In addition, she has contributed an article to the *festschrift*, entitled *Mélanges à Pierre Soudan*, published by the Académie Salésienne to honor its past President who died three years ago. Her contribution deals with the history of the Anncy Visitation in the 19th century: “Les visitandines de la rue Royale.” It begins with the restoration of the community in 1822, and concludes with the transfer to its present location in 1911.

The Visitation Monastery of Minneapolis, Minnesota, has published a valuable and beautiful book commemorating its 15th anniversary. The monastery was authorized and strongly supported by the Second Federation to be a Salesian presence among the poor and marginalized and to express “the mystery of the Visitation in a new way...,” as its mission statement states. In a very real sense, the founding of this monastery puts it in touch with the original vision of the Visitation as conceived by Francis de Sales. The ICSS extends sincere congratulations to the Minneapolis Visitandines for their risk-taking and assures them of its prayers for continued success in this undertaking.

New Publications

GERMAN

Deutsche Ausgabe der Werke des hl. Franz von Sales auf CD-ROM (German Edition of the Works of St. Francis de Sales on CD-ROM) (Eichstätt: Franz Sales Verlag, 2004). This CD-ROM contains the 12 volumes of the German edition of the works of St. Francis de Sales published in 1982 by the Franz Sales Verlag in Eichstätt. This edition forms the basis of all research about Francis de Sales and his spirituality in the German-speaking world. The CD-ROM was compiled and edited by Fr. Herbert Winklehner, OSFS. Text and layout correspond exactly to the book edition so that precise citations are not only possible but also very easy with the special software for word and phrase searches. The CD-ROM

runs on all PCs with 486-processor or higher, Windows 9 x/ NT/ 2000/ ME/ XP, CD-ROM drive with a minimum of 64 RAM MB. The publication of this CD-ROM was supported by an ICSS grant.

Reinhold Schneider, *Franz von Sales – Johanna Franziska von Chantal* (Francis de Sales – Jeanne Frances de Chantal) (Eichstätt: Franz Sales Verlag, 2004). Reinhold Schneider (1903-58) was one of the most important German writers of the 20th century. In 1956, he was awarded the peace prize of the German Book Trade (the “Oscar” of the German Book Trade). Among his numerous works, he wrote two essays about the life of the St. Francis de Sales and St. Jane de Chantal. These two essays, which were previously published, now appear in one volume to commemorate the 400th anniversary of their first encounter.

Franz Wehr, OSFS, *Vertreibung und Neubeginn – Ein Beitrag zur Gründungsgeschichte der Kongregation der Oblaten des hl. Franz von Sales* (Dispersion and New Beginning: A Contribution to the Foundation History of the Congregation of the Oblates of St. Francis de Sales) (Eichstätt: Franz Sales Verlag, 2004). At the end of the 19th century, the De Sales Oblates were expelled from France. Fr. Wehr describes not only these dramatic events, but also shows how this expulsion brought about the worldwide growth of the Congregation. He pays tribute to all the Oblates who were responsible for this new beginning, the so-called “second generation of founders” after the founder Louis Brisson. The publication of this book was supported by an ICSS grant.

Jahrbuch für salesianische Studien, Band 36 (Yearbook of Salesian Studies, Volume 36) (Eichstätt: Franz Sales Verlag, 2005). Fr. Willem Spann, OSFS, of the Dutch Province is the new editorial director of this annual Salesian journal, edited by the Arbeitsgemeinschaft für Salesianische Studien (Workgroup of Salesian Studies). It contains the following articles: Fr. Dirk Koster, OSFS, “Die Begegnung zwischen Franz von Sales und Johanna von Chantal” (The Encounter of St. Francis de Sales and St. Jane de Chantal); Fr. Franz Wehr, OSFS, “Amitié Spirituelle. Eine Chronologie der Ereignisse des Jahres 1604/05” (Spiritual Friendship: A Chronology of the Events in 1604/05); Fr. Herbert Winklehner, OSFS, “Die Kunst, wesentlich zu leben. Sterben und Tod im Werk des heiligen Franz von Sales (The Art of Living Wisely. Dying and Death in the Writings of St. Francis de Sales); Fr. Anthony R. Ceresko, OSFS, “... um sie dann zu belohnen. Die Eschatologie und die rechte innere Haltung” (To Reward Them Afterwards ...: Eschatology and St. Francis de Sales’s “Direction of Intention” Or “Right Intending of Deeds”).

Herbert Winklehner, *Wer liebt, bleibt nicht im Tod. Mit Franz von Sales durch die Fastenzeit* (The One Who Loves Does Not Remain in Death: With St. Francis de Sales Through Lent) (Eichstätt: Franz Sales Verlag, 2005). This work provides a quotation of St. Francis de Sales, together with insights for reflection and a prayer of the heart for every day during Lent. An ideal Salesian book for personal preparation for Easter.

Katharina Grabner-Haydenm and Herbert Winklehner, *Löschen. Roman* (Delete: A Novel) (Eichstätt: Franz Sales Verlag, 2005). Two people, a woman and a priest, encounter each other at the tombs of St. Jane de Chantal and St. Francis de Sales in the basilica of Annecy. A deep relationship develops from this first accidental encounter that is strongly reminiscent of the friendship of the two saints. The novel transposes the relationship to a contemporary context.

All of the above works may be ordered online at: www.franz-sales-verlag.de.

Heinz Gustafsson, *Namibia, Bremen und Deutschland* (Namibia, Bremen, and Germany) (Delmenhorst: Verlag Aschenbeck & Holstein, 2004). In this 700-page book, the history of Namibia and its relationship to Germany is meticulously documented as a long and stormy road from colonial power to friendship. Interestingly, the work favourably presents the history of the Oblate Sisters and the Oblates of St. Francis de Sales and their missionary endeavors in the south of Namibia. In particular, it notes their efforts to bring about peace during the uprising of the Hereroes in 1904—exactly a century ago—and pays special tribute to the Oblate priest Johann Malinowski. Further information is available at: www.gustafsson-books.de.

ENGLISH

Joseph F. Chorpenning, OSFS, “‘Mother of Our Savior and Cooperator in Our Salvation’: *Imitatio Mariae* and the Biblical Mystery of the Visitation in St. Francis de Sales,” *Marian Studies*, 53 (2002): 63-85.

Alexander T. Pocetto, “Rabelais, Francis de Sales and the *Abbaye de Thélème*,” *Indian Journal of Spirituality*, 17 (Sept. 2004): 211-22.

“The Wonder of ‘Simple Faith’: St. Francis de Sales on the Incarnation,” *The Word Among Us*, 24, no. 1 (Advent 2004): 52-56, which provides an excerpt from Francis’s Christmas Eve 1613 sermon.

Several recent books studying early modern Catholicism and the Protestant Reformation have Salesian interest. Hughes Oliphant Old, *The Reading and Preaching of the Scriptures in the Worship of the Christian Church, Vol. 4: The Age of the Reformation* (Grand Rapids: Eerdmans, 2002), 231-47, presents an idiosyncratic and sometimes informative treatment of St. Francis de Sales’s letter on preaching of 1604 to André Frémyot and *Spiritual Conferences*, which are studied as sermons. Barbara B. Diefendorf, *From Penitence to Charity: Pious Women and the Catholic Reformation in Paris* (New York: Oxford University Press, 2004), chronicles Francis’s role in the renewal of Catholicism in Paris, as well as has an important discussion of the Visitation Order (174-83). Diarmaid MacCulloch, *The Reformation* (New York: Viking, 2004), 460-65, offers a positive, if not always factually accurate, assessment of Francis.

FRENCH

Viviane Mellinghoff-Bourgerie, “François de Sales au XVII^e siècle: entre rayonnement spirituel et autorité canonisée,” (Francis de Sales in the 17th Century: Between the Spreading of His Spirituality and Canonized Authorization) in *Transversalités: Revue de l’Institut Catholique de Paris*, 91 (2004): 151-84.

Hélène Bordes, “La Condescendance chez François de Sales,” in *Mélanges de Poétique et d’histoire littéraire du XVI^e siècle offerts à Louis Terreaux* (Paris : Honoré Champion, 1994).

ITALIAN

Luigi Nuovo, *Francesco di Sales – il fascino della santità* (The Fascination of Sanctity) (Rome: Città Nuova Editrice, 2002). The author is well-known in Italy for his vivid and also spiritually profound biographies of different saints and personalities of the Catholic Church. This biography lives up to the author’s reputation. Further information is available at: www.cittanuova.it.

ALSO OF INTEREST

Avery Dulles, SJ, “Catholics in the World of Mass Media,” *Fellowship of Catholic Scholars Quarterly*, 22 (Summer 1999): 15-21. Toward the end of this talk given to the Salesian Guild at Xavier University in Cincinnati, Ohio, Cardinal Dulles states: “Let me conclude with a word from your patron...Excluded from his diocese by the hostility of the Calvinists, he repudiated the use of force. Ideas, he maintained, cannot be conquered by cannon fire. In an age of polemics he sought to win hearts by spreading love. ‘It is by charity,’ he wrote, ‘that the walls of Geneva must be shaken, it is by charity that the city must be invaded and recaptured.... Everything gives way to love. Love is strong as death, and to one who loves, nothing is difficult.’” He then applies this spirit as an effective way of dealing with hostility of the major media toward Catholicism: “At points where we find resistance to the Word of God, our best efforts will not avail unless we rely on love and prayer. With these arms we shall often find it possible to bring down the walls of hostility as Joshua did when he brought down the walls of Jericho with the blast of a trumpet.”

Frank DeSiano, CSP, and Kenneth Boyack, CSP, *Creating the Evangelizing Parish* (New York: Paulist Press, 2003). The opening paragraph in chapter 5, entitled “A Spirituality for Catholic Evangelizers,” cites the view of the spirituality espoused by Francis de Sales in the *Introduction to the Devout Life*. The authors state that their objective is to develop a spirituality for the Catholic evangelizer in the parish by following the saint’s lead.

Les Congrégations religieuses et la société française d’un siècle à l’autre, Actes du Colloque des 17-18 octobre 2003, Maison de la Chimie, Paris (Paris : Éditions Don Bosco, 2004). A number of

these papers recount a history similar to that of the De Sales Oblates and Oblates Sisters at a time of anti-clerical and anti-religious spirit in France. This work as well as a number of publications on Salesian pedagogy in French are available from Éditions Don Bosco: www.editions-don-bosco.com.

Forthcoming Publications

Peter Johann, Frohe Weltliebe, *Mystische Anthropologie. Eine phänomenologische Reflexion über Franz von Sales* (Mystical Anthropology. A Phenomenological Reflection on Francis de Sales). Peter Johann, a former De Sales Oblate of the German Province, treats in a very detailed manner the mysticism of the *Treatise on the Love of God*. He explains this mysticism in terms of a modern Salesian anthropology. The Franz Sales Verlag is now investigating the possibility of publishing this previously unpublished manuscript.

Adrien Gambart’s Emblem Book (1664): The Life of St. Francis de Sales in Symbols, a facsimile edition with a study by Elisabeth Stopp edited by Terence O’Reilly, with an introductory essay by Agnès Guiderdoni-Bruslé. This work will be published in 2005 by Saint Joseph’s University Press in Philadelphia.

The ICSS has awarded Fr. Anthony Ceresko, OSFS, a grant to underwrite the publication of a collection of nine of his previously published articles on Francis de Sales and the Bible. This book of collected essays will be published in 2005 by S.F.S. Publications of the Institute of Spirituality in Bangalore, India. 📧

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