

Saint Francis de Sales, 1567-1622
Bibliography of Publications in English,
1613-1995

compiled by Joseph Boenzi, SDB

Introduction

Growing interest in Salesian Spirituality

Over the last number of years "Salesian Spirituality," first articulated by Francis de Sales and Jane Frances de Chantal, has attracted renewed interest in English-speaking countries. Theirs has been called a "spirituality of the heart," and their prayer style has been dubbed intuitive, simple, spacious but unified and holistic.¹

Much of this growing appeal for things Salesian, at least in the United States, has grown out of the efforts of the Oblates of St. Francis de Sales.² In recent years they have set up the "International Commission on Salesian Studies," and have offered courses in Salesian spirituality at Allentown College of St. Francis de Sales, in Pennsylvania. In Stella Niagara, New York, the Oblates' "DeSales Resource Center" maintains a consistent collection and acts as a distribution center for Salesian publications, both in print and audio-visual media. Under the leadership of Fr. Joseph F. Power, OSFS, DeSales Resource

¹Cf. Charles J. Keating, *Who We Are Is How We Pray: Matching Personality and Spirituality* (Mystic, Conn.: Twenty-Third Publications, 1987), 23-25, 61.

²The Oblates of Saint Francis de Sales were founded in Troyes, France, in 1871 by Father Louis Brisson (1817-1908). Fr. Brisson sent the first Oblates to the USA in 1893.

Center sponsored the “Salesian Conference” in 1983, an initiative that promoted the spirituality of Francis de Sales and Jane Frances de Chantal, and which developed into an annual event.

In 1992, the Oblates in Washington, DC, established the “De Sales Center for Lay Spirituality” at De Sales School of Theology. This resource center was set up in response to Pope John Paul II’s apostolic exhortation “Christifideles Laici,” as a way of sharing the Salesian spirit with the laity. The Oblates have also collaborated with other American groups associated with the spirit and charism of Francis de Sales and Jane Frances de Chantal, notably the second federation of Visitation Monasteries in the United States,³ and the St. Francis de Sales Association.⁴ Through jointly sponsored workshops, publishing ventures and other initiatives dating back several decades, a veritable “school of Salesianity,” has begun to grow on American soil.

In India, the Missionaries of Saint Francis de Sales⁵ launched a periodical as the *Salesian Journal of Spirituality* in 1988, which changed to *Indian Journal of Spirituality* in 1990.⁶ They have also established a publishing house in Bangalore known as SFS Publications, through which they diffuse excellent translations of Salesian classics and promote original research in English and a number of Indian languages. They explore ways of deepening dialogue between European and Asian religious traditions through Francis de Sales’ approach, and host an annual conference on Salesian spirituality.

This new awareness of Salesian spirituality is good news for Don Bosco’s “Salesian Family.” Don Bosco himself was attracted to Saint Francis de Sales for his pastoral charity. And though Don Bosco himself seems to have had more

³St. Francis de Sales founded the Order of the Visitation of Holy Mary in Annecy (then part of the Duchy of Savoy and host city for the Catholic diocese of Geneva) on June 6, 1610. The first Visitation Monastery was founded in the USA at Georgetown, in Washington, DC, in 1799 by Fr. Leonard Neale (cousin of Archbishop John Carroll and later his successor as Archbishop of Baltimore) and Alice Lalor.

⁴Originally known as the “Daughters of St. Francis de Sales,” this lay association was founded in Paris on October 15, 1872, by Canon Henri Chaumont (1838-1896) in collaboration with Mme. Caroline Carré de Malberg. The first American member, Delphine Madill (born 1905), joined in 1931, and succeeded in establishing the group in the US by 1952. In 1980, the US group petitioned the Holy See to admit men as members, and the name was officially changed to the “St. Francis de Sales Association.”

⁵The Missionaries of Saint Francis de Sales were founded in Annecy (birthplace of Francis de Sales) in 1838 by the priest Pierre-Marie Mermier (1790-1862). Within five years of their foundation, Fr. Mermier petitioned the Holy See to send missionaries to India., where the first MSFS arrived at Visakhapatnam by 1845.

⁶Actually, this Indian journal went through a number of name changes during the first three years of publication. For sake of clarity, we will cite this periodical throughout our bibliography as: *Indian Journal of Spirituality*.

of an “affinity” with Francis’ style than a “dependence” upon his writings, he did propose the saintly Bishop of Geneva as a model of apostolic holiness to his co-workers, and these would develop a stronger attachment to the patron’s teachings with time.⁷

Don Bosco’s successors stressed the point that there was a charismatic link between the Salesians and their patron, and they must, therefore, meditate on his example and live according to his teachings. “We, who should not simply be content with bearing his name, must also live his spirit,” Don Bosco’s second successor, Paolo Albera, wrote in 1921. “Considering events in the light of Providence, we understand that Don Bosco’s mission in our own days is a reflection, or better, a continuation of that mission begun more than three centuries earlier by Francis de Sales.”⁸

On the academic scene, Don Bosco’s Salesians have studied St. Francis de Sales’ spirit, but most of their work has been in languages other than English. Pertinent to our own topic, however, the Salesian Pontifical University in Rome has been instrumental in presenting two comprehensive bibliographies of works by and about the saint: a project that represents 100 years of effort.

Two Comprehensive Bibliographies

Forty years ago, Fr. Milan St. Ďurica, SDB, compiled an extensive repertory of writings about Francis de Sales, basing himself on an 1881 listing of Latin and French works published by Canon Vincent Brasier for l’Académie Salésienne of Annecy, and an unpublished exercise developed by Enrico Morganti, SDB, for the Vatican Library that updated Brasier’s index until the year 1943. This appeared in the journal *Salesianum* in two installments beginning in April 1956,⁹ which were reprinted as a single resource later that year.¹⁰ St. Ďurica listed the titles in his polyglot bibliography as they had appeared chronologically. The more he worked with Brasier’s and Morganti’s

⁷Cf. Pietro Stella, “Don Bosco e S. Francesco di Sales: Incontro fortuito o identità spirituale,” in *San Francesco di Sales e i Salesiani di Don Bosco*, edited by Juan Picca and Józef Struś, Studi di Spiritualità Series, no. 4 (Roma: LAS, 1986), 139-159.

⁸Paolo Albera, *Lettere Circolari di Don Paolo Albera ai Salesiani* (Torino: SEI, 1922), 504 [translation mine].

⁹Vincent Brasier, Enrico Morganti, and Milan St. Ďurica, “Opere e Scritti Riguardanti San Francesco di Sales; Repertorio Bibliografico 1623-1955,” *Salesianum* 18.2 (April-June 1956): 311-353; 18.3-4 (July-December): 536-577.

¹⁰Vincent Brasier, Enrico Morganti, and Milan St. Ďurica, *Bibliografia Salesiana, Opere e Scritti Riguardanti S. Francesco di Sales (1623-1955)*, Biblioteca del «Salesianum» no. 44 (Torino: SEI, 1956).

bibliographies, the more defects he found, and the work seemed to snow-ball. In the end he found a total of 1299 entries published from the death of Francis de Sales until 1955.

Twenty-seven years later, *Salesianum* published yet another international bibliography. This was the work of Józef Struś, SDB, who took a different approach. First of all, he included translations of Francis de Sales' own writings. Then he presented the studies and commentaries by topic rather than by chronology, listing each entry alphabetically by author within the topic group. His bibliography, published in 1983, listed all published materials by or about Francis de Sales from the publication of St. Durica's repertory in 1956 until 1982.¹¹

Toward Identifying an English Corpus

The scope of the present work is less ambitious, but hopefully will provide a tool for English-speaking students of Salesian ministry and spirituality. Aware of a growing list of resources in English, my first thought was to gather data on as many titles as could be found for the benefit of my own students in 1993. In so doing, I began to find many lacunae in the earlier lists. By 1994, I had identified a little over 50 English titles that had not been cited in the two earlier bibliographies published by *Salesianum*. Together with new titles, I had amassed a list of 186 books and articles.

The experience of searching out these titles reminded me of the stories I had heard about the "Forty-niners" who prospected in the California mountains during the 19th-century. They followed every lead, picked and dug until they struck gold, then after exhausting the minerals in one vein, moved on to pick and dig again. Working with library card catalogs, both traditional and those accessible through the internet, I have come to the point of exhausting the "vein" of Francis de Sales titles registered by the US Library of Congress and held in the major university libraries in this country. This has yielded a discrete "English only" bibliography of over 500 entries. Now seems like an opportune time, therefore, to publish these findings.

Following the advice of Józef Struś, my own director during my student days in Rome, I begin by listing English renderings of Francis de Sales' own writings. These are listed according to the order that they appear in the critical editions of his works, the so-called "Annecy Edition," published at the end of the

¹¹Józef Struś, "S. Francesco di Sales 1567-1622, Rassegna Bibliografica dal 1956," *Salesianum* 45.3 (July-September 1983): 635-671.

19th and beginning of the 20th-centuries.¹² Translations of each work are then presented chronologically within the group.

Commentaries or studies on individual works, such as the *Introduction to the Devout Life*, or the *Treatise on the Love of God*, are listed under the title of the original work. Then, following the practice of D. Struś, other studies and commentaries are presented by topic, with entries listed alphabetically by author.

The present bibliography lists all pertinent data with regard to journal articles (volume, issue, page references, etc.). Books and articles were tracked through bibliographical tools such as “books-in-print” listings, periodical indexes, “Library of Congress” entries, and library catalogues. Whenever feasible, I visited university libraries or archives and personally browsed through books and articles thus located and verified or corrected the data I had compiled through the above instruments of research.

A number of scholars and friends have helped and guided me in this work. I wish to thank Fr. Joseph F. Power, OSFS, who first broached the subject of updating the earlier bibliographies with Salesians in Rome and in Berkeley, and who has given important suggestions to me over the past three years. Thanks also to Fr. Józef Struś, SDB, who guided me in method and sources, and first suggested an “all-English” approach. Berkeley professors Arthur J. Lenti, SDB, and Mary Treacy, FMA, were not only enthusiastic over this bibliographical mining operation, but also directed me in my “prospecting,” helping to bring to light the existence of many “rich deposits.” And finally, Alexander T. Pocetto, OSFS, corresponding over the internet from Allentown, gave valuable insights on ways to make the bibliography more “user friendly.”

Parameters of Present and Future Work

There are other benefits to a simple listing such as this. For one thing, the array of titles and topics gives us an insight into the aspects of Francis de Sales’ teaching and life that have appealed to English-speaking readers over the past 383 years since his *An Introduction to a Devout Life* first appeared in Rouen. What are the scholarly articles? In what ways was Francis presented in the popular

¹²The British Benedictine, Henry Benedict Mackey, Canon of the cathedral of Newport, began to publish the critical edition of the complete works of St. Francis de Sales in 1892. He worked from the oldest archival documents collected both in Annecy and the Vatican. This series, known as “the Annecy Edition,” would finally be completed in 1932 with the publication of the 26th volume (the index, vol. 27, was published in 1964): *Œuvres de Saint François de Sales, Évêque et Prince de Genève e Docteur fe l’Église*, Édition Complète, 27 vols. (Annecy: J. Niérat, 1892-1964), often abbreviated as: OEA.

press? How have the titles and topics changed since he was declared patron of journalists in 1923, and what topics have emerged since Vatican II?

The purpose of any bibliography is to alert readers to resources available for deepening their own studies. This list contains writings by or about Francis de Sales and his spirituality that have appeared in English, beginning in 1613 and ending with 1995. All entries, both scholarly and popular, describe print media: books and articles from journals, newspapers, magazines and scholarly compilations. Encyclopedia and dictionary articles, as well as book reviews, do not appear among the entries. Audio-visual presentations (tapes, cassettes, slide montages, filmstrips, videos, CDs and CD-ROM) are not listed either. These are areas that need exploration for a future Salesian bibliography, as does the whole field of the Internet and the World Wide Web.¹³

Understandably, many of the books and articles listed here are not universally available — books are out of print; journals and periodicals are not kept for long periods of time by local, community libraries; publications from overseas may not have made it to the home port. It has been suggested that this bibliography note libraries and resource centers where the reader may be able to have access to each entry. Another suggestion was that each entry should be followed by a brief digest of its contents. Due to the problems described above, it has not been possible to carry out either suggestion for the present printing. I would launch an open invitation to the readership of the *Journal of Salesian Studies* to inform us of gaps and inaccuracies so that, perhaps for the year 2002, the fourth centenary of Francis de Sales' episcopal ordination, we can present the English-speaking world with as complete a bibliography as possible.

Joseph Boenzi, SDB
Berkeley, April 2, 1996
e-mail: jobonz@aol.com

¹³While we have not put internet postings in the bibliography, it would seem a shame not to at least make a note of 3 articles currently available: Lewis S. Fiorelli, "St. Francis de Sales: His Legacy, 1995," TMs, posted on: International Center on Salesian Studies and Information Home Page, Allentown College of St. Francis de Sales, Allentown, PA, <http://www.allencol.edu/salesian/salesian.html>.

Two other articles are by Alexander T. Pocetto, OSFS: "Compassionate Love and Salesian Spirituality," TMs, posted on the Internet and linked to: International Center on Salesian Studies and Information Home Page, Allentown College of St. Francis de Sales, Allentown, PA, <http://www.allencol.edu/salesian/compassion2.html>; and: "Rabelais, Francis de Sales and the Abbaye de Thélème," TMs, posted on the Internet and linked to: International Center on Salesian Studies and Information Home Page, Allentown College of St. Francis de Sales, Allentown, PA, <http://www.allencol.edu/salesian/rabelais.html>.

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The Writings of Francis de Sales in Translation

Controverses

François de Sales, Saint. *The Catholic Controversy*, Now first edited from the autograph MSS. at Rome and at Annecy. With a hitherto unpublished section on the authority of the Pope. Works of this Doctor of the Church translated into English by Henry Benedict Mackey. Library of St. Francis de Sales, directed by John Cuthbert Hedley, v. 3. London: Burns & Oates/New York: Catholic Publication Society, 1886, 1899.

_____. *The Catholic Controversy*, St. Francis de Sales' Defense of the Faith, translated by Henry Benedict Mackey from the autograph manuscripts at Rome and at Annecy, under the direction of John Cuthbert Hedley [with a new Introduction by Russell Shaw, comments on the work's origins by the publishers and entitled "About St. Francis de Sales and the Origin of The Catholic Controversy," and new indices]. Rockford, Ill.: TAN Books and Publishers, 1989.

Introduction à la Vie Dévote (Philothea)

François de Sales, Saint. *An Introduction to a Devoute Life*, Composed in Frenche by the R. Father in God, Francis Sales, Bishop of Geneva, and translated into English by I. Y. [John Yaworth OSB]. Rouen: Hamilton, 1613, 1614.

_____. *An Introduction to a deuout Life: Leading To the way of Eternitie*, Made by Francis Salis, Bishop of Geneva. Christus, Via, Veritas Vita. London: Printed by Nicholas Okes, for Walter Bvrre, 1616.

- _____. *An Introduction to a Devoute Life*, Composed In French, By the R. Father in God, Francis Sales, Bishop of Geneva. And Translated Into English, According to the Original: By John Yakesley. Gent. [with The communication of Doctor Thaulerus with a poore begger]. London: Printed for William Brooks, 1637.
- _____. A new edition of the *Introduction to a Devout Life*, of B. Francis de Sales Bishop and Prince of Geneva; together with a summary of his life, and a collection of his choisest maxims, now added to this last edition. Set forth by the English priests of Tourney Colledge at Paris. Paris: [s.n.], 1648.
- _____. A new edition of the *Introduction to a Devout Life*, of S. Francis de Sales Bishop and Prince of Geneva; together with a summary of his life, and a collection of his choisest maxims, now added to this last edition. Set forth by the English priests of Tourney colledge at Paris. [London]: [s.n.], 1669.
- _____. *An Introduction to a Devout Life containing especially, a prudent method for spiritual closet-exercises, and remedies against the difficulties ordinarily occurring in the conduct of a pious life*, Fitted for the use of Protestants, by Henry Dodwell. Dublin: Printed by Benjamin Tooke and are to be sold by Joseph Wilde, 1673.
- _____. *An Introduction to a Devout Life*, by Francis Sales; together with a summary of his life, and a collection of his choisest maxims, now added to this last edition. [London?]: Printed for T.D., in the year, 1675.
- _____. *An Introduction to a Devout Life*, Written originally in French by St. Francis de Sales, Faithfully rendered into English. To which is prefix'd a summary of his life, and adjoyn'd a collection of his choicest maxims. In the close is added The communication of Dr. Thaulerus with a poor beggar. London: Printed by H. Hills for M. Turner, 1686.
- _____. *An introduction to a devout life*, by Francis Sales, Bishop and Prince of Geneva. Translated and reformed from the errors of the popish edition. To which is prefixed [sic] a discourse, of the rise and progress of the spiritual books in the Romish church by William Nicholls D. D. London: Printed by E. Holt, for Tho. Bennet and J. Sprint, 1701.
- _____. *Introduction to a Devout Life*, by St. Francis de Sales, to which is added his life and a collection of all his maxims. Translated from the French by J. Keating. Dublin: J. Keating, 1742.

- _____. *Philothea: or, An Introduction to a Devout Life*, by St. Francis de Sales; newly translated into English, from the original French, according to the last ed., rev. and cor. by the Saint himself, a little before his death, by R[ichard] C[halloner]. London: Printed for W. Needham, 1762.
- _____. *Introduction to a Devout Life*, from the French of St. Francis de Sales to which is prefixed an abstract of his life. 1st American, from the 6th London ed., rev. and corr. Baltimore [Md.]: Bernard Dornin ([Baltimore]: J. Robinson), 1816.
- _____. *Introduction to a Devout Life*. New York: Benziger Brothers, 1899.
- _____. *Introduction to a Devout Life*, from the French of St. Francis de Sales to which is prefixed an abstract of his life. Ratisbon: Fr. Pustet, 1900.
- _____. *An Introduction to the Devout Life*. New ed. Dublin: M. H. Gill & Son, n. d. [1902?]
- _____. *Introduction to the Devout Life*, Translated by Thomas Barnes London: 1906.
- _____. *Philothea: or, An Introduction to a Devout Life*, by St. Francis de Sales; [translated], with an introduction by John C[lement] Reville. Philadelphia: Peter Reilly Company/London: B. Herder, 1942.
- _____. *Introduction to a Devout Life*, from the French of St. Francis de Sales to which is prefixed an abstract of his life. newly revised and corrected by Joseph Mary Lelen; with a foreword by Edward John Carney. New York: Catholic Book Publishing, 1946.
- _____. *Introduction to the Devout life*. Edited and translated by Allan Ross. Westminster, MD: Newman Press, 1948, 1953.
- _____. *Introduction to the Devout Life*. Translated and edited by John Kenneth Ryan. New York: Harper, 1950, 1952/Image Books, no. D13. Garden City, NY: Doubleday/London: Longmans, 1955.
- _____. *Introduction to the Devout Life*, newly translated by Michael Day. Westminster, MD: Newman Press, 1956/Everyman's Library Series, no. 324. London: J. M. Dent/New York: Dutton, 1961/Wheathampstead, Hertfordshire: Anthony Clarke, 1990.

- _____. *Introduction to the Devout Life*, newly translated, with introduction and notes by John Kenneth Ryan. 2d rev. ed. The Cathedral Library Series, Harper Torchbooks, no. 316. New York: Harper & Row, 1966/Garden City: Image Book-Doubleday, 1972, 1989.
- _____. *An Introduction to a Devoute Life, 1613*, Rogers English Recusant Literature Series, 1558-1640, comp. David Morrison, no. 279. Ilkley: Scholar Press, 1976.
- _____. *Introduction to the Devout Life*. Translated by Armid Nazareth, Antony Mookenthittam, and Anthony Kolencherry. Bangalore: SFS Publications, 1990.

Introduction à la Vie Dévote (Philothea) — abridged

- François de Sales, Saint. *Introduction to the Devout Life*, A new translation. Edited by Rev. W. J. B. Richards. London: Burns, 1848, 1878.
- _____. *Introduction to the Devout Life*. Edited and translated by Allan Ross. London: Burns, Oates & Washbourne, 1924, 1943.
- _____. *The Devout Life*, by St. Francis de Sales. New abridged translation by Alban White. Milwaukee: Bruce, 1946.
- _____. *Introduction to a Devout Life*. Edited with an introduction by Thomas Samuel Kepler. World Devotional Classics Series, Cleveland: World Publishing, 1952.
- _____. *An Introduction to the Devout Life*. Edited by Peter Toon. Christian Classics Series. London: Hodder and Stoughton, 1988.
- _____. *Introduction to the Devout Life, a Popular Abridgment*, Abridged by Yvonne Stephan. Translated by Joseph D. Bowler, and Lewis S. Fiorelli. Rockford, Ill.: TAN, 1990.
- _____. *Introduction to the Devout Life*. Edited and abridged by Charles Dollen. New York: Alba House, 1992.
- _____. *Letters from a Saint*, the great Christian guide to peace of mind and soul. Extracts from L'Introduction a la Vie Devote, edited by George T. Eggleston. New York: Holt, 1957.

Kepler, Thomas Samuel. *The devout life; Francis de Sales, Theologia Germanica, Francois Fenelon*, Living selections from great devotional classics. Arranged and edited by Thomas S. Kepler. Nashville: Upper Room, 1955.

Introduction à la Vie Dévote (Philothea) — excerpts

- François de Sales, Saint. "Can you take it?" *Extension* 46.11 (April 1952): 62.
- ____. "Forever to have and to hold." *Extension* 46.9 (February 1952): 70.
- ____. "Give me your hand." *Extension* 46.7 (December 1951): 70.
- ____. "How to win heaven... and influence God." *Extension* 45.1 (June 1950): 46; 45.2 (August 1950): 13; 45.3 (September 1950): 49; 45.4 (October 1950): 53f; 45.5 (November 1950): 55.
- ____. "I get so impatient." *Extension* 44.12 (May 1950): 51.
- ____. "I want to be alone." *Extension* 46.8 (January 1952): 31.
- ____. "I've a family to support." *Extension* 46.2 (July 1951): 45.
- ____. "Meet my friends." *Extension* 46.5 (October 1951): 71.
- ____. "Plenty of nothing." *Extension* 46.1 (June 1951): 55.
- ____. "Toboggan slide." *Extension* 46.12 (May 1952): 33.
- ____. "What will people say?" *Extension* 46.10 (March 1952): 69.
- ____. "Why Be Afraid?" [Radio script] *Catholic School Journal* 49.6 (February 1949): 60-61.
- ____. "Wolf and the siren." *Extension* 46.6 (November 1951): 71.

Traité de l'amour de Dieu (Theotimus)

François de Sales, Saint. *A Treatise on the Love of God*, written in French by B. Francis de Sales: Bishop of Geneva. Translated into English by Miles Car, Priest of the English Colledge of Doway. 18th ed. Doway: Gerard Pinchon, at the sign of Coleyn, 1630.

- _____. *A Treatise on the Love of God*, A new ed. Dublin and London: J. Duffy, 1860.
- _____. *Of the Love of God*. Translated from the Original French by Henrietta Louise Farrer Lear. Library of Spiritual Works for English Catholics Series. London: Rivingtons, 1878.
- _____. *On the Love of God*, Edited by William John Knox Little. London: 1901.
- _____. *A Treatise on the Love of God*. Translated into English by Henry Benedict Mackey. With an introduction by the translator. Library of St. Francis de Sales, directed by John Cuthbert Hedley, no. 2. London: Burns & Oates, 1884/London: Burns, Oates & Washbourne, 1902.
- _____. *The Love of God*, Abridged by the Sisters of the Visitation, Harrow-on-the-Hill; forward by [Francis] Cardinal Bourne; introduction by Abbot [Cuthbert] Butler. London: Sands, 1931.
- _____. *The Treatise on the Love of God*. Translated, with introduction by Henry Benedict Mackey. Westminster, Md.: Newman Book Shop, 1942, 1953/Westport, Conn: Greenwood Press, 1971.
- _____. *The Love of God, a Treatise*. Translated by Vincent Kerns. The Orchard Books, London: Burnes & Oates/Westminster, Md.: Newman Press, 1962.
- _____. *On the Love of God*. Translated with an introduction and notes by John Kenneth Ryan. 2 vols. Garden City, NY: Doubleday - Image Books, 1963/Rockford, Ill.: TAN, 1974.
- _____. *A Treatise on the Love of God*, written in French by B. Francis de Sales: Bishop of Geneva. Translated into English by Miles Car, Priest of the English Colledge of Doway. English recusant literature, 1558-1640, v. 252. Reprint of the 18th ed., 1630, printed by G. Pinchon, Doway. Reproduced (original size) from a copy in Cambridge University Library... References: Allison and Rogers 343; STC 11323. Ilkley: Scholar Press, 1975.
- _____. *The Love of God*. Translated, abridged and introduced by Vincent Kerns. Bangalore: SFS Publications, 1987.

Entretiens Spirituels

François de Sales, Saint. *The True Spiritual Conferences of St. Francis of Sales, Bishop and Prince of Geneva, Institutor and Founder of the Order of the Visitation of Holy Mary*, faithfully translated from the French; with a preface by His Eminence Cardinal [Nicholas Patrick] Wiseman. London: Richardson and Son, 1863, 1867/New York: D. & J. Sadler, 1863.

_____. *The Spiritual Conferences*. Translated from the Annecy Text of 1895 under the supervision of Aidan Francis Gasquet, and Henry Benedict Mackey. Library of St. Francis de Sales, directed by John Cuthbert Hedley, no. 5. London: Burns & Oates, 1906/London: Burns, Oates & Washbourne, 1923.

_____. *The Spiritual Conferences*. Translated from the Annecy Text of 1895 by the Sisters of the Visitation, Harrow-on-the-Hill, under the supervision of Aidan Francis Gasquet, and Henry Benedict Mackey. With an introduction written by Cardinal [Nicholas Patrick] Wiseman for an edition of the "Conferences" published in 1882. Library of St. Francis de Sales, directed by John Cuthbert Hedley, no. 5. Westminster, Md: Newman Bookshop, 1943, 1945.

_____. *Delicious entertainments of the soule, 1632 [by] St Francis of Sales; [and] An extracte of the determinacion, 1603*, Decicious entertainments of the soule: written by Lord Francis de Sales. Translated by a dame of our ladies of comfort of the order of S. Bennet in Cambray; and an extracte of the determinacion, and censure of the doctours of the universities of Salamanca and Valledolid, touching the warres of Ireland, and declaracion of the Poape his Breve concerning the same warres. [Ilkley, Yorkshire]: Scolar Press, 1974.

_____. *Spiritual Conferences of St. Francis de Sales*. Translated by Ivan Carneiro. 2 vols. Bangalore: SFS Publications, 1995- .

Sermons

François de Sales, Saint. "Models on the Temple Steps." Translated by Vincent Kerns. *Salesian Studies* 6.1 (January 1969): 78-87.

_____. *New Year Greetings*. Translated by Margaret A. Colton. New York: Benziger Brothers, 1883.

- _____. *The Sermons of St. Francis de Sales on Prayer*. Edited by Lewis S. Fiorelli, translated by the Nuns of the Visitation [Frances Therese Leary], with a preface by Fr. M. Basil Pennington, and introduction by Canon Henry Benedict Mackey. *Sermons of St. Francis de Sales*, vol. 1. Rockford, Ill.: Tan Books, 1985.
- _____. *The Sermons of St. Francis de Sales on Our Lady*. Edited by Lewis S. Fiorelli, translated by the Nuns of the Visitation [Frances Therese Leary], with a preface by Cardinal John Joseph Carberry. *Sermons of St. Francis de Sales*, vol. 2. Rockford, Ill.: Tan Books, 1985.
- _____. *The Sermons of St. Francis de Sales for Lent, Given in 1622*. Edited by Lewis S. Fiorelli, translated by the Nuns of the Visitation [Frances Therese Leary], with a preface by John A. Abruzzese. *Sermons of St. Francis de Sales*, vol. 3. Rockford, Ill.: Tan Books, 1987.
- _____. *The Sermons of St. Francis de Sales for Advent and Christmas*. Edited by Lewis S. Fiorelli, translated by the Nuns of the Visitation [Frances Therese Leary], with a preface by Robert E. Mulvee. *Sermons of St. Francis de Sales*, vol. 4. Rockford, Ill.: Tan Books, 1987.

Lettres

- François de Sales, Saint. *Letters to Persons in Religion*. Translated by Henry Benedict Mackey. Library of St. Francis de Sales, directed by John Cuthbert Hedley, 4. London: Burns & Oates, 1888.
- _____. *Letters to Persons in Religion*. Translated from the French by Henry Benedict Mackey, with an introduction by John Cuthbert Hedley, and a facsimile of the saint's handwriting. Westminster, Md: Newman Bookshop, 1943.
- _____. *Letters to Persons in the World*. Translated by Henry Benedict Mackey. Library of St. Francis de Sales, directed by John Cuthbert Hedley, 1. London: Burns & Oates, 1883.
- _____. *Letters to Persons in the World*. Translated from the French by Henry Benedict Mackey, with an introduction by John Cuthbert Hedley, and a facsimile of the saint's handwriting. Westminster, Md: Newman Bookshop, 1943.

- _____. *Letters to a Wife and Mother from Saint Francis de Sales*. Translated and edited by Vincent Kerns. London: Catholic Truth Society, 1980/Bangalore: SFS Publications, 1990.
- _____. *S. Francis de Sales, Bishop of Geneva. A Selection from [his] Spiritual Letters*. Translated by the author of "Life of S. Francis de Sales" [Henrietta Louise Farrer Lear]. London: Rivingtons, 1871, 1876, 1886.
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*St. Francis de Sales
on the subject of the heart*

**To love God above all things:
by nature our hearts incline to this.
On God's part,
this need to love is the crook
by which God can gently hold us
and draw us to himself.**

Treatise on the Love of God, Bk 1, chp. 18