



# De Sales

SPIRITUALITY SERVICES

"practical paths to holiness"



## "How are the Sorrowful Blessed?"

The Sermon on the Mount is the first of five great discourses in the Gospel of Matthew. Jesus begins this discourse with the well-known Beatitudes, one of which is: "Blessed are the sorrowful; they shall find consolation."

Blessed—happy—are the sorrowful? Isn't this a contradiction in terms?

Not if we understand the proper meaning of sorrow as Francis de Sales did. "Sorrow is an affection that makes us share in the suffering and sorrow of the ones we love. Sorrow makes others' experiences of good and evil our own." (*Treatise on the Love of God*: Book V, Chapter 4)

"Sorrow" of this kind is the basis for empathy, sympathy and compassion. It is the result of being affected and impacted by the plights of others. It is a manifestation of our willingness to be moved by the struggles, setbacks and calamities of those whom we encounter. De Sales wrote: Piety is a virtuous sorrow which comes into our hearts in order to make us desire to deliver our neighbor from the evil that he or she endures." (*Treatise*, Book I, Chapter 5)

Jesus' challenge is obvious: to the extent that we are moved by the plight of others and try to be a

source of consolation and support we, too, are more likely to find consolation when we, ourselves, experience sorrow and setback in our own lives.

This "sorrow" of which Jesus speaks is also an expression of contrition for our own sinfulness. Francis de Sales remarked: "Perfect penitence has two effects: sorrow that separates us from sin, and love, which reconciles and reunites us with God." (*Treatise*, Book II, Chapter 20)

There is an interesting "flip side" to this sorrow. Francis observed: "The throne of God's mercy is our sorrow; therefore, the greater our sorrow the greater should be our confidence..." (*Conferences* II: page 19) As profound as our sorrow for our own sin may be, this sorrow should indeed be ultimately overshadowed by our confidence in God's long-suffering and abundant patience with us and forgiveness of us. Put another way, this sorrow, at its best, should be an expression of profound humility: "Humility allows us to see the real good that God has planted in us." (*Conferences* VI: p. 76) Sorrow for sin should lead us to reaffirm our God-given dignity and to redouble our efforts in giving witness to our God-given good-

ness by our thoughts, feelings, attitudes and actions.

However, we need to be cautious. Like many things in life, our sorrow needs to be balanced. "Healthy" sorrow can quickly become something unhealthy and debilitating. Francis de Sales offered this advice in his *Introduction to the Devout Life*: "Sorrow can be either good or evil according to the ways in which it affects us. True enough, it can produce more bad effects than good ones. It has two good effects: compassion and repentance; whereas it has six evil ones: anxiety, sloth, wrath, jealousy, envy and impatience." (Part IV, Chapter 12)

We know that we have a tendency to avoid sorrow at any—and all—costs. Francis de Sales reminds us that sorrow is helpful—even necessary—if we are to be truly happy in this life. Healthy sorrow allows us to display compassion for sufferings of others and to experience repentance for our sins and imperfections.

Still, we need to experience—to practice—sorrow in ways that does not inhibit or retard our growth as sons and daughters of the living God.

Remember, it's "blessed are the sorrowful"...*not* the miserable.